THE MISSIONARY VISITOR

CHURCH OF THE BRETHREN

From Scenes from Everyland

Women in the Shan Hills of Upper Burmah.

Beauty with them is estimated by the length of the neck. From childhood they wear tight rings of brass about the necks, an additional ring being added at the slightest suggestion of relief from strain.

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The Missionary Visitor

Volume XV January, 1913 Number 1

SHALL WE STOP PRAYING?

J. B. Emmert

MANY years ago Moses asked the people to give for the building of the tabernacle. They responded heartily and gave and gave till one day the workmen hurried away to Moses and told him that the people were giving too much. A proclamation was made throughout the camp that there was to be no more offering for the sanctuary.

For years our church has been calling on the Lord to bless the work in India and open the hearts of the people to the Word. He has heard our cry. God has abundantly blessed. It is becoming a very serious question with the Field Committee in India as to how adequately to care for the multitudes that are coming to the Lord and the church. What shall we do, brethren? Shall we, like Moses, make a proclamation throughout the Brotherhood that men should cease from their offering; that they should cease to pray for open ears and repenting hearts? That might be one way to solve the difficulty. It was not Christ's way. He stood, as we are standing, and saw the harvest ready for the reaper. He appealed to His followers to cry out to the Lord of the harvest to send laborers to reap. Ought we not also shout in praise of His mercy and goodness and call on Him for an increased number of workers to care for those who are hearing His call and turning from the ways of death?

The India Mission has never had such difficulty in manning its various stations as at the present time. True, we had two new men last year. We are getting one this year, and have the promise of a doctor next year. We are not unthankful for all these. But as we rejoice over these new men let us remember that four of our men are on furlough; one will return this fall, but in the spring two more leave the field. This makes it exceedingly difficult fully to care for the present work, to say nothing of following up the work that is opening up before us. People are turning to the Lord. Shall we stop them? Who says we shall? Who dares to say so? Who wants to say so? If we let them come we must shepherd them. If we attempt to stop their coming or cease to sow the seed in order that we may find time to teach those we already have it will cut the nerve of the work and the whole body will become inactive. The new converts must be active in bringing others to the Lord or they, too, will grow cold and go to sleep. Brethren, we dare not lag in the work. Nor dare we get frightened at the blessing God is giving to our efforts here. Do we believe in our church? Do we believe in our interpretation of God's Word? Do we believe that men stand a better chance of salvation when they heed the whole Gospel than if they go only part way? If we do, and if God is turning people to us, are we going to close our doors and let them perish in the very act of knocking for admittance? Who can answer in that day for such a sin? Let us heed the command of our Lord and go to praying more earnestly for workers, both American and Indian. Let us ask Him, not only for numbers, but for the very best to be found. There is abundant opportunity for the best.

Young men, arise, come over and help us! Allow God to use you in this great work of His. Allow Him to multiply your life manyfold by putting you where you will be one in ten thousand to shine and live for Him. Listen to the call that is ringing in clearest tones, and answer by giving yourself and your powers and all that you may be to Christ and his cause.

Bulsar, India.

WOMEN'S WORK IN THE MISSION FIELD

Eliza B. Miller

WHAT women's work in the mission field is can perhaps best be told in reviewing some of the work of the women of the past and present. The number of faithful women who have helped and are yet helping in all mission fields is so large that we can not mention them all. Africa, Arabia, Persia, China, Burma, other mission lands and the islands of the sea have the names of fearless women in the annals of Christianity and in current records. Our space is limited and so we wish to call attention to those of our own field, India.

Hannah Marshman is known as the first missionary woman to India. For nearly fifty years she labored for the education of the girls and women of this land. Even after her work had been going on Dr. Duff said it was as vain to attempt to educate the women of India as to scale a wall five hundred yards high. The statement has not proven true, for from the days of Mrs. Marshman down to the present day education has been going on, and when we see what it has wrought we can but feel that it is the agency by which the women of India are to be brought from ignorance and superstition.

Miss Cook was the first unmarried English lady to begin mission work in India. She began in Calcutta, and to her is the praise for beginning the zenana work now so prominent all over India where the zenana system holds sway. Today hundreds of women from Christian lands are entering the India zenanas, taking with them the Gospel with all its blessing to the thousands who are kept behind walls whence they can not venture out. With the Gospel the missionary women also take work for the hands, so that much of the idleness so characteristic of the zenana has been changed to industry.

Eliza Agenaw, known as "The Mother of a Thousand Daughters," was for forty years superintendent of the Girls' Boarding School at Oodooville, Celon. In that time she saw 600 girls graduate from the institution, and every one was a professing Christian.

Isabelle Thoburn was the first unmarried lady of the M. E. church of America to come to India for mission work. She located in the city of Lucknow. There, from a small school of six girls, in the dusty bazaar, she raised up a school now known as the Isabella Thoburn College, where hundreds of girls are yearly receiving instruction. Miss Thoburn was a valiant worker in her time and much loved by all her pupils. Miss Singh, who became one of her helpers, said of her, "Just as Jesus came to show us the Father, so she came to show us Jesus." That is the work of every missionary woman coming to this land. Whatever the work given her, this should be the one aim.

Dr. Clara Swain, of the United States of America, was the first qualified woman physician to enter Asia to practice her profession and to bring blessing to darkened lives through the ministry of healing. She has been followed by many other women physicians from other lands, so that now not only in India but in every mission field of Asia the woman physician has a prominent place in mission work. People of the present who visit the Orient can not but be impressed with the magnitude of the work of a lady physician. May the day not be far distant

when the missions of our own church shall have an army of women physicians ready to enter this important department of work. Dr. Swain not only brought health and healing by her own personal ministry while she lived, but she made it possible for the women and girls of India to take up medicine and nursing so that they, too, might be a blessing to their sisters in India. Her

Sisters Eliza and Sadie Miller. Eliza is sitting.

school every year sends out qualified doctors and nurses to various fields of work.

Miss Clay, of the C. M. S. in North India, is known by her society as the pioneer of village mission work. Others took up the task of education and industry in the cities, but it was Miss Clay who went among the villages of her field to bring the Gospel to peasant women and children. It was our good fortune to meet Miss Clay on our way to India the first time. She was then an old, old lady, and has since gone to her reward. When we met her she was just as much interested as ever in her work. Indeed, so much interested was she that she could not stay in England. She had gone home to retire and spend her last days in her native land; but I can see her yet, as she said, "I could not stay, because of thinking of the poor people with whom I worked. I am going back to labor for them. Perhaps there is yet a little I can do." She taught the way for village work and that it could be done. Let me say that the missionary to the village people must be strong physically. The work often requires long journeys on foot, horseback or in ox cart. It means putting up with inconveniences in ways of living and it means much exposure to the sun. Furthermore, let me say,

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that much of the work in our missions to be done by the ladies is in the villages. Those who are looking this way will do well to consider this when taking up the work. In the Dang Forests, in the Vyara District, in West Khandesh, no woman has yet entered the work. Much of the territory is forest—jungle, hills, stones—over which the tours to meet the people will have to be made in some way.

Many have read the work of Mrs. Fuller, "The Wrongs of India Womanhood." No more tender, sympathetic friend than Mrs. Fuller ever came to the women of India. For twenty-one years she labored for them, at the last giving her life for them. Even though a busy woman she found time to become the author of this book that has called forth so much interest for the women of this land.

Let us not think the good women are all the women of the past. There is an army of them at work at the present. In our own mission here in India there are at present fifteen on the field, all giving themselves to the work among women in the various fields open. In China we have seven sisters giving themselves to the women of China. I dare say that the women missionaries of this generation are not a whit behind the ones of the past. Not making personal mention of any of our own, of whom you all know, I wish to call your attention to a few who are yet in the field of service.

There are three Marys in the Punjab. Mary Pratt, of Amballa City, came to India in 1876. She is from Waterloo, Iowa. As a child I remember hearing her name. She is now seventy years old, but yet an active missionary in the Presbyterian mission. She is on a furlough this year, but returns to her work next month. She is the founder of a school named after her. Recently when in her home town her church people gave her a reception. There, in her address, she said, "Such delights among my friends here can not deter me from returning to India where my work is."

Mary Campbell, of the United Presbyterian Mission, came to India in 1884. She has spent her years in school work and is at present superintendent of the High School for Girls at Pathankot.

All know of Mary Reed, "the friend of the lepers." Since 1884 she has been a missionary. In 1890, while on furlough in the United States of America, she discovered that she was a victim of something which appeared to be leprosy. It was pronounced to be so by the physicians whom she consulted. She decided then to give her life to the lepers of India. Telling only one of her sisters she returned to her work and established herself at a beautiful place at the foot of the Himalayas. There she is ministering to this ostracized class of humanity.

Many have read the charming book, "Lotus Buds," by Amy Wilson Carmichael. Hers is the work of rescuing innocent little girls from the life of the temple, to which for some reason their parents have dedicated them. In this book she gives the stories of the children. What work could be more worthy of our thought and attention?

Recently the king has awarded the Kaisar-i-Hind Medal of the first class for public service to India to Miss C. F. Lang, the senior missionary of the Church of England Zenana Missionary Society at Ootacamund, South India. Seven of the missionaries of this society have previously received the silver medal, but Miss Lang is the first to whom the gold medal has been awarded. She came to India in 1881, and has charge of a great deal of educational work in and around Ootacamund. She is, however, best known for her work among the Todas, which she began in 1890. The Todas are a

tribe in the Nilgiri Hills, and they had no written language until Miss Lang reduced their speech to writing and translated for them the Gospel of Mark.

This paper would not be complete without mentioning Mrs. Lee, of Calcutta. Many remember her in connection with the Darjeeling disaster of 1899, when by a landslide in one night she lost her six children. But more than this should she be remembered because of the beautiful memorial she has constructed for them on Wellington Square in Calcutta. Instead of sitting down and pining away with sorrow she has raised this work for education of Bengali girls. The building is three stories high, and is large and modernly equipped for the needs of her school. Three hundred girls are enrolled in the school, either as day scholars or boarders. Besides this Mrs. Lee carries on zenana work in the city and village work without.

Does any one ask, "What is women's work in the mission field?" Just as varied as is the work of the women mentioned in the above, so varied is the work to be done. "Women must be missionaries, if it were only that the long chain of courageous, patient, loving missionary women may be unbroken." Who will help to lengthen out the chain by becoming a link in it?

THE DEATH OF A HEATHEN CHILD

Nora E. Berkebile

A cry broke out on the still night air—
A shriek, a pitiful moan.
We knew by the sound that Death had come
In his pitiless stride to a heathen home.

The jackals barked, out over the hill;
The dogs of the village howled;
All creatures of night seemed astir with Death
As he stalked like a monk closely cowled.

We hastened along 'neath the starry sky
To the neighbor's, over the way;
The mother moaned in her passionate grief
And cried to her gods, "Ahray! ahray!"

She sat on the floor, embracing the child
In death now so still and cold;
Her body swayed as she moaned and cried,
While her face with grief seemed worn and old.

We tried to tell of a Father's love
For little ones He has given,
And how they're His whether here or there,
With us or with Him in heaven.

We tried to tell, in the simplest way,
How all must like children be,
If we would enter the heaven prepared
When death sets our spirits free.

We told her again that her baby is safe
In the Savior's loving care,
For He loves the brown as well as the white,
That all are the same to Him there.

She stopped her cry for a moment brief,
As a light stole over her face;
'Twas a ray of hope, but soon it was gone
And hopeless sadness came back in its place.

"A beautiful story, dear lady," she said,
"But a story only for you.
He did not come for people like me,
But for those like you is the story true."

"The baby is gone and will not return,
And for it you must not grieve;
It never shall some lower animal be,
As your priests would have you believe."

She wants to have faith, but for ages so long
In their sacred books they have read
That death is the last they shall see of their friends,
Hence the wild hopless grief o'er the dead.

Her babe may perchance be born as a crow;
It may be a rat or a toad,
For go on it must into life after life
Till in Brahma it takes its abode.

No hope of the rest, of the peace and content,
That Jesus has offered so free;
No hope of a meeting with friends after death
And with the dear Father to be.

MESSAGES TO OUR SUPPORTERS

The General Mission Board wishes also to add a word of appreciation in this article for all those loyal supporters who are doing so much for the cause of our mission work. Our hearts throb in unison with the workers on the field in this attitude of thankfulness.—Ed.

Greetings to the Sunday-schools of Middle Pennsylvania from Jesse Emmert, your representative in India. Our partnership in this work is now ten years old. They have been happy years to me. Many prayers of thanksgiving have been offered on your behalf, and I am assured that I have been remembered by you. Communications have been too few, but day by day effort is made to do faithfully and for the glory of the Lord the work for which the partnership was made. Thank you for your faithfulness and for the privilege of representing you here. The work that Middle Pennsylvania could do here is abundant. It is far more than I can get done. There is room for several others. Would that you could realize our need of men and by another year have at least another man here to work with you in saving souls. Do it. The Lord bless every one of you.

To the Sunday-schools of Southern California and Arizona—Greeting: "I thank my God upon every remembrance of you." The visit I had among you is recalled with much pleasure. I am not able to tell you the good it did us. From letters and *Messenger* notes I am able to follow, at least partly, some of your progress. I rejoice with you. We, too, have many reasons to be thankful. The work is not all going as rapidly forward as we would like, but that is all the more reason why we should be here. We are greatly encouraged to push forward. The Lord be with you and so direct your lives and mine that His will may be accomplished both for us and for those to whom He has sent us. Yours faithfully, Gertrude Emmert.

To the Sunday-schools of Southern Illinois—Greeting: Peace to you from God the Father and from the Lord Jesus Christ. I thank God for you at every remembrance of you, and I take this opportunity to thank all of you for your remembrance of me. To the teacher and children of the Vaclause Sunday-school and to the Christian Workers of Mansfield do I owe special thanks for the personal messages and for the gifts and cards sent in behalf of the work. I long to have communication with more of the Sunday-school workers and I trust I may hear from many of them in the coming year. More than temporal support, your messages and prayers give comfort and strength. I desire an interest in your daily prayers that I may be used in spreading the Light of the blessed Gospel. The Lord ever bless and keep you. From your representative in India, Eliza B. Miller.

To the Mt. Morris Sunday-school, Illinois—Dear Coworkers: The work in India grows with each year. That you have a part in this growth by the support you give from year to year as well as the many other cases to which you contribute, shows your intense interest in the evangelization of the world as our Lord took interest in souls. For this cause has He given us a place in the world to go and do as He has done. We, as your representives in this land, should be unable to advance this cause were it not for your prayers and support. The church in India is a great light shining in a dark place. But often there are those who, ready to enter, are persuaded otherwise because they have had idolatrous teaching all their lives

and fear the gods may yet destroy them in their anger. But to see those who have found the Light walking truly in the Light, with transformed lives, is enough inspiration to spur us on in seeking souls. That many more may know Him is our hope and constant prayer. Yours, in His service, Sadie J. Miller.

Waynesboro Congregation, Pa.—Dear Brethren and Sisters: May the Lord richly bless you for making it possible for us to be representatives in this needy field. We ask a more definite interest in your prayers so we may be true messengers for Christ, and that these people may realize their need for a Savior.—Nora Lichty.

To My Supporters: To the little child who takes from its mother's hand the penny and drops it into the mission collection; to the boy and girl who save their few pennies and give them to the Sunday-school; to the working girl who gives from her hard-earned money to help the work of her Lord; to the father and mother, who by careful planning save a little for their offering to their Master; to the old grandmother and grandfather that give liberally of their heard-earned savings; to the widow who gives of her slender means to give the light of the Gospel to the heathen—to these, my supporters, I send my thanks and appreciation for their humble and earnest help and for their making it possible for me to work for the Master in this far-away heathen land.—Kathren Holsopple.

Quemahoning Congregation, Pa.—Dear Brethren and Sisters, Greeting: More than one year has passed since we had the privilege of being in your midst, but the memory of it gives me much joy. I wish to thank you again that you make it possible for me to be here. God bless you! The help of your prayers in our behalf and for the work is much needed and is appreciated. I wish you could see what it means for one to be brought from heathenism into Christianity. I am sure you would experience great joy. May we not have the pleasure of welcoming some one from your congregation to help us in this great work? Your gifts are good, but your life of service would be better still. It gives me joy to read of your progress. May God continue to bless us together. In His Name.—Quincy A. Holsopple.

Dear Fellow-servants of the Lord Jesus Christ: For all your sympathy, support and prayers we thank you. Without your help in all these ways our work would be impossible. We are workers together with God. We are your representatives on the field, we are there for you—you work by means of us. Our labors and trials, our disappointments and successes, our joys and sorrows are mutual. We want to share them with you. We count on you heavily. Victory can be won only through prayer. It is a conflict in the spirit realm, against spiritual foes. We must use spiritual weapons. Prayer is the God-given weapon in this warfare. Will you learn to use it effectively and unceasingly? And may the rewards of Christian service ever be manifest in your lives, is the prayer of your fellow-servants. Emma and E. H. Eby.

To the Sunday-schools of the Eastern District of Pennsylvania—Greeting: "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." What a glad thought that we can all be workers together in gathering sheaves for Jesus! I am your representative here; you make it

possible for me to be here, but your work is not finished. With your support *must* come your earnest prayers. We need the prayers of God's faithful ones *so* much, so that we may be able to do the most good in the short time we have to work for our Master. The many words of cheer and the assurance of prayers are a great inspiration in the work, and may the Father richly bless every one who shows a concern for these who are without hope and without God, by sending a message occasionally to those engaged in the saving of souls. "The harvest is plenteous, but the laborers are few." Who will hear God's call to the harvest field? In His Name Whose we are and Whom we serve.—Kathryn C. Ziegler.

To the Young People's Missionary and Temperance Society, Juniata College, Huntingdon, Pa.—My dear Christian Friends: The grace of our Lord Jesus Christ be upon you all. Our greetings and best wishes to you all for the new year. I do not wish to give you a motto, but only remind you that you will pass through the year 1913 just once; hence, keep your eyes open for the opportunities God will strew in your way, and may your ears be trained to hear the sweet messages of love your Father will speak to you. Actual mission and temperance work now, day by day, is much better than dreams and plans of great things to do by and by. Rejoice with us that you have a share in bringing Christ to India and taking India for Christ. We are all workers together with God in this most important service for mankind. By serving men with a true motive we serve God. Last year was one of great blessing and also of great trials. The work at Anklesvar was practically new and there was an abundance of it. The unfaithfulness of Indian workers was one great hindrance. Some have been added to the fold, but some have also drifted back into heathenism. But on the whole the work is very hopeful and growing permanent. In three villages good buildings have been put up for school and church and for the teacher to live in. Many more are needed. According to our faith and means the work prospers. Remember us in prayer as we remember you. Your servant in Christ, J. M. Blough.

To the Shade Creek and Scalp Level Congregations, Pennsylvania: Grace and peace be multiplied unto you. We thank God upon every remembrance of you, for the work of love which you are doing both at home and abroad. Especially are we glad to be your representative in India to help bring the gospel light to the women of India. You are having a share in bringing the message of peace to at least a few of the women who are oppressed and living in superstition and ignorance. We are here living in the very atmosphere of India's darkness, but we are depending upon your prayers as well as your support to hold up our hands, to keep our hearts brave and strong and pure.

"We are chosen by the Master;
We are called to service true;
Let this influence our conduct
In this world we're passing through."

Yours in His service, Anna Z. Blough.

To the Missionary Association of the Waynesborough Church—Dear Brethren and Sisters: Greetings to you all in the name of Him in Whose love and service you have so generously sent us to represent you here. As the twilight falls and the daylight fades and I sit evening by evening with our little group of Christians in our service, I wish many, many times that my good friends at home, and especially those whose gifts make it possible for

me to be here—I wish they might all share the joys that come to me in this little service. The earnest faces, the heartful prayers and the sympathetic responses—if you could see and hear and understand as we do, I am sure you would appreciate it all as we do, and be many times repaid for the help you have given. The day may not have been filled with perfect work (has yours?), but in this evening hour the broken threads are gathered up and they are ready to begin anew. They do not forget to pray for you, and I am always glad for it. I hope you will pray for them for they need your sympathy and your prayers. And now may our Father abundantly bless your daily work for Him, and may He keep us all working together with each other and with Him till our Master comes!—Mary N. Quinter.

District of Nebraska, Dear Brethren and Sisters—Greeting: May God in His wisdom bless you all for what you have done and are still doing for me. I am thankful for the help you have given in supplying my needs, because only by your help have I been permitted to live here in India among these our brethren; for if our needs were not supplied we could not enjoy this privilege. And while we are here in this work I am sure you share this joy with us. But, for the prayers that you are constantly offering in our behalf, I want to thank you more especially; for without the prayers of the saints we could not hope to accomplish anything. But if we all pray for the work we can in deed and in truth be workers together with Him. May God abundantly bless you all, and as you continue in prayer for the work may many be told of the Lamb of God That taketh away the sin of the world, and may many accept Him as their Savior, is our earnest prayer. Your in Jesus' Name, Josephine Powell.

To the Sunday-schools of Southern Ohio: Grace, peace and plenty be multiplied to you from God our Father through the Lord Jesus. The most potent forces in the physical as well as spiritual world are all-powerful and work so harmoniously as not to be seen. These forces cannot be measured, as they are limitless. They cannot be described in words or otherwise, for the same reason. The influence or power of prayer comes in this list. We are daily reminded of the fact that dear ones are praying for us and hence rendering a help, a service, which God alone can measure. You are among these dear ones who pray for us. What you can and are doing to help, you do not know, "but you shall know hereafter" when the Lord calls us unto Himself. "Be not weary in well doing, for in due season you shall reap if you faint not." God bless you for your daily help rendered to us in this great work. We cannot tell you or Him in words how grateful we are for it. Our daily request to you is that you "pray without ceasing."—J. M. Pittenger.

To the Sunday-schools of the Western District of Pennsylvania—Loving Greetings to All: Grace and peace be multiplied. Beloved in the Lord, your beautiful, soul-inspiring message is mine. God alone knows what it means to us to receive such messages of love, hope and good cheer. Such messages are a source of great joy and encouragement. They fill one with renewed zeal and determination to push forward in the work of the Master. Permit me at this time, and in this way, to thank you most heartily for same, and not alone for the message, but also for your generous "gift for personal needs as the Lord may direct." Words

fail me when I try to tell you how much I appreciate the message and the gift. The dear Lord bless you abundantly and reward you accordingly. Truly God has been good to us and has been blessing us richly in all things! It therefore becomes us to "sing praises unto our God, sing praises." May we never grow weary in well doing, but may each year find us doing still "more and better work for Jesus." What a joy to know that you are not only ready but willing to make the necessary sacrifice to support two, instead of one, on the foreign field! God be praised! Your blessings shall now be twofold. Surely the angels of heaven must sing and rejoice. Let the good work go on! Continue to do God the honor to trust Him. See if He does not even in this life prove that "he that soweth bountifully shall reap also bountifully." Since I have so recently written you a lengthy message I shall say no more at this time. Continue to pray most earnestly for the work and all the workers. "Few can go; most can give; *all can pray!*" So brethren, pray for us. Yours in Christian love and service, Ida C. Shumaker.

To the Members of the Botetourt Memorial Circle, and to All the Members of the Daleville Church: Greetings to you all in the name of our Lord and Savior Jesus Christ. Day by day are we reminded of God's abundant love and mercies unto us. It is now nearly eight years since we were with you, and all this time the Lord has been preciously near to us, not only in protecting and caring for us, but in giving us spiritual blessings as well. During these eight years our experiences have been many and varied, and often the way seemed hard, but we rest assured in the fact that the eyes of the Lord are over the righteous and that His ears are open unto their cries. In spite of numerous difficulties the village people are turning to the Lord in increasing numbers. Where eight years ago this whole population of 100,000 people was turned against us and the message of salvation, now we find that the confidence of the reachables—75,000 strong—has been won, and they are looking to Christianity as their hope. Then it was as a great wall of heathenism, ignorance, and superstition and all that goes with these, against us challenging our every effort. But the wall has been pierced and many are leaving the opposing forces and siding with us and taking Christ as their Leader. For all this we praise the Lord. But let us not be blind to the facts. Through the same rent in the wall Satan's forces can sally forth, and unless we are very careful, strike heavy blows on our camp and claim his own. A foe without is not to be feared, but a foe within the camp is very dangerous. The field is ripe unto the harvest. But where are the helpers? Many hundreds of these people could be taught and brought to a personal knowledge of the Christ, but the men to teach them are not at hand and the source of supply is quite limited, as man would see it. This leads us to the Author of all good and we are led to pray to Him to send forth laborers into His harvest, and I am sure that the divine source will supply in God's own good way laborers to go forth and reap the golden sheaves for His garner. May God help us in the many duties that come to us from day to day to glorify His Name, and to be used to the strengthening of His work in this great land.—A. W. and Flora M. Ross.

Some of the girls in the Bulsar Orphanage, India.

God has blessed the efforts of those who have supported our India girls.

OUR HOME MISSION WORK

J. M. Blough

IT had a small beginning; it is small yet, but it is growing. "Who despises the day of small things?" "First the blade, then the ear, then the full corn in the ear." All movements had small beginnings; large oaks grow from small acorns. The important thing is growth. If there is life there is growth. There is no reason to despise anything because it is small. The kingdom of heaven itself is like a grain of mustard seed.

Our home mission work was born in sacrifice—in a week of self-denial in which practically the whole India church took part. It was a week of fasting and prayer, in which even the children denied themselves of the best meal of the day so as to be able to contribute to the Lord's work. There was joy, there was consecration, there was anticipation. At the District Meeting the offering was presented unto the Lord with praise and thanksgiving. A Mission Board was elected and $125 was given over to them to begin this work.

One of the great desires and prayers of a missionary is that the mission church may become a missionary church; i. e., self-propagating. It is the spirit of the Master. Every individual must be a soul-winner; every separate congregation must seek to save others. This is fundamental. To develop his spirit and to guide this work on the mission field is by no means the least of a missionary's obligations, and to do it aright is our every desire. We believe that our church organization is as well adapted to work on the mission field as that of any church; and to work as an organized district in home mission work has a splendid effect on the members and congregations and unites them in the Lord. Aside from this, each congregation is at liberty and is expected to carry on mission work within its borders. The word of Jesus comes to every one, "Go home to thy friends and tell them what great things the Lord hath done for thee." We are glad to say that in this latter way great results have come to the work in India.

In 1909 the district work was opened back in the jungle among the hill tribes. The people are very poor and backward, extremely timid and superstitious. They are very fearful of invisible beings, and on a little suspicion will pull up and move to another place. This is very easy for them to do, for they do not own the land, but the government allows them to locate on any unoccupied land and taxes them on the number of plows they use. This migrating habit makes it hard to work among them.

There have been many hindrances to the work—the disposition and condition of the people, sickness among the workers, their inexperience, isolation and lack of missionary supervision. The nearest missionary lives at least twenty miles away, and until this year they were the same distance from the railroad, but now it is only about five miles. Yet the work is growing.

During 1910 two were baptized as the first fruits, and when that report was made in the District Meeting it brought joy to many a heart, for they felt that they had a share in saving those souls, for their money, and their prayers, too, helped to carry on the work. That year the offering amounted to $180 and the interest increased. During 1911 three more were baptized and the work began to show more

Family of Village Christians, Anklesvar.

hopefully. The offering was $218 and there was just as much pleasure in giving as before and more enthusiasm in the meeting. People are always interested in the work to which they contribute.

During 1912, up to October 1, six have already been baptized. One has moved in from another place, so there are in all twelve Christians, and these are men with families. None of their wives has been baptized yet, but we hope for some of them soon. At present there are two applicants for baptism, and one is the wife of a Christian.

At first it was possible to support just one worker with his family, but after the second year a second worker was added, and now a third is at work. These three workers are married and are living in different villages several miles apart, and each teaches a school in his own village. The villages are small and the schools are small, and sometimes the children do not come at all. They always try to have night schools. It is very difficult and discouraging to have schools at all among these people, but they will learn.

These twelve Christians are poor farmers; they have no land and no property. In order to keep them from scattering out the Board tried a new scheme this year. We loaned $8 to each of eight men and got them together to one place where there is good farming land, and set them up in independent farming. Privately we have had to help them to food, too, for often they were on the verge of starvation. But if their crops turn out well it will be a success. In this way it is possible to have them in daily prayers and give them regular instruction and keep close supervision over them, without which they will not grow spiritually. Our oldest teacher lives right with them. Our teachers draw in wages, respectively, $4.65, $5, and $6.65 per month, only, and this is why it is possible to do so much with a little sum.

This year at District Meeting we were all most favorably surprised when the offering was announced, for it had reached $300 and was raised in practically a famine year. Of course the missionaries contribute to this as liberally as possible. If we count our entire membership at 1,300 it averages 23 cents per member among our poor India Christians, whose income does not average $3 a month. This does not compare badly with the American church, with its imputed wealth. We need more who are willing to give the Lord's tenth. May the kind Father bless the mission work of the India District to the salvation of many souls Amen.

OUR GREATEST JOY IN THE WORK

Simply to know that one is in the path of duty, to be doing God's will for us, to be playing one's part in the grand scheme of redeeming a race, to be sure of final victory through Christ: this is joy complete.—J. B. Emmert.

To receive thousands of souls into the kingdom through one's own ministry is a joy every missionary seeks, but in truth it is realized by few. Yet there is a joy which every missionary may make his own. This joy is from within. It is deep-seated and consists in doing the Master's good pleasure regardless of results, time, place, or condition. To suffer as well as to succeed, to know man more intimately in his lost estate, as Christ knew him, to see some of them saved by His power, to help prepare the way for His second and final coming as John Baptist was the forerunner of His first advent, and to be assured of the final establishment of His kingdom, and that we shall reign with Him is a joy too great for us now to comprehend, but it is not less real, and it accounts more for missionary persistency than the mere matter of present visible success and numbers.—D. J. Lichty.

The clock strikes four. I lay aside my work and go down stairs and out onto the veranda and sit down on the large swing. It is the closing of a beautiful afternoon and I enjoy it to the full, after the day of study. "Salaam Mama" calls a youngster from the steps, and a little black, bare body tumbles in my lap. "Salaam Mama," "Salaam," "Salaam," and a dozen children, from one to eight years, pile on me from all sides. Finally we are all settled and swing for a few moments. "Mama, take us for a walk"; "Mama, play the organ"; "Mama, say, make us a paper windmill"; "Mama, mama, where is papa?" "Can I go up stairs, too?" "Mama, can't we sew on our patches?" "Say, mama, what is this?" "Mama, can we put flowers in your hair?" The hunt for flowers relieves the situation for a little and then I am decorated in Indian style. We laugh and talk, play and sing, and then—the bell rings. They stop and look at each other and then at me. One says "Eating time." I smile and tell them to run home and they start off, calling "Salaam" as long as I remain on the veranda. This is just a little daily happening of my first year in India, and I think I can say it is the happiest hour of the twenty-four.—Kathren Holsopple.

The great continual joy in a missionary's heart is the assurance that, although the way is not always bright, and many enemies oppose, and although one's efforts are not always successful, yet God is with us, for we are in the work to which He called us, and in the place where He wants us, hence our life-blood, as it goes out drop by drop in service to mankind goes not in vain—there will be a glorious harvest-time some day.—J. M. Blough.

My greatest joy in the work is to see men and women turn from their dumb idols to serve the true and the living God, and to see the power of the Gospel in their lives as they witness for Christ among the unsaved.—Eliza B. Miller.

"What is the greatest joy in our work?" did you ask. Is it when all the work runs along smoothly, and we have no care? No, that is all very nice and pleasing, but that is not the

greatest joy. Is it when people come and want to talk, and by flattery and idle conversation try to entertain us and waste our time? No, no; that is not even pleasing to us, for we have work that is far more pleasant than that. What is it then? Is it when people come to us and ask us to bind up their wounds, and relieve the distress of their diseased bodies? No, no, brother, sister, it is not; yet that even gives us more joy than we can tell. It is when they come and ask us to pray for them, and to teach them the way of salvation and help them to live better lives. It is then that our cup of joy runs over. It is for this very purpose that we are here. It is for this that Jesus gave His own precious blood. It is then that we want to fall at His feet in adoration and praise. This, my brother, this, my sister, is the greatest joy we have in our work.—Ida Himmelsbaugh.

There is no greater joy that can come to any one, than to know that he is doing what the Lord would have him do; to work where He would have him work. We believe that the Lord called us to India, and that He led us to our respective fields of labor. While at times the work has been hard and the way seemed a bit rugged, yet the Lord was ever near and dear to us and was our sustaining power. In the early days everybody was against us and on Sundays the number who met for worship of the true God was few for a number of years. Now this has all changed; throughout the district we have hundreds of friends, and Sunday after Sunday there are several hundred in the Christian services. While many are weak, yet it gives us great joy to see an earnest effort on the part of many to live true lives and glorify the Christ as their Savior.—A. W. Ross.

Yes, what is the greatest joy? We are puzzled to know which is the greatest joy, for to one in the work there are so many joys. When I am out in a village to stay all night sometimes I can not sleep because of unfavorable surroundings, but sometimes it is due to overjoy when the women pay close attention to the story of a loving Savior. Many times my heart overflows with joy because I can understand and am understood in the foreign language. The joy of all joys is when those for whom we have labored and prayed come and ask to be admitted into the church. One can tell of joys and joys, and then the half is not told. No one will know the full joy but those who give their all to Jesus and labor that others may have this genuine joy in their hearts.—Kathryn C. Ziegler.

One of the great joys in the work is to see the progress our Christians are making in the Christian life. When we consider that they are only a few years away from heathenism it is wonderful the growth that some of them have made. Some people do not believe in miracles, but every person converted is a miracle direct from the hand of God. Another great joy in the work is the changed attitude of the non-Christians in regard to our religion. Many believe in it and would like to accept it, but because of caste they think they dare not. But the greatest joy is the hope and faith that sometime many of these, our neighbors, will become Christians, and will be permitted to enjoy the blessings we now enjoy, and in heaven they will sing praises to THE LAMB that purchased them with His blood. It is with this hope that we work.—Josephine Powell.

I have had much joy in the blessed

fellowship with my American brethren missionaries and with the consciousness that I was serving my Master where He would have me be; but one of the greatest joys in my work has been the spiritual fellowship in Bible study and prayer with my Indian brethren, especially with my brother evangelist, who, in spite of his native weaknesses and vacillation in temptation, is teachable, humble, and devoted. Our lives have grown into a friendship as precious as it is rare.—E. B. Eby.

FOREIGN MISSIONS AS A LIFE WORK

Q. A. Holsopple

FOR a number of years the General Mission Board had made annually a call for men and women to enlist in foreign mission work. This call has originated on the field from the urgent need for additional workers. It has been accepted by the Board, and they have passed it on to the church.

This year the call goes from India: "Send us three men with their wives, two doctors, and two single sisters." Doubtless China wants nearly as many, and other fields have calls standing. Who will answer the call?

The church has enough men and women with proper qualifications to supply several applicants for each place, if they were willing. Now what can be done to remedy the situation?

This paper is not written primarily for the number, all too few, who are definitely getting ready to go forth as foreign missionaries. But it is for those who have, or readily could have, the necessary qualifications and yet do not apply to go. Of these there are two classes: (1) Young men and women who are undecided as to what their life work shall be. (2) There are some who could come but who *think* they have decided upon some career in the homeland.

To serious-minded persons of these two classes I present the following for your consideration: (1) Have you the qualifications for foreign mission work? (2) Is it the purpose of your life to make money? (3) Are you altruistic? (4) Does Jesus have supreme claim on your life? (5) Do foreign missions present a field of service in which you can invest your life to the glory of God and in accordance with your noblest ideals of service?

Qualifications.—Many have refused to accept the call to foreign service, saying: "I do not have the proper qualifications." Maybe they had not and maybe they had. Certain qualifications are necessary. Perhaps the standard is too high, but the fact is, the requisite standard is rising. Physical and climatical conditions make necessary health qualifications. Educational ability is needed, hence this must be considered. The spiritual life and experience are essential elements in one's success as a worker. What other qualifications are necessary? Maybe you are qualified and maybe not. Perhaps you can prepare yourself. If there is any doubt, find out. Only then can this be presented as an adequate excuse. But remember, you are not the one to judge of your fitness.

Financial.—In these days one of the first questions asked about a prospective position is: "Will it pay?" This is natural. But listen. Is it the purpose of your life to accumulate money? If it is, you have not thought properly of what life is for. Perhaps it is the practical question as to whether your wants will be supplied. The fifty or more missionaries who are under the support of the Board have found the allowance sufficient to remove all anxiety as to food and raiment, with a moderate amount to secure other necessities of life. Provision is made for the maintenance of superannuated or disabled missionaries. Provision is also made for the support and education of children until the time when normally they become self-supporting. What more can reasonably be asked?

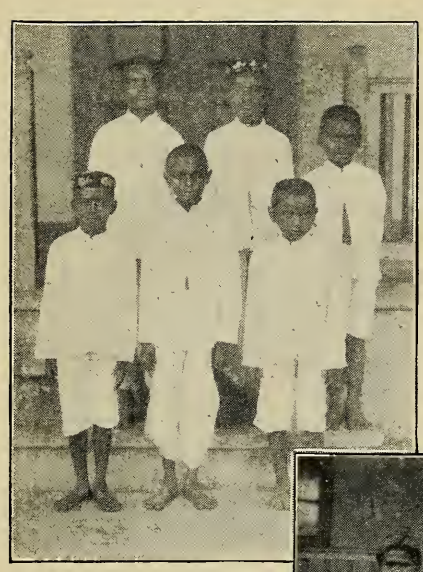
Others.—There is little use anywhere for a selfish person. A selfish man or woman would certainly be out of place on the mission field. But perhaps you would resent any insinuation that you are such a person. One's altruism is put to test on the foreign field perhaps more than in any other place in the world. Where the demands are great God's grace is the abundant storehouse from which to draw. Remember Him who emptied Himself that *others* might have life. Come, do as the Master did, and let Him help you develop the Christlike attitude of altruism. Reap the blessings that are for those who spend and are spent for others.

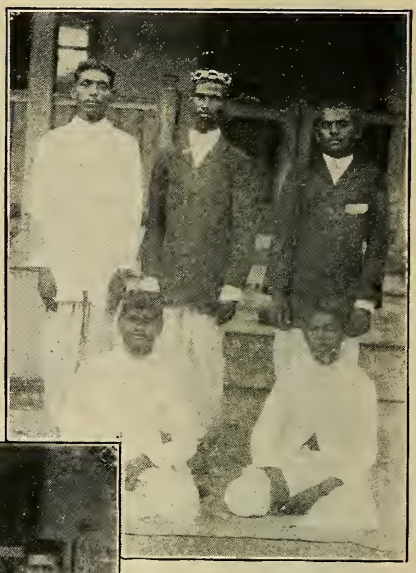
Has Jesus the right to claim you for this work?—Do you have any talks with Jesus? Are you on speaking terms? Does He have a right to be considered? These are serious questions and are to be considered in your inmost heart. What does it mean to you to be saved? To live under Christian influences? Do you believe that God wants to save the world? Do you know how He has provided for its salvation? Can you conscientiously turn aside the call to service in foreign missions in the light of what Jesus says to you? Think before you refuse.

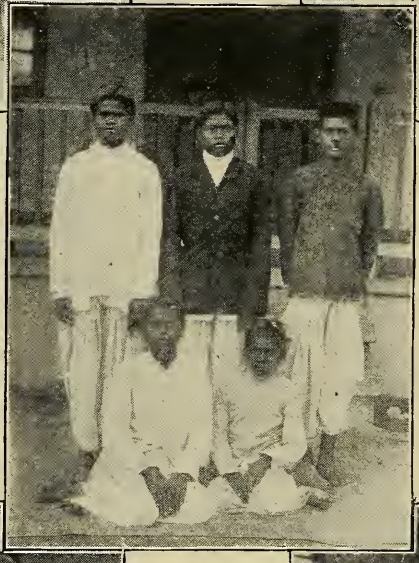
The opportunity.—If you are a person whom the Board would send to the field you are interested in two questions: (1) Will this work provide a field in which you can help your fellow-men? Space forbids enumerating the possibilities of service. But the world is challenged to present a field more fruitful in this respect than that in which the opportunities to do good are so like those which appealed to Christ; opportunities for the use of the best heart and mind to be found in the Brotherhood. (2) Will it please Jesus? One may as well ask: Does a loving parent find pleasure in an obedient child? If Jesus meant what He said (and who would doubt it?) a responsibility rests upon the church. And the responsibility that comes to you is twofold: You are responsible to perform the duty placed upon the church, and you have a personal obligation to your Savior to witness for Him to those who know Him not. Surely, my brother and my sister, here is the opportunity. Will you grasp it?

In view of these considerations will you not present yourself as an applicant to serve your Master, your church and your fellow-men in the needy field of foreign missions? Be content with no reason for refusing that you would be unwilling to present when you are summoned before the Judge of the universe.

Jalalpor, Surat Dist., India.

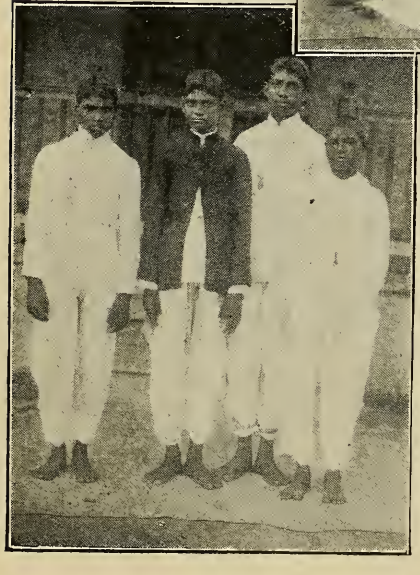






Some of the Bulsar Orphanage boys, India. The number grows small each year.

These are of the number whom our loyal brethren and sisters and children are supporting.



STILL A'GROWING

W. B. Stover

ABOUT twenty-five years ago "a cent a week" plan of giving was recommended by our General Conference. That was half scriptural, and the scriptural half was very good; but somehow or other the whole resolution seems either to have been practically forgotten or superseded.

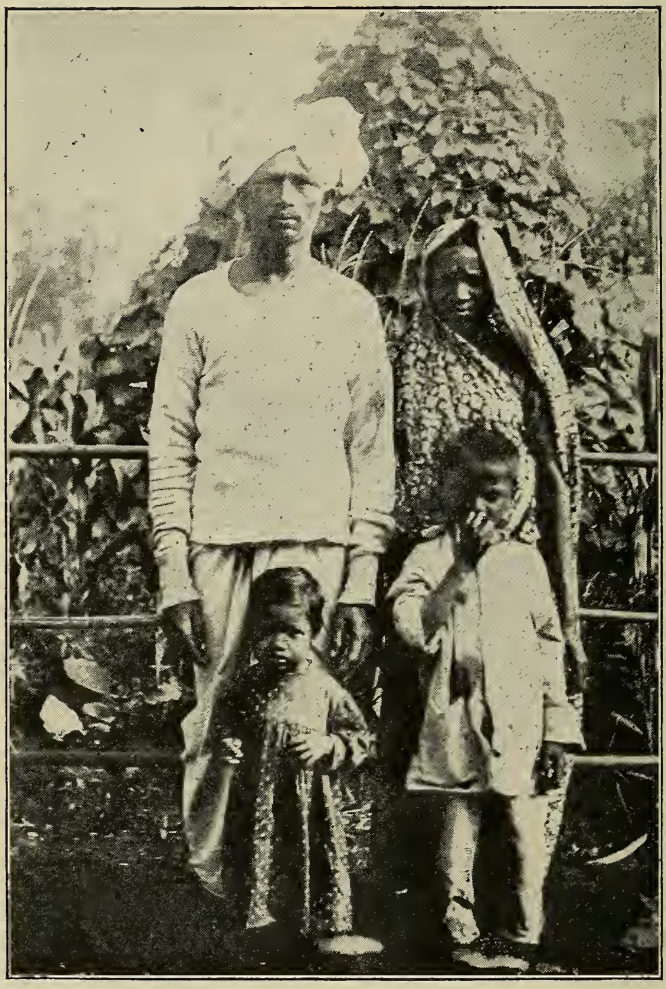
About twenty years ago the Missionary Reading Circle was persuading the young folks generally to take up a short course of missionary reading. Many are they who wept over the life of Judson; but the Reading Circle has faded away. However, these and other efforts to get ourselves awake to the really most important work of the church played an important part in that gradual growth which followed. And the gradual growth is becoming more powerful, for it is acquiring a momentum all its own.

The difference between twenty years ago and now, between the time when we had no missionaries in non-Christian lands and now, is exceedingly marked. Then we had a considerable feeling of contentment with ourselves, while now thousands frankly admit we are not yet what we ought to be. Then we had a feeling that if we taught those who came to us it was well, while now we have an increasing consciousness that we must go after those we would win. Then good mothers sometimes said, "I could never consent to one of my children going so far away," while now many have a fond ambition, as a Michigan mother wrote me not long ago, "to be the mother of a missionary."

Ideals are changing and have changed. Twenty-five years ago our General Mission Board was quite embryonic, but now the foresight of a few has been verified. The various District Mission Boards of the present day are all repeating in more or less degree the work of the General Board of that day, and local missionary committees are being appointed in the congregations. It seems to me the work of these local committees is of the greatest importance. Ideals ought to change. It is one of the signs of life that they do. The Mohammedans have fixed standards. Theirs is a religion of spiritual death. Our standards are different. They get higher and higher while we follow after. We never reach the goal while we live, but keep on the forward march all the time. Camping breeds laziness and quarrels and division; moving forward creates health and enthusiasm.

It appears to me the church is growing in grace, and the world is growing better. The world grows better, because the church, more and more filled with grace, has a larger influence on it. But not all. Those in the world who fail to be influenced by the church or whom the church fails to reach with her influence, are growing worse. For this I do not say which is the more blameworthy.

A few are giving liberally. They are more now than formerly. More are not giving liberally. In one church, of a hundred members, fourteen are giving much more than half of all that is given. Those fourteen are the salt of that little world. In one sense it is not fair. But they are building character for eternity. They are getting a proportionate blessing and getting it now. So I suppose it is fair, after all. On the whole, the outlook is very encouraging and my cup of joy is full.



Our Independent Farmer and His Family.

OUR INDEPENDENT FARMER

Nora Lichty

SOMETIMES we meet people who are patience personified. Such a person is Nagar Jamil, who for nearly seven years has been struggling hard to get started in farming. Nagar was one of the orphan boys and was given a chance such as many others have had. Adversities, in the way of poor crops, unfaithful partners, and loss of work animals did not discourage him, but he kept plodding on until now he lives in his own house and is what we call an "independent farmer."

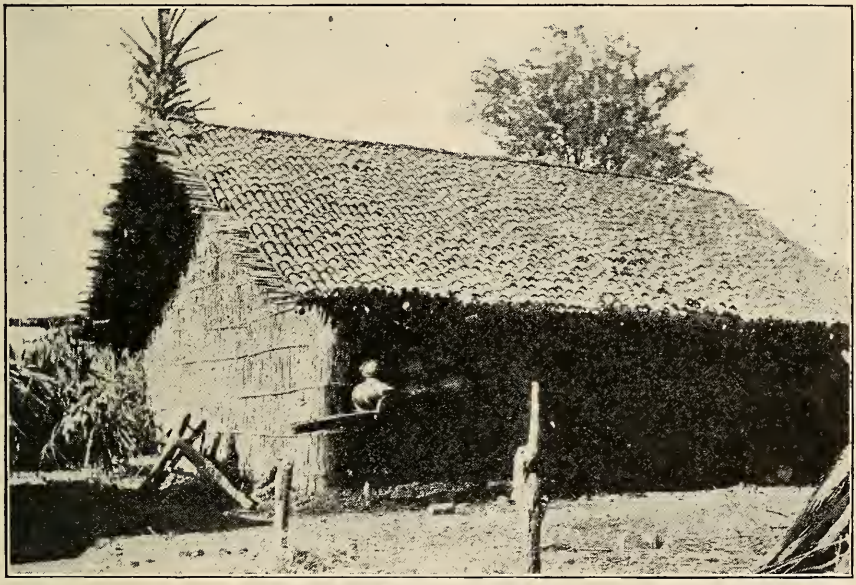
Over seven years ago Nagar was married to Chitli, one of the orphan

girls. She has been a good helpmeet to him. She says he has never beaten her, and that is a good proof of her faithfulness to him. They have two children—Yohan, aged five, and Ruth, aged three. Last year a little boy of five days died from a rat-bite poison. It seems that every one of the family tries to please the other, and therefore it is a peaceful family. It is as near the ideal as any family among these people.

This year Nagar built a new house. While it was in building he took sick and was compelled to go to the hospital. While he was away, Chitli carried on the building and had the house about finished when he returned.

Nagar is not forgetful of his duties to his God. He does not say a great deal, but he is one that can be depended on in all church work. He is a pillar in the church. We only wish that we had many more families like this one.

Umalla, via Anklesvar.



The Independent Farmer's House.

IN HIGH CASTE CIRCLES

Sadie J. Miller

NOT every day do we go among the high castes, but recently it was my privilege again; this time to a petty queen's palace, if it may be termed such. A number of times she had invited us to come, but this was the first time we went to her place. I reached the village a half hour ahead of the two preachers who were accompanying me, and dismounted from the horse, to sit in a common home until further ordered. Soon the queen's servant came to call me and I was escorted into her guest chamber, which was furnished much like our own rooms, rare as it is to find such places in this land.

The queen is a middle-aged woman,

a widow, kept in purdah (not allowed to see or be seen by men; going in public in curtained rigs; carried to and from the rigs in a palanquin). Her mother, aged sixty, and grandmother, ninety, live with her. The latter two are absolutely illiterate. Rarely, indeed, do we find people in India to live to such a good old age.

Had the queen been given advantages, today she might be doing as noble work for the women of India as is being done by Pandita Ramabai, of whom you must have read. As it is this queenly woman is educated only to the sixth standard, her people fearing education would spoil her. So she is confined to her house, where she now spends the time in reading, keeping herself posted on the current events of the world (though not the most recent) as much as she can, and is conversant with every topic concerning the women of America and England. I was glad she said nothing about the suffragettes, now so common in England, for we are often put to shame because of such nonsense.

She greatly deplores Purdahism and has nothing but praise for English government, which has done much to improve conditions in India. She mentioned the fact that government discarded suttee; i.e., women compelled to be burned at the funeral pyre of their husbands, which was the first step to help Indian women up. When I pointed her to the fact that any good government existed because of Christianity, she was not so speedy in admitting it. They always justify themselves in worshiping idols by saying it is impossible to worship God without having these auxiliaries through which they reach Him.

Not being allowed to go outside the court to the temple necessitates her keeping a goodly supply of gods in a special corner of her house, which are given overdue attention by her spending two hours each morning bowing before them. All vegetables or eatables of any kind brought into the house are taken before the gods first and offered there. Besides this, after the food is cooked it is again taken, plate by plate, and offered. To them it answers the purpose we have in offering thanks to God for our food. But remember, they offer it each time, without fail, whereas many Christians think it is enough if they return thanks to Him in the morning; the other two meals may be eaten without thanks.

Are we as diligent, as earnest, as worshipful and prayerful as we ought to be? If wood and stone gods inspire these people to all this, how much more should we be inspired who worship the true God! Jesus said, "The kingdom of God is within you." May this be our blessed experience.

The mother said to me, "There are 52,000 holy men in India; therefore it is our duty to feed as many as come to our door." But, indeed, this is only a small percentage of them. There were no fewer than eight came there during the twenty-four hours which I spent in the home. She said further, "I and my daughter have visited many holy fairs; we have bathed in many sacred rivers; therefore our religious duty has been well performed." What an idea of religion! Yet this is the Hindu idea of it.

We called on the queen's mother-in-law, who is in the last stages of consumption, and who also has a servant to do for her on every hand. The swing upon which the mother-in-law sat was constantly being drawn by one of the servants by means of a small rope.

No women of India are more weakly and sickly than the purdah women, they get so little of God's sunshine, with absolute inactivity, which cannot but bring about such conditions. Alarming, indeed, are conditions in

this land, with so much tuberculosis and no sanitary provisions whatever. Caste people, however, have no difficulties concerning the drinking-cup proposition for, usually, each has his own cup and never would he stoop to drink from the cup of a lower caste.

During the evening hours we sat on the swing and the queen was careful that we were properly cushioned all around. She asked if I would like to hear the holy man sing. To be courteous I said, "I will hear him." He came, sat on the floor before us, and sung many lines of poetry which they consider sacred. How the gods bring fortune or misfortune, how the sacred rivers make clean every whit, and how following the holy places throughout this land brings salvation to pilgrims—this was what he brought in in his songs. They are truly sheep without a shepherd and know it not.

The queen read the tracts I had with me, and on going to bed she asked for more reading matter, saying she is troubled with sleeplessness, hence retires late. On my departure next day she invited me to accompany her on a visit to the queen of Rajpipla State, which I hope to do some time. That some good may be accomplished even among the royalty is our prayer.

THE MISSIONARY INHERITANCE

E. H. Eby

EACH generation is blessed with a rich inheritance of treasure and experience, so that it can truly be said that we stand on the shoulders of our forefathers. To this it is the duty of each generation to add the product of its own activity and experience and to transmit the whole as its inheritance to future generations. Thus civilization develops along all lines. We build upon the past.

This same principle holds in missions. There is a mine of rich experience and wisdom in mission history. So large and varied is this inheritance that, when properly classified, it can be said to constitute a science of missions. This was the task accomplished by the World's Missionary Conference at Edinburgh in 1910. It remains for the present generation to profit by and enrich this valuable inheritance, and so to hasten the full realization of the kingdom of heaven on earth.

New missionaries should profit by the experience of the older ones in the matter of caring for their health on the field. Then in the study of the language the present-day missionaries have a rich inheritance in the form of grammars and lexicons which had to be *made* by those first on the field. Another large element in the missionary inheritance is that of a Christian literature which has been created at the expense of great toil by those gone before. The Bible is ready for the use of the new missionary, and other translations of great value are available. Then, too, in the study of Oriental customs and religions the new missionaries enter into the labors of the past and find their task much easier by the use of reliable books already prepared.

As to methods of work, a little study and observation will equip the new missionary with the results of many years of experience gained through

toil and sorrow. He can thus avoid many mistakes and gain much valuable time. Younger missions may profit much by the presence on the field of well established institutions; e. g., educational systems, with their schools and colleges, hospitals, printing presses, shops, industrial schools and farms.

But here the question of policy arises. Shall the new missions profit by the existing institutions only as models, such as they propose to build, or shall coöperation be the aim? In other words, shall each mission look to a complete equipment of college, training-school, printing establishment, with all the expense and waste of force involved, or shall economy and efficiency be sought by the establishment of a strong central institution in which each mission will have an equal right and influence with all the others, with an equipment such as would be impossible were each mission to work alone?

How shall present-day missions use the inheritance bestowed by the past of labor and sacrifice? And how shall they answer for an unfraternal, narrow, wasteful use of that which the Lord has put at their disposal?

OUR CONDITIONS AND PROSPECTS: A SYMPOSIUM

The present condition can adequately be described only by calling it a *waiting opportunity*. Among the hill tribes Brahmanism has not yet fastened its blighting cords to the religious life. But the slavery of drink is increasing; ignorance and superstition are widespread. It is easily within the limits of the attainable to evangelize these thousands and to give them an adequate educational system within this generation. And what is our opportunity is our duty.—E. H. Eby.

At Anklesvar there are Christians in forty villages, and half of them are without pastoral care, for we have not workers enough. Some of the workers we do have are not strong enough to do independent work; they are tempted and tried. A score of other villages might be entered at once and some give pressing invitations. Selfish motives are no doubt turning some toward the Christian; there is chaff among the wheat; God must purify. But there is no lack of persecution. Christian servants are not allowed to keep the Lord's Day; are threatened if they go to see the missionary; in many ways they are harassed. The Christian teachers in the villages are opposed by the higher caste people; sometimes trapped by pretended friendliness; and one was actually beaten some time ago in his own village. The great door is open and the adversaries are manifest, and God carries on His work.—J. M. Blough.

The work among the women is slow but hopeful. Compared to the men so few have become Christians but, had they had an equal chance with the men, many more would be in the church. The women work out the same as the men do, and they do not get off an hour or two earlier to go home to prepare the evening meal, but when it is too dark to work any longer in the field they go home. The men

return home and their work is finished; they are free to go and listen to those who came to tell the Good News. The women do their own grinding, either late at night or early in the morning. The other night I was out in a village all night, and long before daylight I heard the grinding of mills, but with all these obstacles they come to the meetings and sit till eleven o'clock or until we get sleepy and go to bed. Oh, for an ingathering of the mothers of this land, that the light of God's love may be shed abroad in their hearts!—Kathryn C. Ziegler.

One of the saddest conditions for us as women workers is to see the matrimonial traffic especially affecting the innocent girls and helpless women here among the Bhil people. We long for the day when child-betrothal and plurality of wives shall have passed away like suttee, infanticide and the offering of baby girls to the Ganges. Matrimonial interests are above real estate interests, bank interests or any other interests. They are a common interest among rich or poor, learned or unlearned, old or young. Lands may go, money may go, home interests may go, self respect may go, but this interest must be maintained. Here children are betrothed with a money consideration. A certain amount is given for the girl. Prices vary according to the wealth and social status of the families. The money is paid over when the girl goes to live with her husband. If she runs away and refuses to go back, or if she fails to bear sons, or if another man comes along and takes her the money is given back to the parents by the husband; or, in the case of another man taking her, he pays the money. In this village the head man has a daughter who, it is said, has been married seventeen times. Nothing but Christianity can come to help this terrible condition. We long for the time when innocent girls shall grow into virtuous womanhood, to be sent into holy wedlock to become wives and mothers as Christ intended they should. May Christians everywhere so labor and pray that this evil, not only here in Rajpipla, but throughout India, may be abolished.—Eliza B. Miller.

You perhaps all know something of the condition at Vada, since it has been written about so often in our papers. You will remember that three years ago last August, Bro. Berkebile was taken sick and had to go to the hospital; then from there to the hills, where they stayed until just before Christmas. They did not get back to their home at Vada until the first of January. In their absence Sister Sadie Miller came and stayed three weeks; then Bro. Long's came to take up the work. He was not permitted to stay here much of the time, as his work at Pimpalner called him away; so the work here was very much hindered because the missionary in charge was not able to be out among the people. After Bro. Berkebile had returned, there was still some building work to be finished; so a part of the time was spent in that. In February it was thought best for him to return home, because of the condition of his health. On Feb. 15, 1910, they sailed from Bombay, hoping to come back the following year. This you know they were not able to do. Bro. Brubaker's came to take their place, but before they had been here very long Bro. Brubaker was called to his reward. Because of this Vada had to be closed fourteen months. This was all a hindrance to the work. However, last December it was opened again, Bro. Kaylor's being placed here. They had gotten a good start in the work when it was learned that Bro. Berke-

bile could not return this year, and so, being short of workers, Bro. Kaylor's were transferred to Ahwa, and Bro. Heisey's located at Vada. This means that another year will pass by without the missionary being able to get out in the field, as one must have the first year for study. All these things delay the work, but we will do what we can, trusting the Lord for strength. We have not been able to be out among the people very much during the past year, but we are truly glad for the opportunity that we have had here in our own home as the people came to us. The prospects are bright for the work, and we believe many will be garnered in when once there is some one that can stay here permanently. For the present we want to do all we can under the circumstances. We are glad for the privilege of being among these people, for indeed it is a privilege to live among those that need our help. As we meet them in their homes and as they come to our home, we rejoice that we have this opportunity of witnessing for Jesus among these, our brethren. Pray for the work here.—Josephine Powell.

Here at Anklesvar the conditions are far more favorable than at many of our other stations. We are protected by the English Government, and have nothing worse to fear than the Mohammedans. They, however, give our Christians a great deal of trouble. This is not pleasant, but on the whole conditions are fair. In this vast territory where so many are ready to listen to the glad gospel story, our prospects are splendid. A great many have accepted Jesus as their personal Savior, and it will not be long till a great many more will be ready to take the decisive step. This year thus far we have not been able to go out a great deal, but the season for going out is just beginning, and we hope to do a great deal of touring. We are always so glad to go and the people are just as glad to have us come. The women are very timid and at first will scarcely speak, but as we go among them more and more they forget their timidity and become glad to talk with us and learn to sing our songs. The medical work, too, helps us to get into homes that would otherwise be closed to us. We always do all we can for the sick. If we think we can save a life, no sacrifice is too great; but alas! sometimes we are unable to help them; then we do feel so bad. Some say, "You must not take things so much to heart," but tell me how one can help it when your very soul longs to help them. We are doing what we can to spread the gospel story, and the people are eager to hear it, and so our joy increases. We are praying for a great ingathering this year. Will you help us to pray?—Ida Himmelsbaugh.

"Study the habit of delight in God. This is a most valuable law of life. It gets out of our way all unrepented sin, all hindrances to fellowship and communion. 'The joy of the Lord is our strength.'"—J. Hudson Taylor.

A Snapshot of a Street in Umalla, India. The Building in the Center Is Our Umalla Church.

CHRISTIAN COURAGE

D. J. Lichty

TO contract a loathsome disease, by which you are ostracized from society and compelled to eat and live separate from those you most love, and to be denied the right even to earn your own livelihood, and yet to maintain a cheerful heart, surely requires a character of the noblest kind. Furthermore, voluntarily to deny yourself of the blessings of wedded life for the sake of the one you had hoped to take as a life companion at the time when you needed her aid and comfort, denotes a courage not often equaled.

Such, however, has been the courage of Umade Sanjan, a boy brought up and educated in the Bulsar Orphanage. Here, also, he learned to know and to obey the Savior. Later, he was employed to teach the mission school at Vulli. Some time before he was engaged to one of the best girls in the orphanage.

While successfully carrying on his profession he gradually became conscious of the fact that a loathsome disease was taking hold of him, and finally, beyond doubt, he was a leper. A spell of despondency overtook him at first, but later on, in spite of his failure to get relief from local medical aid, he became reconciled to his fate, canceled his engagement, and placed himself in the care of a mission asylum for lepers at Miraj, South India. There his condition has improved slightly, but a final cure is improbable. Con-

cerning himself he writes cheerfully to his friends, showing the sweetest submission and a faith in God that is worthy only of a true Christian. While separated from his church he manifests a deep interest in her affairs and a longing to be under her influence and in her midst, but at the same time is not forgetful of the kind care he is receiving at the hands of those who are ministering to him at the present time. Thank God for such a life.

Umalla, via Anklesvar.

A WHOLE VILLAGE MOVED

John Pittenger

IN March, 1911, Dolidole was the largest village in the Dangs. It had a population of 462, which resided in ninety-nine houses. The village is located on the top of a hill. The largest and most costly of these houses was the patel's. It was at the highest and hence the most prominent place in the village.

The patel had but one son, upon whom he had built many hopes. One was that he would sometimes become the patel—the village headman. In February, 1912, this son was in Ahwa and I had a talk with him. A few days later he died while returning from Mulair, whither he had gone to sell some grain. His body was taken home and soon after cremated.

The death of this son was a most bitter disappointment to the patel. Because of the lingering nature of the disease, malaria and an affection of the larynx and bronchial tubes, the patel decided that at some time an evil spirit had come into his house and had attacked his son and caused his death, and that he must now depart from the place that he had for some years called home.

A government resolution states that no one, except the aborigines, living in the Dangs, dare move from one place to another without a written permission from the government. But this patel was so distressed and terrified over the death of his son that he moved forthwith, taking with him his two very large huts and all chattels. Seeing that their patel went without permission all the other villagers became frightened and began to go, some to one village, some to another, and still others moving only to the foot of the hill on which the town was built.

In a few days what was once Dolidole had practically disappeared and the house built by the mission for the school and Christian teacher was left quite alone. The teacher and his wife felt very lonely and were afraid. So they moved into a rude hut which the villagers hastily built for them about the center of the newly-formed village at the foot of the hill.

Only a few days ago I passed over the old village site by the door of the schoolhouse. Only the framework and the corrugated roofing remain. Right up to the very door the people have farmed. Vines have climbed up over the posts and weeds grew up in the rooms. For a moment my heart was very sad. Then I remembered that this house had served a noble purpose, and that while it was seemingly worthless another house had been used in its place, and that, God willing, this same house will again be used in service.

Ahwa, Dang Forests.

THE CAPTAIN'S MESSAGE

Rosa B. Kaylor

On our cheeks was the glow of morning,
Cool breezes fanned our brow;
The dew drops in the sun were sparkling,
The willows swayed to and fro.
Our ships launched out in the morning
On a smooth and glassy sea;
So we eagerly left our mooring,
Hopeful, light-hearted, free.

Many were the scenes of interest
Which met us on the way;
Here a fisherman on his work intent;
Yonder a lighthouse with gleaming ray;
Here and there ships were passing,
Some only on pleasure bent,
Some earthly treasures pursuing—
Others on missions of duty sent.

But darkness is gathering round us,
And clouds appear in the sky;
E'en now the storm o'ershadows us,
The waves are angry and high.
Storm-tossed on the waves of the ocean
We cry to our Captain in fear;
All are in anxious commotion,
For we know that rocks are near.

The captain looks on us in love,
As He turns and to us speaks;
In tenderest words, like a mother's love,
He assures us He our safety seeks.
"I know the way, every rock I see,
Our anchor is sure and strong;
Fear not, only believe in Me,
And we will withstand the storm."

Thus assured by His comforting words,
We were soothed and became more calm.
But hark! What was that sound I heard
Borne on the wings of the storm?
The waves on the rocks are breaking,
But 'tis not that—it seems to me—
Yes—I hear it again; 'tis some one calling,
Some one in distress on the sea.

Yes, here and there I hear them,
Out on the rocks and reefs;
Surely some one will help them,
Some one must bring them relief.
Aye, some one—but who will venture
Out in the darkness and gloom,
There, where are so many dangers,
To save them from their doom?

The captain came and for them pleaded,
"Go ye, and give them relief";
But by us his words were unheeded;
So He turned away in grief.
Yes, who shall go? Surely not we,
Who, riding at anchor, are safe.
Ah! out there in the distance I see
Some going to their relief.

But see! oh, see! how they labor;
How they are tossed by the storm!
Will they reach the distressed in safety,
In time to save them from harm?
Yes, some of them they are bringing
From the dark angry waves;
But some are failing, sinking,
Help to all they cannot give.

* * * * *

A messenger came to the Master,
A report of the night he gave;
He told of the awful disaster—
Of their pleadings for some one to save.
Some, who were safe, saved others
Who were less fortunate than they;
Some, thinking only of selfish interests,
Their Captain's pleadings did not obey.

They knew some were being lost
And could have given relief;
But stopping to count the cost,
They turned deaf ears to their grief.
They were beautiful lives, Thy creation,
Gems for Thy diadem to be;
But they went down without salvation,
Overtaken by storm on the sea.

Their vessels were frail, like driftwood,
Carried to the rocks were they.
No light to search out the pitfalls,
No Anchor, no Chart of the way.
Their pilot for them had no salvation
At the time of direst needs;
So they went to their destruction,
Crushed and broken like reeds.

The Master was intent on gleaning
The facts the messenger gave.
On His face the love light was beaming
For those whom others had saved.
Then, it changed to consternation,
That some sat so idly by,
Content with their own salvation,
For others their comforts would not deny.

He grieved for His perished children,
For He loved them, every one;
He had sent for their redemption
His only begotten Son.
Ah, yes! Many souls are perishing
Without the Light and Chart of the way;
The peaceful haven are not reaching,
Their cries are heard every day.
'Tis better to go down on the sea of life
While saving others from impending wail,
Than to idly stand at the lazy wharf,
Or in selfish anchorage outride the gale.

Vada, Thana, India.

NUGGETS FROM THE MINES OF MISSION THOUGHT

Selected by Mary N. Quinter

Every land is my fatherland, for all lands are my Father's.

The small man lives only for himself.—E. H. Richards.

I have Christ, I can go; therefore, I must go.—J. C. Robbins, Philippines.

Opportunity is responsibility.

When we decide that the Gospel of Christ is worth sending round the world, we will undertake it on an adequate scale, and nothing can prevent or hinder the successful accomplishment of that undertaking.—J. Campbell White.

Every incoming means an outgoing; every larger hold of Christ upon us means a relaxation of some lower grip upon us.—R. E. Speer.

The goal of history is the redemption of the world.—J. Ross Stevenson.

The duty of making Christ known to all people has its corollary in every Christian's making Him known. . . To make Christ known should be the commanding purpose in the life of every Christian.—J. Ross Stevenson.

The command of Christ, "Go, and make disciples of all nations," if it means anything to us today spells the duty, not of those who are called to be leaders, but of the whole church.—J. Ross Stevenson.

It is a maxim in military art that the army which remains in its entrenchments is beaten.—Napoleon.

A stay-at-home Christianity is not real Christianity at all. The guaranty of Christ's abiding presence is consecration to the world's evangelization.

It was not so much of a call to India that I received as an acceptance for India.—James Thoburn, India.

The people who are to save the world are living in it today.—James Thoburn.

Is it right to receive eternal life at those scarred hands and then give Him the spare change we happen to have left after we have supplied our luxuries?

Is it right to receive heaven at the price He paid for it, and then give Him the odds and ends, the things that cost us nothing?—W. R. Hotchkiss, Africa.

What we ask of you is not Christianity but Christians.—A Hindu.

No one can worthily say, "Thy kingdom come," who does not give consecrated strength to the travail that makes the kingdom come.—J. H. Jowett.

In this city and in this country, in the world, there are crooked things needing to be made straight; there are many bitter paths needing to be made sweet; there are many sorrows to be shared; there are many broken bodies to be healed; many cloudy minds to be illumined, and many waiting hearts, waiting for spiritual cordial; many little children needing guidance, many young folks needing vision, and many spiritual captives moaning for freedom. . . . "Is it nothing to you, all ye that pass by?"—J. H. Jowett.

Why should a man go to Africa or to the Orient? Are there not souls needing the Gospel in our own town and city? There are unsaved souls perhaps in your own house, but their destitution is not to be compared with that of the millions in the interior of China and Africa. These at home are without saving faith in Christ; those

abroad are without saving knowledge of Christ. With one class it is light unused; with the other it is darkness unbroken.—D. L. Pierson.

A Burmese Buddhist, who has become a Christian, gives the following testimony: I studied the sacred writings of the Buddhist to see what was the beginning of things—the middle and the end of things. I found nothing reliable about the beginning, very little about the middle, and nothing about the end. Then I read the Christian's Book, and behold, I found all clear and reasonable about the beginning, everything true about the middle, the present time, and everything clearly revealed about the end of things. When I read this my whole life was changed and I now believe in the God and Savior of Whom this Book speaks.

Why should I be worried? Every morning I give myself to God for what He will send to me that day. If He sends to me those who feel they need me, that is my work and I am content. —J. R. Miller.

This has been the happiest year of my life, because it has been the fullest of service.—J. R. Miller.

You can not explain the wickedness of the world as merely human. It is human plus something, and that is why non-Christian religions are so successful. They are supernatural from beneath. . . . I believe that the real attitude toward the non-Christion religions is found in this verse: "The Son of God was manifested to destroy the works of the devil."—S. M. Swemer, Arabia.

Feelings will not save souls; it cost God Calvary to win us. It will cost us as much as we may know of the fellowship of His sufferings, if those for whom He died that day are ever to be won.—Miss Carmichael, India.

Eventide—the Boatman at the Shore, India.

INDIA NOTES

Alice K. Ebey

ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." —Isa. 60: 1-3.

What an injunction to God's chosen ones, to His church, to shine so that the Gentiles, covered with the gross darkness of superstition and vileness, may come to the brightness of Christ's shining! Arise, shine, O Church of Christ, that the pure light of God may chase away the darkness from the face of the earth.

Shall we vacate? This question has again and again faced the India Field Committee. There are more stations opened than missionaries to man them, so that it has seemed almost necessary to close a station or two. But with a harvest of souls almost in sight the missionaries had not the heart to withdraw and leave the fort to the enemy. It has sometimes been necessary for missionaries to take charge of two stations; but it is impossible to do full justice to the work at two places. With the hope that those on furlough may return with new recruits the stations are being kept open. May the Lord speedily send forth laborers into these fields that are ripe unto the harvest!

The Field Committee met at Anklesvar October 8 and 9. One of the most puzzling and important matters for consideration was location and relocation of missionaries. After much prayer and thought, Bro. and Sister Holsopple were located at Anklesvar, to assist in the large and growing work of that field. Bro. and Sister Kaylor go to Ahwa, in the Dangs, to take Bro. and Sister Pittenger's place, as they shortly go on furlough. Sister Eliza Miller is also to locate at Ahwa for work among the jungle tribes. Bro. I. S. Long and family are to be stationed at Vyara, to care for that work while Bro. Ross and family are on furlough. Bro. Long is also to have oversight of the work at Pimpalner. Sister Anna Eby, also Bro. and Sister Heisey, go to Vada for the study of the Marathi language. Sister Widdowson will live at Jalapor to take up the study of Gujarati.

Shevantibai Yedke, our Bible woman at Karadoho, passed away quite unexpectedly on the evening of October 15. She was the mother of ten children, four of whom had passed on before her. Three daughters were too far from home to come at the time of her death. The youngest child is but four years of age. Shevantibai had been a Bible woman for some ten years, and for the past three years had been specially supported by the British and Foreign Bible Society. Her special work was to teach women to read the Scriptures. Her field here was difficult because of the ignorance of the women and their disinclination to learn anything new. Yet her work was not without results. One Brahmin lady, who often invited her to her home to read and explain Scripture portions, was almost persuaded to forsake all and turn to Christ. Ever

among the ignorant some heard the Word gladly, and we trust the seed sown may yet bear fruit. Her place in the home and in the church is vacant and there are saddened hearts, but the mansions in the Father's house are being occupied.

Isaac and his wife, Saloma, are Christian workers who live in a village about a day's journey from Anklesvar. They are surrounded by heathen neighbors and sometimes must suffer for Christ's sake. The villagers object to their coming to the public well, saying Christians will defile it. One day Isaac was beaten, and some time later, taking advantage of her husband's absence, they beat Saloma. But these stripes, borne for Christ's sake, may win some of the persecutors for Christ.

Sister Sadie J. Miller is spending two months among the villages round about Vyara, with the hope of reaching some of the unconverted wives of Christian men. The need of special work among women is keenly felt in every part of our mission field.

Karadoho, via Dahanu, India, Nov. 1.

INCIDENTS ALONG THE WAY

HINDU GIRLS ARE APT IN NEEDLE-WORK.

One day, during the rainy season, a Hindu came and asked me if I would teach his little twin girls to sew. I said, "Yes." We made arrangements for them to come the following Wednesday for their first lesson. Only one came, and she decided that she would rather learn crocheting than sewing, since she had been taught some about sewing in school. I asked her father, and he said that it was all right. I started her work and in a few days it was surprising to see the progress she was making. Then her sister came, and she, too, learned very quickly. If you could see their work now you would hardly believe that it has been only about three months since they first saw a crochet hook. If possible, they come to the bungalow every day except Sunday, from 10 to 12. We hope later on to teach them of Jesus; but since they are high caste girls, we must go slowly. Pray for them that they may know Him.—Josephine Powell.

STILL MORE?

Gotia, the brightest boy in the school at Ahwa, has now been in attendance quite regularly for five years. When the new school year began his father did not want to send him any longer. When asked why, he replied, "Hasn't he already attended five years? and whatever there is to be learned surely ought to be acquired in that time." We have persuaded him that there is still chance to learn after having been in school even that long, and Gotia still attends and learns.—John Pittenger.

WHEN RAMJI CAME TO SUNDAY-SCHOOL.

"What are you doing at home? Who is herding the goats for you?" I asked Ramji, a boy of ten, as I entered his home.

"My foot is sore," and he proceeded to unbind the filthy cloth therefrom. "Chebar is caring for the goats while I am unable to walk."

Ramji's mother took the water vessels and went to the well, leaving the

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baby in his care. We had often tried to get him to Sunday-school, but, like his parents, he always had an excuse, which included several untruths. Ramji could well have said, however, "They have married me to a wife, therefore I cannot come."

I turned to the text, "The eyes of the Lord are in every place, beholding the good and evil," quoted it, asking Ramji to repeat it after me, which he did, and soon his face beamed as he was able to say it without help. By the time his mother returned he could say this text, as well as one of the beatitudes; viz., "Blessed are the pure in heart for they shall see God."

He repeated both texts to her and she was pleased that her son was able to learn as do the school children; whereupon, I said, "Ramji learns quickly and he should come to Sunday-school to join the other children in singing and learning the Scriptures."

Both decided then and there he would come to Sunday-school next Sunday, though I feared it was only another promise they would not fulfill. To my agreeable surprise he came, bringing with him his younger brother.

While they were rarely clad, and dirty, and while they could only mumble in song with the other well-trained children who attend every Sunday, yet in course of time we trust they, too, will learn in this, as have the regular-attending children, and so may the Lord help them.—Sadie J. Miller.

THEY FED THE DEAD.

A woman took sick and lingered long ere death came to her relief. Often while sick and suffering no one cared for her. She went without food because her husband and others thought her evil. Had she not become evil? Then how could she have become sick? Thus they argued. Death relieved her of her suffering. Then most dainty food was prepared and given to her; that is, forced into her mouth and down her throat. While she lived this bit of food would have been so good for her. Brethren, this is a bit like putting lots of roses on the coffins of our dear ones after they are gone and saying a lot of nice things which the departed would have so much appreciated while they lived.—J. M. Pittenger.

REFUSED TO TREAT

In a village are eight Christian men. In one family there was a death. The neighbors and friends said, "If you will give us liquor to drink we will help at the funeral, but not without." The Christian replied, "No, I shall give no liquor." So no one came, but the Christians had prayer and carried the corpse themselves and buried it. They did not defile themselves with the government's liquor.—J. M. Blough.

A WIDOW WHO COULD READ.

A few weeks ago when on the train we fell into company with a number of high-caste widows. As usual they began talking, asking all sorts of questions—where we were going, where we lived, and what our work might be. As the conversation went on, a boy of ten or twelve, sitting close by, reached over for a Gujarati paper we had been reading. As he did so the leading woman in the company of widows also asked for a paper. Thereupon I asked her whether she could read. "To be sure I can," she said. She took the other paper, sat down with all the women about her and began reading to them. The paper she happened to be reading contained an article concerning the evils connected with Hindu funerals, and their belief of death. This she read and explained to her company. It was a surprise to us that she could read. She, a widow, and elderly, too, able to read! After questioning her as to how she learned to

read we found she came from a good family where the father believed in the education of his daughter and so kept a private teacher for her. The woman seemed more than ordinarily intelligent. Many more would be just like her were they not kept down because of custom and superstition. When these women left the train they gave us a very hearty invitation to come to their village. Conditions have not permitted us to fulfill our promise to them yet, but we hope to do so soon. On the train, on the railway stations, in the bazaar and everywhere we meet with women who are ready and willing to talk with us. Truly the work among women must be done by women.—Eliza B. Miller.

HELPED THROUGH SUFFERING.

An old woman of the village was sick. She was a widow and lived alone with a little grandson. There was no one to support her. What was she to do? She was often visited by the missionary, and in this time of need who could help her but the missionary? Besides giving her food, poultices were put on the afflicted member and the heavy jewels taken off the ankles, for they interfered with the painful administration of treatment. The foot got well, the old woman became happy, she refused to put back the jewels, and she now sits gladly to listen to the missionary's story and frequently comes to church.—Eliza B. Miller.

STILL A CHRISTIAN.

Some time ago a young man came to see me from a village ten miles away. In Bro. McCann's time he had been in the orphanage here and had become a Christian, but some eight years ago he left and since has lived among his people. But he says, "I am still a Christian." He can read and begged for a Bible. He had no money, so I gave him a Bible. To my knowledge he is the only Christian in the village and we hope he may be light to his people.—J. M. Blough.

A DEATH-BED SCENE.

I was called to see a very sick woman. From reports I thought she must be dying, but I went in the hope of doing something for the cause. Sister Shumaker was here and went with me. I found her as I had suspected. She was in a dreadful condition. The native midwives had certainly used her up. I told them that all I could do was to ease her suffering a bit, which I did at their request. She sank rapidly. When they saw that she was really dying they asked her if she did not want to see her little boy. First she said "No," but when they scolded her she said "Yes," and they brought the little fellow. But her eyes saw no longer the things of this world. They called her by name and told her to call on Ram (their heathen god); then she would have nothing to fear. This again she did not do and they began to wail and lament. They said, "What kind of a woman is she?" They began to take off her jewels. These people wash their clothes by laying them on a stone and beating them with a piece of wood that resembles somewhat a small baseball bat. They pulled her arms out on the edge of the bed, took this bat and hammered the jewels till they broke. Some were of horn and hard to break. It seemed I must scream as I watched them, for sometimes they struck the arm and sometimes the jewels. It was a dreadful sight. One woman got up on the bed and held her nose and mouth shut. Some wailed, others called on their god, Ram. One ran and got some cow manure and spread it on the floor over a space large enough to lay the body on. Another ran for water. As soon as life was extinct six of the women

took hold of the body and dragged it off the bed and into the stable room, set it up on a piece of board and bathed it, while some one ran for hay to put over the previously-prepared place on the floor. Then a sheet was spread over the hay.

At this juncture we left. We did not care to see more. I am so glad the memory of my mother's last moments on earth is not like this. I shall never forget that sight.—Ida Himmelsbaugh.

NEWS FROM CHINA

F. H. C.

ONE of the very important events of the month was the meeting of the president with representatives of all the governors of China. The meeting was a pleasant one, it is said, and resulted in getting the provinces closer together and nearer to the government at Peking.

China is in the line for progress. Arrangements are being made to put in wireless stations at the capitals of the distant provinces of Thibet and Mongolia. This will put them in immediate touch with these provinces from which in the past it was so difficult to get any reliable news.

An order has gone forth that China is to have three holidays set apart as constant reminders of the new republic: Oct. 10, to be in memory of the opening of hostilities; Jan. 1, as the setting up of the provisional government, and Feb. 12, in memory of the establishment of a republic. One needs only to look at these dates to see how rapidly things were done in the work of getting rid of the old an setting up the new.

President Yuan has issued an order for the total suppression of opium smoking by the end of this year. One could wish for as much, but it is almost beyond one's power to conceive of the order being carried out when one sees how the habit is so much a part of the people.

The barbaric persecutions by the Japanese in Chosen are still going on, and one can almost feel that Japan is not only bullying the Chosenese but the whole Christian world. It is a crime against civilized society and one could wish that some outside power would have courage enough to ask Japan to desist.

In looking at the situation in Mongolia and Thibet one can scarcely predict what the outcome will be. Indications point to a protectorate over Mongolia by Russia and the same by England for Thibet, and if this comes it only means that in the course of a few years these countries will have full possession. If this comes, then Japan will want Manchuria. With this much begun one can see the partitioning process at work in full blast.

President Yuan in his speech to the nation at the celebration on Oct. 10 said in part that all should get patriotic and lend a hand in helping the people to take up new ideals, republican ideals. So few know anything of this kind of patriotism that one can see the real value of such an exhortation. Now is the time for the nation to get an insight into real progressiveness.

Disastrous floods are reported in the Chili Province and great suffering is the immediate result. Quantities of food supplies are being brought up from the south to tide over the season of low production.

The *National Review,* of Shanghai, China, has treated the question of keeping agreements and the recognition of the republic by the foreign powers and we think has treated it well. In substance this weekly asks how England can expect the republic of China to keep the treaties made by the Manchus while in power if they are not recognized as the rightful successors of the old Manchu rule. I think the point well taken and certainly wonder why it is that the powers do not recognize the young republic of China.

At Nanking all licenses to sell opium have been canceled and a penalty is attached to the use of the drug by any one save by the prescription of a reliable physician. This means at Nanking that people cannot use it.

Some of the leading political parties of China are uniting in sending out representatives to stand on the streets and in the inns to teach the people concerning patriotism.

Among other things that have been happening of interest in Ping Ting Chou is a crusade in cue cutting. In the last three days I think one would be safe in saying that nine-tenths of the cues have come off the men and boys of the town. To add a little to the excitement the writer went out one day and during the day cut twelve cues and retrimmed the hair on that many more heads. On the other days of the crusade I have had a hand in several cuttings. Today I have put my scissors and comb in my pocket to be ready for emergencies. I have had two cases thus far and think there is in sight a lot more.

The Chinese are going in for newspapers, and the good thing of it is they are all patriotic for the new republic. They encourage among other things getting a knowledge of the Christian religion. For a month we have had extra large crowds at our Sunday services, a result of this advertisement.

THE BIBLE MEMORY AND DEVOTIONAL LEAGUE

S. N. McCann

HEAR, O Israel: Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house and upon thy gates."—Deut. 6: 4-9.

If we could catch the spirit of this command to Israel we would be in closer touch with God and with our children than most parents are today.

To teach God's Word diligently to our children is a duty often neglected, because we do not have a teaching knowledge of the Word. To talk of the Word when we sit in the house, when we walk by the way, when we lie down and when we rise up means to have a part of that Word memorized.

If God placed so much stress upon the word spoken by angels and by inspired men of old, can we, who have the Word spoken to us by His own Son place less stress upon it?

If God was in Christ, reconciling the world unto Himself, and then committed unto us the Word of reconciliation, can we not well commit that Word to memory (2 Cor. 5: 19)? The Word must be made our very life if we are to be used of God to reconcile the world. It is the Word made flesh and blood, becoming incarnate in us, that makes us the power of God to reconcile the world unto Himself. The letter of the Word kills without the Spirit, yet we have but little chance to allow Christ to become Spirit and life in us if we neglect his teachings. The Bible Memory and Devotional League would encourage every one daily to commit at least one verse of Scripture to memory, that he may get and keep in close personal touch with Jesus, Who is our Life. The inspiration from and fellowship with Christ that comes from daily giving a portion of time devotedly and praverfully to studying a very small portion of His Word is a blessing devoutly to be desired by all who are children of God.

To join the Memory and Devotional League gives one the opportunity to daily put himself in touch with Jesus. The help gained through the influence of over five hundred minds working on the same line of work should be an inspiration. Psychology tells us that mind touches mind and helps in solving the problems of thought, especially when different minds are keyed to the same pitch, so to speak.

With five hundred members daily lifting their thoughts to God in a season of devotion and prayer as they meditate upon the Word, a silent wave of influence, not unlike the wireless telegraph, should help each to better work. Then in prayerful and devoted study and meditation upon the Word each mind will be brought in tune with the infinite mind of Christ. Daily, devotedly, and prayerfully rehearsing a small portion of the Word will not only help to put our minds in tune with Christ's infinite mind, but it will help to keep them in tune with it.

Reader, throw your mind and heart into this great work and daily at a throne of grace help to carry forward a mighty wave of mental influence that will help to tune the minds of thousands to the Christ mind. Until the mind is tuned to Christ's mind the body cannot be brought under, but when the mind is in tune with Christ the body is dead.

As this New Year opens, along with your good resolves join the "Bible Memory and Devotional League." You will be blessed and helped every day of the year if you earnestly take hold of this work. In a few years you will have formed the habit that will bring fruit to life eternal.

Write to the Missionary Visitor for League cards and begin this good work at once. All who do this will find a blessing that cannot be described in words.

Suffering draws us nearer to God, and God nearer to us, but as it accomplishes this blessed work, it ceases, for in His Presence is fulness of joy.—G. H. C. Macgregor, M. A.

EDITORIAL COMMENT

"Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession and enjoy it."—Joshua 1: 15.

These words were spoken to the two and a half tribes to whom Moses had given land on the east side of the Jordan. They had received their possession, but that did not relieve them from the duty of helping their brethren to secure theirs. The searching words of Moses at the time of their request for the land shows his idea of selfish possession. Hear them: "Shall your brethren go to war, and shall ye sit here?" The many who now sit at ease in the enjoyment of their possession in Christ, with little or no concern for the multitudes who have not yet come into that possession and have little hope even of hearing of it, may be wonderfully surprised some day at hearing what their Leader thinks of selfish possession.

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One of our greatest needs in the India field at the present time is a Workers' Training School. We have needed it for years. The American church responded splendidly a year ago to the appeal of Bro. Blough for funds to build a dormitory for such a school. But we do not have the school yet. We cannot have it yet because we simply do not have enough missionaries to spare one for that work. We have planned and planned, but we see no way out of the difficulty.

When some more of the young men in America who have entered their possession and are enjoying the fruits of a Christian civilization come to realize their obligations and opportunities to pass on what has been given them through the sacrifices of others, and respond by going where they are needed most, then may some of the places now vacant be supplied.

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We have no doctor yet, but one of our number, Bro. Adam Ebey, is doing some medical work with considerable success. During the month of September he had twelve hundred new cases and seven hundred returns. Many of these come long distances. Through the recommendations of friends living near Bro. Ebey's station, one woman came five hundred miles for treatment. She is improving. She had tried many doctors before coming to Bro. Ebey.

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Cholera has been very bad in many parts of India the past rainy season. It seems to be the result in some way of the very heavy rains. It visited our town of Bulsar. Bulsar has a population of almost 14,000. From the middle of July to September 21 there were 172 cases of cholera, and 105 of them were fatal. It is said that all the cases were among fish eaters. There were thirty-six Mohammedans, sixty-three Hindus of the lower castes, and four Parsis.

The following, taken from the Bombay *Guardian,* explains itself: "The *Lancet,* reviewing the plague epidemic in India from its beginning in 1896, reminds us that during the intervening sixteen years the official records show a total of eight million deaths from plague, and that 842,000 of these occurred last year." There is not so much comment about the plague any more as when it first began, but these figures indicate its awful ravages. I wonder if we do not too often forget to note the ruin caused by sin in all its forms, but some day when the "Books" are opened its frightful work will be manifest. It will then be too late for remedy. Now is the time to fight it.

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Leprosy also is very common in India. Lepers may be seen on the streets almost any day. One day I saw several children playing by the side of a toeless, fingerless leper. They were not his children, either. I could hardly endure it. What would you have done? I was helpless. All I could do was to go away, thinking how our darling children often are allowed to play with moral lepers and become tainted with a poison that will mean a lifelong struggle if not final ruin.

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Read what Bro. Lichty has to say on another page about one of our boys, Umade Sanjan, who has become a leper —how, and when and where we do not know. It is awful, any time; it seems worse when it grips one whom we have known and loved.

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All who have paid any attention to missions in India know that one of the chief difficulties encountered is that of Hindu caste. Indications are that there is to be a change in the rigidness of caste rules. Recently in north India through the efforts of a reformer the high castes gave formal and public and even enthusiastic permission to the depressed classes to draw water from their wells and to be shaved by the barbers who shave the caste men. The Aryan Brotherhood is to hold a conference in Bombay Nov. 9 to consider "the question of caste, its attendant evils, and the measures to be adopted for their removal." It cannot be hoped that a fusion of all the castes and sub-castes is likely to take place in the near future, but it is encouraging to know that some of the educated among the Hindus are seeing the evils of caste and are endeavoring to remove them. It is wisdom on the part of Christian missionaries to be awake concerning these movements and be ready to take advantage of every opportunity to carry forward their work. So is it the duty of the home church to supply all that is needed in men and money to enter the doors of opportunity the Lord is opening up to His representatives.

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The Editor of the Missionary Visitor desires to express his appreciation, in behalf of the Visitor readers, to our India missionary family for their contributions as given in this issue of the Visitor. Much credit must be given Brother Jesse B. Emmert for his share in this work, as the editor. The preceding editorials were written by him and are to be credited to his pen. We hope this issue may draw us even closer to our India field than we have ever been before. It will afford you lasting pleasure, dear readers, to stop for a moment, after reading these articles by the evening fireside in your winter homes, and consider just how closely we are united to our India field, both to the missionaries and our native brethren.

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A few months ago it was announced on the editorial page of the Visitor

that the February issue would be a special tithing number. It has been thought best to postpone this issue until later in the year. We promise a special number, however, on this very important subject of giving to our Lord, some time during the year of 1913.

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The cover picture of this month's Visitor is a view of the beautiful Falls of Gersoppa, India. The depth of these falls is no less than 1,030 feet. For the most part of the year they contain, comparatively speaking, but little water, but in monsoon time their volume is enormous.

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At the December meeting of the General Mission Board Bishop Galen B. Royer was appointed to visit the mission fields of Europe and Asia in the interests of our work. This step, contemplated by the Board for some time, grows out of the deep interest which is being taken in the work. It means an advance step in our mission work and will bring the home base and foreign field into even closer touch with each other than they are. Brother Royer plans to spend some months in study and preparation and some time after our next Conference he will set sail on this very important and self-sacrificing voyage.

At various times we have thought of the mission work which might be done by the children of our church,—our little folks,—and various things have presented themselves as solutions to the problem. Nothing has solved the question to our satisfaction any more than the decision reached by the churches in Northeastern Kansas, recently. The churches have decided to share the support of Brother and Sister E. H. Eby with McPherson church, Kansas, and the children of the same District have decided to support Bro. Eby's three children.

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There recently came to our attention the news that the bishop of a congregation in our Brotherhood refused to allow a Sunday-school class to support an orphan on the foreign field, because it might arouse jealousy on the part of some other classes in the same school. While conditions might warrant some things, yet it is a pleasure to testify to the fact that jealousy and ill-feeling in many places has been removed because the membership of the congregation and Sunday-school have had their attention attracted to other work than the work of their immediate locality. Oftentimes the action of one class in doing mission work is the stimulus for others to do likewise.

A SUGGESTION

Is the month of January too early for our loyal brethren to begin thinking of their Conference offering to the work of the General Board? Conditions are such that we believe our offering this year will be the largest in our history. Prosperity abounds. District Missionary Secretaries have been selected in almost every District. Local missionary committees are doing effectual work. Missions are growing in interest among our people. And dare we not make the suggestion to our many missionary committees and loyal supporters that we resolve this early to begin preparations to make our Conference offering the largest ever? The General Mission Board, in their desires to push forward, and in their plans to go forward will appreciate such an offering as shall be an earnest of the church's desires to enter into full co-operation with the Spirit in pressing on to greater things.

The Little Missionary

LETTER TO OUR CHILDREN FROM SISTER IDA C. SHUMAKER

Bulsar, India, Oct. 25, 1912.

Dear Boys and Girls:

This is a really letter to you—yes, to you. If the big folks want to read it they may, but it is your very own letter. Just think! A whole year has passed since we had the pleasure of talking together in this way. Did the year seem long to you? Wouldn't it be nice if we could tell each other all the good things that God has done for us during the year? Since we can not do that, may I tell you some of the ways in which you have been helpful to others? Do you wonder how and what you have done?

Listen!

"God wants the girls, God wants the boys,
To make the great world glad."

With this little message we are sending you a picture. These are some of the children you have helped to make glad. Some of you have sent us some of your "love money." We used it to buy a large picture roll—the very same kind you are using in your Sunday-school class—for these boys and girls you see in this picture and for others whose faces do not appear, because some were sick with fever when this picture was taken and others live away out in the villages. May I just whisper something in your ear? On Sunday one of our native Christian workers took one of these picture rolls out to the villages to teach the people. He told the beautiful, sacred story of Jesus' death, and told it so sweetly and so simply. Oh, how the people listened! Many had never heard it before. At the right moment he showed the picture and went on with the story of Jesus' love, and what do you think happened? The people just "broke down and cried," they were so deeply touched when they found out, for the first time, what kind of Man Jesus was and how He loves everybody and what He has done for all of us. When you read this, will you not just stop for a moment, bow your head in earnest prayer, and ask our dear Father to help these people to accept Jesus as their Savior? There are so many little boys and girls here who need to be taught about Jesus and His love. Will you not ask the Father to send us some more helpers so these children may be brought to the Savior before it is too late?

Remember,

"Jesus loves the little children of the world,
Black and yellow, brown and white,
They are precious in His sight."

Jesus loves the little children of the world and He wants you and me, and all His helpers, to go out and find these children of His and bring them to Him. You see He has given us a great, grand and noble work to do, and He bids us do it. If we, His helpers, don't do it, who will? When Jesus comes again,

and our work is not finished, what will happen? Yes,

"There's a niche in the world for you, my boy,
A corner for you to fill;
And it waits today along life's way
For the boy with the frank, I will
So, lad, be true; the world wants you
In a corner that you may fill.

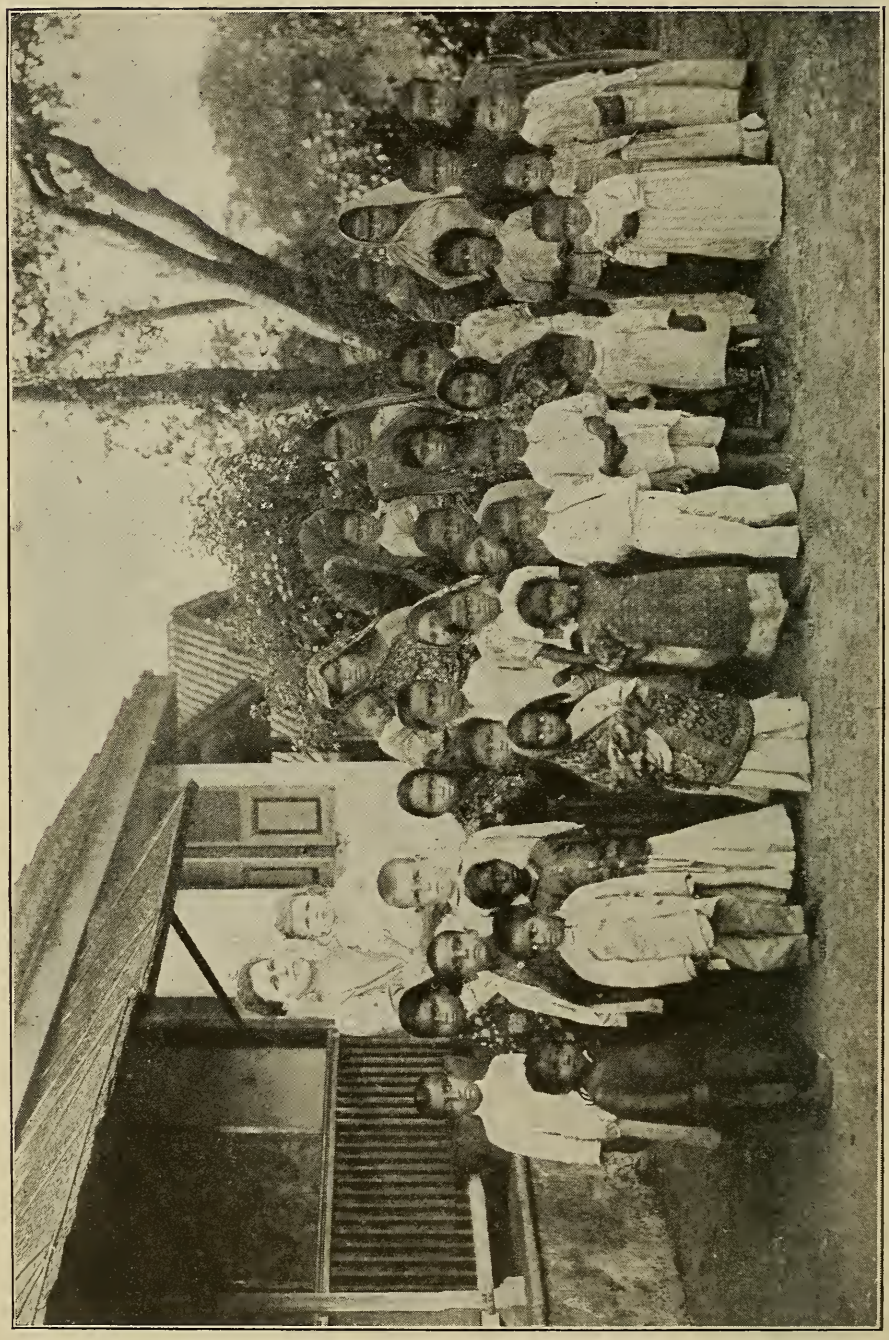
"There's a niche in the world for you, my girl,
A corner for you to fill,
And a work to do which no one but you,
In God's great plan can do.
So dear, be true, the world wants you
And your place is waiting still."

You have heard what some of the village people did when they saw the picture you sent and heard the lesson story, now you shall hear what happens when these boys and girls you see before you see and hear. They all sit in their proper places in a circle, on the floor, when the class-work begins. As the work goes on they unconsciously move a little closer toward the place where their teacher, who happens to be standing near the chart, blackboard and sandtable, is, as she tells the lesson story. By the time she is ready to show the new picture the children are all cuddled up before her, waiting breathlessly for the happy moment when their fondest desires for that moment shall be realized. When the moment comes and they are looking at the new picture—such a scene! Here we must stop. To be understood it must be seen. I don't know how to describe it. This will be enough to assure you that the "love money" you sent was well spent.

Besides the picture roll, many of you are sending us, from time to time, the little pictures. These are given out and are much appreciated, especially in the villages. We have spoken of these before, so will say no more at this time. These, in addition to larger pictures, which some kind, thoughtful ones mounted and sent us, and which now hang on the once bare walls of our class-room, have been a source of joy and have gladdened many hearts, not the children's alone, but the grown-ups,' and they have been a source of great help in many ways. This may not mean much to you, but you must remember, these little folks here do not have what you have. They are very grateful for all you have sent. If you could hear their childish prayers for you, and look into their earnest faces and note the new light that comes into those beautiful brown eyes, you would feel repaid for all you have done. Tears would glisten in your own eyes and you could not help but feel way down deep in your heart, that "it is more blessed to give than to receive." You would want to do still "more and better work for Jesus," as the days go by, and when the time comes in your own life, when Jesus says to you, "Go, feed my lambs," you will at once say:

"Use me, dear Lord, use even me
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

Many of you have helped us in other ways, too. Do you remember the little love letters you sent? They came all the way across the seas and found us in our little Indian homes. Did we enjoy them? Well, if you could have been present when the messages came you would know and understand. Do you know the secret of getting the most good out of a message? Before you read it bow your head in earnest prayer and ask the Father to help you to read the letter understandingly, that you may catch the spirit of the writer and read it in the same spirit in which it was written. And here's another secret: Never write a letter without first asking the Father to direct you—to guide your pen as you write. If you allow Him to help you your letters will always be helpful to others. You will never know how much you can



Sister Ida C. Shumaker's Sunday-school Class, Bulsar. Sister Jesse Emmert and Her Two Children Appear in the Picture.

help others in this way. We will be so glad to hear from you again.

"How little it costs if we give it a thought
To make some heart happy each day;
Just one kind word, or a happy smile
As we go on our daily way.
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.
One walks in the sunlight, another walks
All wearily in the shade;
One treads a path that is fair and smooth—
Another must pray for aid.
It costs so little, I wonder why
We give it so little thought.
A smile, kind words, a glance, a touch—
What magic with them is wrought."

Now, my little people, listen very carefully while I tell you one more way in which you have helped us during the past year. You heard about these children praying for you. We know you are praying for us. No, you did not need to tell us. We found it out. Is that wonderful to you? How did we find it out? Dear little ones across the sea, we have the same kind, loving, tender Father that you have. When you go to Him and ask Him to help us and bless us and really mean what you say, He hears and answers your prayers and we feel the power of your prayers in our lives. Do not let a day go by without praying for us; and not for us alone, but for all of God's children who live in other lands.

These boys and girls join me in sending to you our most sincere thanks for all you have done and are doing for us from day to day. We pray God to bless you richly. We pray for you all every day. May you all grow more and more like Jesus and follow Him day by day. May God bless and keep you and all through life be your Strength and Guide.

One question more: Would you like to know more about these boys and girls? Very well, the next time I am permitted to write you another letter I will take you with me into their homes, and if you really enjoy your visit, I will tell you something about their home-life, and I will also tell you what they did before this picture was taken. It was our intention to tell you today but this letter is long enough.

Again we thank you most heartily for all you have done. Continue to work for the Savior. May you be willing to say from your hearts,

"Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come."

Lovingly, your friend,
Ida C. Shumaker.

FINANCIAL REPORT.

(Continued from Page 48.)

Waterside Sunday-school, $5; New Enterprise Sunday-school, $5.74; New Enterprise Congregation, $10, ...$	44 66
Virginia—$15.47. Beaver Creek Sunday-school, $6.27; Camon Branch Sunday-school, $1.73; Mable Harley, $1; Manassas Sisters' Aid, $1; Susannah Hinegardner, 50 cents; S. C. Harley, 77 cents; Brick Sunday-school, $4.20, ...	15 47
Illinois—$11.60. Shannon Sunday-school, $9.70; Lamotte Sunday-school, $1.90, ...	11 60
Maryland—$13.75. Brownsville Sunday-school, $8; Denton Sunday-school, $5.75, ...	13 75
Nebraska—$12.12. Beatrice Sunday-school, $10; Alvo Sunday-school, $2.12, ...	12 12
Ohio—$11.45. Swan Creek Congregation, $3.60; Eagle Creek Sunday-school, $5.25; Lima Sunday-school, $2.60, ...	11 45
Iowa—$10.00. Greene Sunday-school, ...	10 00
Washington—$6.61. Wenatchee City, $5.50; Chewelah Sunday-school, $1.11, ...	6 61
Kansas—$5.00. Ramona Sunday-school, ...	5 00
Tennessee—$3.00. Meadow Branch Sunday-school, ..	3 00
California—$2.50. Inglewood Sunday-school, ...	2 50
Colorado—$2.00. Antioch Sunday-school, ...	2 00
Total for the month, ...$	205 02
Previously reported, ...	312 39
For the year so far .....$	517 41

BUILDING FUND.

Illinois—$3.17. Lamotte Sunday-school, ...$	3 17
Total for the month, ...$	3 17
Previously reported, ...	261 13
For the year so far, ...$	264 30

Financial Report

COMPARATIVE STATEMENT FOR NOVEMBER 1912.

	Nov. 1911.	Nov. 1912.	Mar-Nov. 1911.	Mar-Nov. 1912.	Increase.	Decrease.
World Wide,	$1,376 17	$918 54	$20,730 24	$23,028 47	$2,298 23	
India,	294 88	408 17	4,591 44	4,440 65		$ 150 79
China,	89 70	206 32	2,344 17	1,131 76		1,212 41
Miscellaneous,	8 16	8 50	112 78	113 92	1 14	
Totals,	$1,768 91	$1,541 53	$27,778 63	$28,714 80	$2,299 37	$1,363 20
Increase,					936 17	

During the month of November the General Mission Board sent out 82,904 pages of tracts.

FINANCIAL REPORT.

The General Mission Board acknowledges, with pleasure, the receipt of the following donations, during the month of November, to the funds under her care:

WORLD-WIDE.

Pennsylvania—$309.06.

Congregation.
Big Swatara, ... $ 25 80
Individuals.
Henry Bollinger. $2.05; Christian Yorty, 25 cents, ... 2 30
S. E. Dist., Congregation.
Coventry, ... 27 41
Southern District.
Conference Surplus, 1912, ... 238 43
Individuals.
Mrs. W. M. Fogelsanger. $1; C. G. Winey (marriage notice), 50 cents, 1 50
Middle Dist., Congregation.
Spring Run, ... 5 72
Individuals.
Hannah Puderbaugh, $5; Susan Rouzer, 90 cents, ... 5 90
Western District, Individual.
Mrs. A. B. Kelley, ... 2 00

Illinois—$141.82.

Northern District, Congregations.
Pine Creek, $51.52; Waddams Grove, $13.35; Elgin, $7.66, ... 72 53
Sunday-schools.
Lanark, $19.45; Batavia, $1.73, ... 21 18
Christian Workers.
Batavia, ... 4 11
Individuals.
L. J. Gerdes, $5; Mr. and Mrs. Will Spencer, $3; John Albright, $2.50; Mrs. John Albright, $2.50; J. S. Albright, $1; J. E. Doering, $1; C. W. Lahman, $1, ... 16 00
Southern District, Individuals.
C. L. Strong, wife and sister, $25; Mrs. B. S. Kindig, $2; S. Vansyckel, $1, ... 28 00

Kansas—$130.50.

Northeastern District, Individual.
Receipt No. 18500, $100; Mrs. J. N. Brumbaugh, $1, ... 101 00
Southeastern District.
Mrs. N. I. Sowers, $12; John and Sarah Racus, $6; A Sister, Coffeyville, 50 cents 18 50
Northwestern District, Individual.
Mrs. Sarah Horting, ... 5 00
Southwestern Dist., Christian Workers.
Bloom, ... 5 00
Individual.
Samuel Steiner, ... 1 00

Michigan—$88.50.

Congregations.
Beaverton, $25; New Haven, $22; Rodney, $12; Crystal. $10.30; Grand Rapids, $6; Vestaburg, $5.13; Coleman, $4.55; Chippewa Creek, $1; Riverside, $1, ... 86 98
Individual.
W. F. Jehnzen, ... 1 52

Ohio—$48.55.

Northeastern District, Congregations.
Wooster, $5.72; Black River, $5.70; Chippewa, $4.13, ... $ 15 55
Sunday-school.
Wooster, ... 10 00
Individuals.
R. M. Moomaw (marriage notices), 1 00
Northwestern District, Individuals.
Mr. and Mrs. A. M. Snyder, ... 1 00
Southern District, Individuals.
John E. Gnagey, $10; Mrs. Jane Miller, $5; Cyrus Young, $2; Mrs. Clara A. Holloway, $2; Katie Beach, $1; Bessie Stickle, $1, ... 21 00

Indiana—$39.15.

Northern District, Individuals.
Lizzie Marsh, $1; John Huntington, $1, ... 2 00
Middle District, Individuals.
Geo. W. Fosnaugh, $2.15; Emanuel Leckrone, $2; Mrs. Emma Bonebrake, $1; Mrs. Etta Ebbinghous, 50 cents, 5 65
Southern District, Individuals.
A Brother, $20; Luther Petry, $10; Mrs. Mollie M. Peffley, $1; D. E. Bowman (marriage notice), 50 cents, .. 31 50

Maryland—$22.35.

Eastern District, Congregation.
Woodberry, ... 7 00
Individuals.
W. H. Swan, $4.35; Ruby C. Driver, $1, ... 5 35
Middle District, Individual.
Mt. Airy, Md., ... 10 00

North Dakota—$20.41.

Congregations.
James River, $8.90; Kenmare, $5,. 13 90
Sunday-school.
Ray-Prairie Home, ... 6 51

West Virginia—$18.50.

First District, Congregation.
Allegheny, ... 6 50
Sunday-school.
Lime Rock, ... 11 00
Individual.
Sister May E. Johnson, ... 1 00

California—$18.40.

Northern District, Individual.
W. E. Whitcher (marriage notice). 50
Southern District, Individuals.
Fanny E. Light, $14; G. W. Buntain, $2.40; Mrs. Geo. Gerdes, $1; M. M. Eshelman (marriage notice), 50 cents, ... 17 90

Idaho—$13.60.

Congregation.
Boise Valley. 13 10
Individual.
S. S. Redmon (marriage notice), . 50

Louisiana—$11.50.

Congregation.
Jennings. 11 50

Montana—$11.25.

Congregation.
Medicine Lake. 11 25

Oklahoma—$10.00.

Individual.
C. C. Clark, ... 10 00

Missouri—$8.00.
Northern District Individual.
W. E. Williams, ... $ 1 00
Middle District, Individual.
T. C. Nininger, ... 2 00
Southern District, Individual.
Emma F. Wyland, ... 5 00
Wisconsin—$7.00.
Individuals.
Jacob D. Brower, $5; Mr. and Mrs. J. E. Zollers, $1; R. R. Thomas, $1; 7 00
Canada—$5.00.
Individual.
S. M. Burger, ... 5 00
Virginia—$4.50.
Second District, Individuals.
Elizabeth Eavey, $2; "Mt. Solon," $1, ... 3 00
Northern District, Individual.
J. S. Roller (marriage notice),.. 50
Eastern District, Individual.
W. H. Myers, ... 1 00
Iowa—$4.00.
Northern District, Individuals.
Mrs. Samuel Fryer, $1; Irvin M. Barto, $1, ... 2 00
Middle District, Individuals.
W. E. West (marriage notice), 50 cents; Morris W. Eikenberry (marriage notice), 50 cents, ... 1 00
Southern District, Individual.
Elisabeth Fishel, ... 1 00
Nebraska—$2.15.
Individual.
Mrs. Lizze Carl, ... 2 15
Colorado—$2.00.
Northeastern District, Individual.
Mrs. I. W. Fasnacht, ... 1 00
Western District, Individual.
Nancy D. Underhill, ... 1 00
Texas—$1.25.
Individual.
Mrs. John Barnhart, ... 1 25
Minnesota—$0.50.
Individual.
Wm. Eikenberry (marriage notice), 50
Washington—$0.50.
Individual.
C. E. Holmes (marriage notice), 50
Unknown—$0.05.
Unknown, ... 05

Total for the month, ... $ 918 54
Previously reported, ... 22,109 93

For the year so far, ... $23,028 47

INDIA MISSION.

Michigan—$127.42.
Congregations.
Woodland, $54; Thornapple, $42; Little Traverse, $11.12; Sunfield, $8.70; Morilla, $6.60; Black River, $5, 127 42
Pennsylvania—$39.50.
Southern District, Congregation.
Waynesboro, ... 36 00
Western District, Individual.
J. L. Ankeny, ... 3 50
Oklahoma—$5.00.
Individual.
C. C. Clark, ... 5 00
Maryland—$5.00.
Western District, Individual.
Mrs. Mary E. Arnold, ... 5 00
Illinois—$3.00.
Southern District, Individual.
A Sister, ... 3 00
Ohio—$2.00.
Southern District.
Individual.
Sara Bigler, ... 2 00

Total for the month, ... $ 181 92
Previously reported, ... 818 41

For the year so far, ... $ 1,000 33

INDIA ORPHANAGE.

Nebraska—$20.00.
Sunday-school.
Octavia, ... $ 20 00
Ohio—$20.00.
Northeastern District, Sunday-school.
Kent, ... 20 00
Virginia—$20.00.
Northern District, Sunday-school.
Ida Wilbarger's Class, Mill Creek, 20 00
Maryland—$12.00.
Middle District.
Hagerstown Y. P. Society, ... 12 00
Pennsylvania—$11.00.
Southern District, Individuals.
Trostle P. Dick Antietam, $5; Nora Sieber Sansman, $1, ... 6 00
Middle District, Sunday-school.
Primary Class—Loon Creek, ... 5 00
Minnesota—$10.00.
Sunday-school.
Worthington, ... 10 00
Colorado—$5.00.
Western District, Christian Workers.
First Grand Valley, ... 5 00
Oklahoma—$2.50.
Individual.
C. C. Clark, ... 2 50

Total for the month, ... $ 100 50
Previously reported, ... 2,321 61

For the year so far, ... $ 2,422.11

INDIA NATIVE SCHOOLS.

California—$90.00.
Southern District, Individuals.
J. H. and Jennie Brubaker, $60; S. G. D. Anderson, Frank L. Hepner, Peter Fesler, Perry C. Bashore, $30, $ 90 00
Pennsylvania—$30.00.
Southeastern District, Congregation.
Germantown, ... 30 00
Iowa—$4.75.
Middle District, Sunday-school.
Old Sisters' Class, Panther Creek, 4 75

Total for the month, ... $ 124 75
Previously reported, ... 239 85

For the year so far, ... $ 364 60

INDIA WIDOWS' HOME.

Illinois—$1.00.
Northern District, Individual.
Amos E. Wolfe, ... $ 1 00

Total for the month, ... $ 1 00
Previously reported, ... 127 61

For the year so far, ... $ 128 61

CHINA MISSION.

California—$38.15.
Southern District, Congregation.
Santa Ana, ... $ 8 15
Christian Workers.
South Los Angeles, ... 30 00
Missouri—$11.85.
Northern District, Sunday-school.
Rockingham, ... 11 85
Montana—$11.25.
Congregation.
Medicine Lake, ... 11 25
Indiana—$10.55.
Northern District, Congregation.
Portage 5 00
Middle District, Sunday-school.
Flora, ... 5 05
Individual.
Ettie Ebbinghous, ... 50
Illinois—$10.00.
Northern District, Congregation.
Elgin, ... 7 00
Southern District, Individual.
A Sister, ... 3 00
Oklahoma—$8.52.
Christian Workers.
Big Creek, ... 3 52
Individual.
C. C. Clark, ... 5 00
Ohio—$4.00.
Northwestern District, Sunday-school.

Eagle Creek, ... $ 4 00

Total for the month, ... $ 94 32
Previously reported, ... 473 82

For the year so far, ... $ 568 14

CHINA ORPHANAGE.

Indiana—$43.50.
Northern District, Christian Workers.
Union Center, ... $ 20 00
Sunday-school.
North Liberty, ... 16 50
Aid Society.
North Liberty Sisters, ... 5 00
Southern District, Sunday-school.
Primary Class, Lick Creek, ... 2 00
Oklahoma—$22.00.
Christian Workers.
Thomas, ... 22 00
Illinois—$20.00.
Northern District, Congregation.
Hickory Grove, ... 20 00
Iowa—$12.50.
Middle District, Sunday-school.
Panther Creek, ... 12 50
Idaho—$10.00.
Christian Workers.
Nezperce, ... 10 00
Pennsylvania—$4.00.
Southern District, Aid Society.
Waynesboro, ... 4 00

Total for the month, ... $ 112 00
Previously reported, ... 451 62

For the year so far, ... $ 563 62

CHURCH EXTENSION.

Ohio—$3.00.
Northeastern District, Individual.
John A. Trackler, ... $ 3 00
Oklahoma—$2.50.
Individual.
C. C. Clark, ... 2 50
Texas—$2.00.
Individual.
Sophia Darrow. 2 00

Total for the month, ... $ 7 50
Previously reported, ... 22 00

For the year, so far, ... $ 29 50

SOUTH AMERICA.

Ohio—$1.00.
Southern District, Individual.
Sara Bigler, ... 1 00

Total for the month, ... $ 1 00
Previously reported, ... 2 00

For the year so far, ... $ 3 00

DENVER COLORED.

Pennsylvania—$300.40.
A Brother, $1; J. Wm. Hull, $1; D. K. Kreider, $1.50; D. D. Bucher, 50 cents, E. K. Leatherman, $1; E. M. Wolf, $1; Ella W. Blocher, $10; Harry Weaver, $1; H. V. Kepner, $2; Otillia Hereter, $1; A Sister, 15 cents; A. Taylor, $1; Mrs. L. R. Hoover, 25 cents; Aaron Newcomer, $15; Geo. A. Oller, 50 cents; W. K. Martin, 50 cents; John W. Hoffman, $5; John W. Barnes, $1; B. V. Hoffman, $1; Mary E. Foutz, $2; Mrs. C. W. Baker, 50 cents; G. W. Heefner, $1.50; A. S. Heefner, $1; Henry Rinehart, $3; I. F. Hollenberger, $1; H. B. Rinehart, $1; O. E. Price, $5; Myrtle Oller, $5; Elizabeth Saylor, $5; N. E. Sollenberger, $10; H. C. Price, $10; Susan Shank, $1; Bernie Ovalmen, $1; D. W. Hess, $10; Mrs. J. D. McCleary, 50 cents; J. E. Demuth, $2.50; J. W. Harshman, $1; F. S., G. W. and Mrs. Sadie Boxerner, $3; G. L. Kauffman, $2; J. J. Oller, $100; S. A. Benedict, $1; Ira L. Wingert, $1; Minta Fitz, $1; Emma Snively, $1; Mrs. Anson Good, $1; John Hade, $1; S. J. Brown, $1; H. M. Stover, $1; E. G. Shoemaker, $2; A. B. Deardorff, $1; J. E. Rowland, $1; C. L. Ecker, $1; A Sister. $7; Jacob H. Garnes, $1; P. M. Snider, $1; Isaac Riddlesbarger, $1; Ada Harris; $1; Lucy Roth, $3; Sudie Wingert, $2; Nathan Hoffman, $25; Amanda E. Etter, $1; S. S. W. Hammers, $5; Nathaniel Leas, $3; Mary C. Rider, $25; Calvin A. Lefever, $2,.. $ 300 40
Illinois—$40.00.
Catharine and John Blickenstaff, $25; Cerro Gordo Sisters' Aid Society, $15, ... 40 00
Kansas—$18.70.
J. W. B. Hylton, $10; E. B. Studebaker, $15; Princeton-Union Victory Sunday-school, $3.70, ... 18 70
Michigan—$5.00.
J. H. Neff, ... 5 00
Washington—$5.00.
N. W. Garman, ... 5 00
California—$2.50.
Geo. B. Detwiler. 2 50

Total for the month, ... $ 371 60
Previously reported, ... 3,487 81

For the year so far, ... $ 3,859.41

COLORADO CITY CHURCHHOUSE.

North Dakota—$191.34.
N. Kauffman. $5; Bro. and Sister W. Berry $5; Emma Hewitt, $5; Wm. Clouse, $5; A. H. Jones, $5; J. F. Bvor, $5; Receipt No. 891, $1; M. L. Huffman, $5; W. O. Anderson, $5; D. T. Dierdorff. $5; J. H. Burns, $1; A. R. Rife, $5; Elva Dierdorff, $1; S. E. Blough, $1; Mary E. Harp, $1; D. C. Cripe, $1; J. C. Cripe, $5; Cloyd Inks, 50 cents; Paul Baumgardner, 25 cents; Ray Baumgardner, 5 cents; Maude Cripe, 10 cents; W. D. Baumgardner, $1; Mrs. Elearon Berry, $1; Abram Miller, $10; M. A. Whisler, $3; Theo. B. Price, $1.50; J. E. Glessner, $20; Mrs. Minnie Fike, $1; W. M. Thomas. $5; Sally Fike, $5; J. M. Fike, $5; Wm. J. McCann, $10; G. M. Clapper, $1; Henry McCann, $1; Frank N. Dunn, $2; John Whipple, 50 cents; Surrey Congregation, $6.94; Fannie Weed, $1; J. A. Englar, $2; J. H. Coven and wife, $2; C. F. Climes, $1; Mrs. Albert Clark, $1; L. M. Thomas. $25; Henry T. Kenepp, $1; O. E. Yonker, $5; Marvin Kensinger, $5; Mary Deal, $2.50; Elva Deal, $2.50; John Deal, $2.50; J. J. Gensinger, $5, ... $ 191 34
Kansas—$5.00.
Lizzie E. Davis, ... 5 00

Total for the month, ... $ 196 34
Previously reported, ... 239 24

For the year so far, ... $ 435 58

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Indiana—$66.86.
Blue Ridge Congregation, $11.20; Bethel Chapel Sunday-school, $2.60; Mexico Sisters' Aid, $3; Mexico Sunday-school, $6.52; Maple Grove Sunday-school, $23.59; Union Grove and Mississinewa Aid Society, $10; Nappanee Sunday-school, $5.95; Camp Creek Sunday-school, $4, ... $ 66 86
Pennsylvania—$44.66.
Mechanicsburg Sunday-school, $7.82; Elizabethtown Sunday-school, $12.10; Spring Run Sunday-school, $4;

(Continued on Page 45.)

The Missionary Visitor

Volume XV February, 1913 Number 2

OUR SHARE OF THE WORLD

Rebecca Bowman

In Two Parts. Part I.

EVEN among earnest Christians, there are two radically different views of the Great Commission. All agree that the Gospel is to be preached to every creature some time, by somebody. But the contrast appears in reference to when this is to be done. The common notion has been that so vast an undertaking would require several generations, if not centuries. The other belief is that it is the clear, urgent duty of the present generation of Christians to carry or send the message of Christ to the entire nonchristian world of our generation.

One of the ambitions of the Layman's Missionary Movement has been to promote in all the churches a comprehensive plan for the complete evangelization of the world, and great progress has been made within the past few years in defining the distinctive missionary responsibility of the different denominations.

The churches of Canada have gone further, perhaps, than any other nation in accepting their share of the work. She is asking the Christian men of her cities the question, "Will Canada evangelize her share of the world?" Canada's fair proportion of the nonchristian world has been estimated to be at least forty millions of people.

Extensive inquiries have been made by almost all the foreign mission boards of North America during the past two years—first to determine the number of people they are severally responsible for, and second, to discover what force of missionaries and what amount of funds would probably be necessary to carry through a comprehensive program of evangelization.

So it becomes apparent to all that great progress is being made, and as a considerable number of churches have not yet taken any action,—though they may be depended on for a large measure of coöperation in the work,—we are confronted with the fact that at least 600 millions of people in the nonchristian world are dependent for the Gospel upon the churches of North America.

Are we able to comprehend these figures? Think for a moment! Never before have we known what heathenism and paganism means. The number so vast that in India alone it would take seventeen years to give each woman and girl a Bible at the rate of twenty thousand a day. And if the unevangelized passed day and night before us, one by one, the procession would be endless, for a new generation would have grown to majority before the present living host could march by. The need is so awful and the woe so mournful that no words can do justice to it, and no figures illustrate it!

Naturally, the question arises, "What portion of the nonchristian world is at present provided for?" The Decennial Conference of Missionaries

in India in 1902 declared: "We fully recognize that the greatest part of this work of district evangelization must be done, not by foreigners, but by the members of the Indian Christian Church. But to train these Indian Christian workers and to supervise and direct their work, there will for many years to come be required a considerable number of foreign missionaries. It is thought to be anything but an extravagant estimate of the needs of the country, if we ask that there be one male and one female missionary for every fifty thousand of the population, and this would mean the quadrupling of our present number."

Here the representatives of three thousand missionaries in India appeal for an increase of nine thousand more to their number in order to have one man and one woman to superintend the work and train the native workers among every fifty thousand of the population.

To supply the whole nonchristian world at this rate would require forty thousand missionaries, and the work demanded of them would be a stupendous task—enough to stagger the stoutest heart, methinks. May the Lord help us to realize *now* that it is indeed high time for the Christian people of this land to make an unprecedented advance into unoccupied territory.

Let us here consider this problem in our relationship to it as representing the churches of the United States and Canada.

There are about twenty millions of Protestant churchmembers in North America. There are fifty millions of people in our own country outside the membership of all the churches. These constitute our home mission field. Vast as it is, our foreign mission field of 600 millions is twelve times as large. We need not argue which heathen is worse. The chief difference, perhaps, is that most American heathen are so by choice, while most of the heathen abroad are so as yet by necessity. But put them all in the same class if you wish. It still remains true that the church's problem is twelvefold as big abroad as it is at home from the standpoint merely of masses to be reached.

One chief reason we make such slow progress is because we have not grasped the magnitude of the task. Too many of us treat the subject as a side issue, instead of *the one supreme work of the Christian church!*

That this is easily within the truth can scarcely be questioned in view of the fact that the members of our churches still are giving an average of scarcely one cent a week to this whole undertaking. The problem, then, for the churches of this country to work out, is to increase our force of missionaries from about five thousand to twenty-four thousand, and our annual offering from just over eleven million dollars a year to approximately fifty millions.

Can we do it? Let us look at it soberly for a moment. It would mean only one missionary going abroad out of every eight hundred of our Protestant membership. Is this not extremely reasonable? If our States could spare one out of every six of the entire population for the armies of the North and South in 1860, can we not, for the setting free of the human race, and the reunion of lost men with their divine Shepherd and Savior, send to the front one out of every eight hundred, not of the whole population, but of the church membership? It were trifling with the problem to propose less. We could send one out of every one hundred and be the richer for the sacrifice. And be sure of this, friends, if we are to become really intelligent about the problem of evangelizing the world, our concentrated attention on this matter will

be required until there is time for a deep and clear impression to be made. The enterprise challenges investigation, and stands the test of investigation, but it is too vast an undertaking to be comprehended quickly. Then, in the words of Dr. Lilly, "Let us study how to do this thing, not how to get it done"; for only by the enlargement of heart that will come to the church in her effort to evangelize the world will she have either the faith or the energy to Christianize North America. We may expect, too, that the doctrine of making provision for the perishing millions about us will be unpopular, but it must be proclaimed for the offense of the cross has not ceased. And let us further remember that no setting apart of a tithe or Lord's portion will in these days suffice. It never did. The tithe was the Jews' minimum, not maximum. It represents what the poorest must give, not what the richest might use to buy off the right to keep the other nine-tenths. Instead of asking how little I can spare God and satisfy His claim and my conscience, the sincere Christian will invert the terms and ask, "How little can I expend on myself and yet satisfy my actual needs, and how much can I thus spare for God?" This, praise God, is our individual privilege today!

A SWEDISH BROTHER'S EXPERIENCE

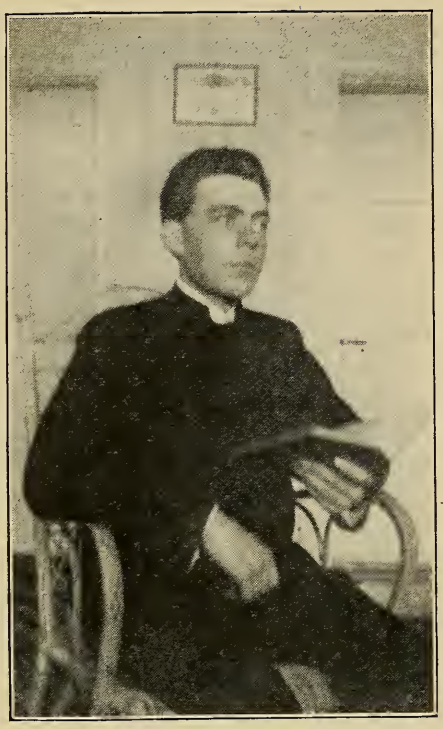
J. F. Graybill

SOME time ago we tried to inform the *Messenger* readers concerning the compulsory military proposition that confronts our work in Sweden and Denmark. Now I will tell the VISITOR readers of the experience of one of our young brethren along this line.

Mustering.

All young men at the age of twenty-one, hale, infirm and halt, are required to appear before a committee of officers for a physical examination and registration. If they fail to appear at this age a fine of ten kroner, or imprisonment, is imposed. If they fail to appear the following year, the fine is increased to twenty kroner. The third year the fine is forty kroner, and the fourth year compulsion is exercised. If then they will not submit, they are sentenced to imprisonment for from three to six months every year until they are thirty-two years of age, if their constitution is so strong that they do not succumb to death before their sentence expires. If they escape to some other country in order to avoid the military practice, and return in future years, they are punished for having made their escape. The prison conditions and treatment are almost unendurable, and health is impaired. Last year two young men died of this confinement.

The government operates the principal railroads and other industries. Consequently the most and best employment is by the government. A man who refuses to serve his time in military training loses his position, if he has one, and can not hope to be employed in the future by the government nor by most private firms. When a young man applies for a position, he is asked the question, "Have you served your time in military training?" Our young brother, Nils Jönsson, was employed at the government's railroad



Bro. Nils Jönsson.

station in Malmö. After interceding with the state priest and the church, writing to the king, praying for mercy, he was obliged to appear before the board of examiners, who pronounced him able for military practice.

Privileges (?) Extended.

After registering the choice is extended to exercise in the navy, cavalry, artillery, or infantry. Our brother who, for conscience's sake, refused either of these, was given the privilege of learning hospital work, the art of caring for the wounded, or serving as "Good Samaritan," to give first aid to the wounded and bear them to the hospital.

The Hospital Practice.

The first practice is "gora hönnör" (military etiquette) and learning to march. A practical short hospital course is taught. Every morning one and one-half hours are spent in gymnastics. Once a week they exercise in a march, beginning with six miles and increasing every march until they have made a twenty-four-mile march. These marches proceed, rain or shine. At times they were thoroughly drenched. The clothes did not dry during the night, and so they were obliged at times to put on wet clothing in the morning. If one were disabled on account of a sore foot, or fatigue, he was taken to the headquarters in a wagon. The object of these marches is to train these hospital men to be able to follow the army in time of war and take charge of the wounded.

Practice in bearing is another exercise that belongs to these men. Every day two to three hours were spent in practicing for carrying. Two men would bear one on a stretcher until they were able to bear a man three miles without taking a rest. This was very tiresome and, during the summer, when the days were warm, they were not permitted to try and make themselves comfortable by taking off their coats. When it was cold and rainy it was even more disagreeable. The one who was being borne did not have the best of the bargain, either, for he was not permitted to dress himself specially for this ride and therefore was obliged to lie in the rain and cold, not getting off to walk and keep warm.

The Final Practice.

Every year at the conclusion of this practice in October they have a sham battle. I will describe only a part of this as the brother related it to me. This year these men were transported by night two hundred miles from their headquarters, in stock cars. The week, which was rainy and cold, was spent in marches and sham battles. The hospital men remained in the rear until they received orders to gather up the wounded on the battle field. Then they hurried to the place where the bat-

tle had been fought, where a number of men with supposed wounds were scattered over the field. A label stating the unfortunate man's trouble is pinned to his coat to help these doctors find the wound. The supposed wound is bandaged as though it were real, and then the man is hastily carried to the hospital, where further medical aid is administered.

The week of this sham battle was very disagreeable and the men suffered greatly from the cold. For four nights they slept but little and were glad when morning came so they could be on the move. One day, when they could scarcely keep warm marching, they found a soldier who had a supposed broken leg and was made to remain quiet four hours in all this cold. He was almost frozen when found. While this man's broken leg was a sham, there was a reality about his suffering from the cold. One can not tell what sickness he may have contracted from this inconsistent, forced experience. I know a young man who contracted an affection of the lungs by sleeping in wet clothes during last year's military exercising. Not a few of Sweden's youths are physically ruined in this way. Is it surprising that people become rebellious under such inconsistent compulsion? One day these men rose at 2: 00 o'clock in the morning, prepared for the day's march, ate breakfast at 3: 15 and began the march at 3: 40. It rained, hailed and snowed all day. One man died of paralysis of the heart and a number fainted by the way of over-exertion. The march continued till 4: 30 in the evening, without a meal. At 6: 00 o'clock they ate supper, after which they tried to sleep, in a straw shed, with their wet clothes. Though the following day was bright and clear, their clothes were not dry until late in the afternoon.

Permission and Religious Privilege.

Permission could be secured to go home over Sunday, but being a distance from home the traveling expense is no small item and their pay, five and a half cents a day, did not give them much spending money. Their headquarters were about nine miles from the Vanneberga congregation, and our brother took advantage of the privilege and assembled a number of times with those of like precious faith. The Swedish Free Mission endeavors to give the boys spiritual food by their Soldiers' Mission, which is located near the headquarters, where they have services every Sunday. Bro. Jönsson attended these services every Sunday he was not in the Brethren meetings, but he says the food one gets there is not of the right quality to satisfy the hungry soul. He was one of two to receive a New Testament and Psalms as a reward of merit for regular attendance and interest. The other was a Salvation Army soldier. After their time of service had expired, our brother, in company with an acquaintance, called on us. They appeared like birds let out of the cage. While it was not imprisonment, it may well be considered captivity. They are taken from their homes and employment and required to do that which they dread and to violate their conscience. Furthermore, they must endure many hardships, which often prove fatal, all for the preparation for war. How foolish this is!

What a heritage to be born and raised in a land of liberty and religious freedom, a country that, generally speaking, advocates peace and regards conscientious convictions! How much longer shall the present conditions of things continue? When shall the time come when nations will no longer learn the art of war?

Friisgatan 2, Malmö, Sweden.

B. F. Heckman.

¶ Benjamin Franklin Heckman was born September 28, 1882, near Hammond, Piatt County, Ill. They moved not long afterwards to a farm west of Cerro Gordo, Ill., in the bounds of the Oakley church. The parents desired to see their children grow up under the influence of their own faith.

¶ Frank was a faithful Sunday-school scholar from early childhood, and united with the church in October, 1898. His early education was received in the country schools. In the fall of 1900 he enrolled in Mt. Morris College and remained until the spring of 1905. Then he taught school two years in the Cerro Gordo High School. At this place, in 1905, he was called to the ministry. During the summer of 1908 he had charge of the pastoral work at that place.

¶ He was married to Sister Minna Mote in 1905, and in 1907 together they entered Bethany Bible School. There he finished the four years' Bible Course and taught some during one year. During these years he also spent six months at Chicago University.

¶ The Bible School made extensive use of him in various States, in holding Bible Institutes. He saw much practical work in institutes, rescue mission work, and in some series of meetings. With his faithful companion he volunteered for service in China in the spring of 1911. They were accepted by the Board and went out in the fall of 1911. He was ordained to the eldership in September, 1911, at the age of twenty-nine years.

¶ China was in rebellion when they, with the remainder of their party, reached that land. Much time was spent at Tien Tsin in the study of the language. When conditions became settled they went interior and were stationed at Ping Ting Chou. The dreadful disease, smallpox, was in some manner contracted and on Jan. 14, 1913, God called him to a higher service.

¶ He leaves a wife, two darling daughters, Esther, aged five, and Lois, almost two years old. His father, David Heckman, lives in Cerro Gordo, Ill., while his mother has gone to the glory world since Frank went to China.

¶ Frank was a strong man, a true Christian, a born leader, and his going is a distinct loss to the China field and to the Brotherhood.

Onward-Heavenward

Tien Tsin, January 14.

Heckman died today. Smallpox. Wife and Esther sick, but recovering.

(Signed) Hilton.

¶ Thus was the saddest news, yet coming from China, transmitted to the mission rooms on Jan. 15. Beyond this news the wires and the air and the mails are as silent as the grave and we know nothing of the particulars in the case. But a few short weeks will reveal all. Our brother is gone, and today there is in the hearts of the little company of ten, in China, intense sadness, intensified by their loneliness in a far-away land. Loneliness, we say—no, not alone, for the Father, Who has called our brother home, is there with them to supply the strength and minister in this sad hour as a loving Father.

¶ Bro. Heckman's life in China covered a period of about fifteen months. This time had been spent largely with the language. He was just getting in a position where he could converse with the people for whom he had given his life. But his sacrifice is none the less glorious, none the less heroic, for what he was he gave, and what he had he spent, for the salvation of the Chinese people who, he had been convinced, were his inheritance. Soldiers in war die the death of blood on the battlefield, seeking to slay their brethren, and cover themselves with glory. Their names are lauded, their deeds are heralded. How much more glorious is the passing of one who has gone forth on a mission of peace to those who know no peace, with a Gospel of hope to those whose lives are cheerless and who are without an eternal hope, and who goes forth as a light from heaven to those who sit in great darkness. His going forth was not with an ambition to slaughter, but was with an ambition to raise the heathen mind from spiritual death into eternal life.

¶ Who will take up the banner laid down? That question resounds throughout the length and breadth of the home church. Possibly an all-wise God has taken this method of increasing our affection for His heathen children, and seeks by the call of one to arouse many to the demands and blessedness of His service. Whatever disregard there may have been in the minds of some, whatever thoughtlessness of the immensity and necessity of the task, whatever hesitancy there may have been in the hearts of those whom God would call to China, all such are borne to the ground as shafts in the body of our brother. It is not sentiment that unites us to the China field. Seed grown in a sturdy Christian American home has been transplanted to China's soil to blossom and bear fruit. The ties that bind us to our China Mission are the bonds of blood,—a living sacrifice.

¶ Our brother has departed. A short life, then on to the celestial home; a short history inscribed on earth, but a clean, white page, closely written in the Book of Life. A brief moment, as eternity reckons time, was his name flashed upon the human screen, but a lasting inspiration has been transmitted to the young men of the church. Then the life is over. Heaven has opened to receive his incoming soul, and mother earth has opened to receive all of mortal that remains. Memory remains, fond memory, and the life, refusing to abide alone, has fallen into the ground and from its sacrifice will be born much fruit for the kingdom. God grant that it may be so.

—B—

"It would look as if they were converts of hygienic theories."

OUR LITTLE NEIGHBORS

Winnie Cripe

SOME parts of China are very densely populated. Out on the plains and in mountainous districts one seldom meets a human being, and feels as if he had gotten outside of the civilized world. But when we come to the villages we change our minds as we see scores of men, women and children pour out of places one could scarcely describe with the word "home," so sacred to us; still we don't feel we have found much civilization, though there are crowds of people.

Of the crowds, not a few are children of all ages and sizes. They often compose half of the crowd and as one looks at them one is reminded that there is no likelihood of "race-suicide" here. Even New China doesn't seem to have any inclination that way.

There is something peculiarly interesting about these Chinese children. Whether their faces are clean or dirty (and they are usually so decidedly the latter that one wonders whether or no they have ever really had a wash), still there is something that seems to penetrate all the filth—a certain look of wistfulness and want, a plea for help, mingled with a smile of satisfaction and appreciation for the little they do have in this world. All of this seems to go straight to one's heart and there is a rebound with some of their joy because one has been able to bring a bit of pleasure into their lives, if only for the moment.

Here in this picture is a very common scene on our streets: two mothers sitting along the side of the street with their babes. It would look as if they were converts of hygienic theories and were purposely giving the babes a sunbath, but I assure you they don't trouble themselves or the children, either, very much with baths of any kind. Yet in this sunbath we must consider how wondrously God uses their ignorance and indolence to help preserve many a little life that other-

wise would be lost because of extreme unsanitary conditions in their homes; though it is apparent that most of these mothers are ignorant of thus helping their offspring. They have nothing to do but prepare their simple food and make the few articles of clothing they wear, and these have come out on the street simply "to see." Notice the little queue on the third child, who has just stepped up to see the babies. There is no way of telling by looking at the child whether it is a boy or girl, either by hair or clothing. However, a great many of the boys now are being shaved and the present prospects give promise of a future queueless China.

Sometimes as groups of these children run out to see us as we pass, one is made to think they are just little bundles of curiosity which seems never to be satisfied. Their lives appear so empty, as also do those of their parents, and we long to help them and make them really happy.

We often think of our Savior, Who desired that the "little ones" should come to Him. How shall these come? But I hear you say, "No one is 'forbidding' these." Are you sure, my brother, my sister? Has not our Master said, "This gospel of the kingdom shall be preached in the whole world for a testimony unto *all* the nations"? True, a few of us are here and many of you are doing much to help us, but what are a "*few* among so many"? "How can they hear without a preacher?" I fear, if some who could, are withholding themselves, or the blessings God has given them for distribution among the needy, that some one may be "forbidding." And if *one* of these little ones should perish! "Woe to that man through whom the occasion cometh!"

Yes, there are multitudes of these little ones about us, and we mean to help them as the Father gives us grace, but are not *you* responsible for some of our little neighbors? Will you not, with us, out of an honest heart ask God to help you do your duty toward them?

Liao Chou, Shansi, China.

HAPPENINGS POLITICALLY AND OTHERWISE

F. H. C.

THE new life is coming to Peking at last. A move is on foot to put tramways on the streets of the capital. The finance is to come from the south of China. It is but another evidence that there is real effort being made fully to unite the North and the South.

Smoking cigarets is second only to smoking opium, and China is to be congratulated in that there is sufficient feeling against it to have the advisory council at Peking take under advisement methods to get rid of the cigarets which are practically being forced on China by America and England.

At the town of Anking thousands of pounds of opium were seized and burned a short time ago, causing the appearance of an English gunboat in the harbor, for the opium was from English territory. But when the English man-of-war was told that there had been no duty paid on this opium and it was being landed at a place where there was no customs collector,

the English official went into his hulk, much as a crawfish gets into the water when discovered near to danger. We congratulate the Chinese official. But his next step is even more patriotic. He demands that all the temples in his territory shall be used for public purposes and all the idols found in them shall be tumbled into the river.

have been almost full. At present we have about seventeen in the refuge. Some have broken off and are not taking medicine, but still stay in the refuge to avoid outside temptation before they have gained sufficient strength to withstand the trial. We are glad to have them stay, for it gives a better chance to get them to know the real

Our China School and Orphanage and Our Two School Teachers.

Both teachers are members of our church. Bro. Yin stands at the right and Bro. Wang at the left. Here are thirty-five boys. One other, not in the picture, should be counted. The future preachers of our Chinese church are here.—F. H. C.

Another town is Changsha, where an effort is really being made to get rid of opium. This time it is seized and burned. The government stands the loss. Tens of thousands of dollars were thus burned up, but it shows an earnest spirit to get rid of the drug.

On the question of opium smoking one is safe in saying that a restless feeling is coming over the opium smokers in all parts. They begin to think that the government means what it says and is really trying to get rid of opium. As an immediate result in our town the people are coming to our refuge. For a couple of months we

value of the Gospel. We pray the home church to unite with us in special prayer for this pitiful class. Some of our patients of last year are holding on and declaring for the Gospel. One man of considerable influence has asked for baptism. May the Lord lead the way for others.

The advisory council has passed the first reading of the bill calling for a reform in weights and measures. The plan is to adopt the metric system. One can certainly hope that they will really adopt a system.

The minister of finance is promis-

ing a speedy reform in the currency of the country. He declares that China must have a uniform system. We can bid him a hearty godspeed and promise to help him as soon as we have the chance. He proposes a gold standard.

Chinese capitalists have recently organized a bank at Canton with a capital of $25,000,000, Mexican. They plan in the future to help take care of some of China's financial questions.

The Shanghai *National Review* sums up a bill recently passed by the council on Chinese citizenship, as follows: "A person whose father is Chinese is a citizen; a person born after the death of his Chinese father; one born in China whose mother is Chinese but whose father's nationality is unknown; the wife of a Chinese citizen —all these are entitled to citizenship; and one who has been legally naturalized. The naturalization law in China is much the same as in any other country. The principal demand is to declare allegiance to China and declare to avoid supporting one's home country. There are some other details, but in the main one can become a citizen in China with but little trouble.

The council recently decided that the provisional president should receive annually a salary of $120,000, Mexican. This is about $60,000 gold. In addition he will get for expenses an allowance of $15,000 gold.

Reports are coming that inner Mongolia is glad to adopt the Chinese flag and work with the Chinese people in full, but the outer, or Northern Mongolia, is still uncertain. Reports have it that Russia is promising them a protectorate if they will break away from China proper and declare their independence. Outwardly Russia denies any connection with the Mongolians, but secretly those who have reason to know declare differently.

Late reports come from Wu Chang (a part of Hankow) that opium dens must all be closed within seven days. The city is to take care of the smokers. Every one is to register and an allowance is to be given him. This is to be gradually reduced and they thus plan to be rid of the habit in a short time. This sounds good and the plan is all right, but must be worked in order to be effective. So much of the carrying into effect of the law depends on the local officials.

A Republican Young Men's Association is being formed in places. It has gained some popularity since it is nonchristian. There are those who do not go in with the movement, simply because it is not Christian. It has for its object the equalization of wealth, promotion of education, encouragement of militarism, opposes superstition and substitutes education and business for religion.

Winter is on in North China and the thick, padded clothing is in evidence wherever the people can afford it. Our orphanage schoolboys are happy to get some real warm clothing this winter, for with some of them it is the first time they ever have had warm clothing. They are very appreciative of this and in the main show an anxiety to keep clean and look neat as the other schoolboys do. We want to have some kind of exercises with them at Christmas time to help them get the real meaning of the occasion. When we had our Thanksgiving services one of the teachers asked if they did not need the Thanksgiving holiday, too. We want them to know that it is something more than simply a holiday.

With prayers for the New Year's work.

THEY DO FEEL, TOO

Florence Baker Pittenger

No. I.

IT was the ignorant midwife who so ruthlessly killed the mother that left three little motherless children, besides the infant just born. The father, being in government employ, must spend his time away from home, and even could he be at home, how could he care for the little, helpless child, with absolutely no knowledge and no facilities for doing so? The child was left to the mercy of neighbors, who cared nothing for it.

In these lowly homes you do not find even so common an article as a spoon. When the wails of the child became too piercing an old rag was dipped into milk and given to the babe to suck. Sometimes the milk was sweet and sometimes it wasn't. Remarkable as it may seem, the child lived through nearly a month of such treatment, but had contracted some kind of lung affection, and was fast going backwards. In his despair the father came to us, pleading that we take the child. Who could have turned away from such need? We took the child and did all we could for it. It improved and grew for about four months. It contracted a severe cold, which resulted in pneumonia, but it recovered; however, just for a short time, when a second attack came on and soon its little spirit fled to be with its Maker.

We sent the sad news to the father, who knows not the Lord. He was greatly moved, and our hearts went out to him in agony as we watched him wrapping the still little form in its graveclothes. He sat still as a statue by it until all was ready; then he picked it up and carried it to its grave. This is the custom among these people. A father dare not weep, and who was there to weep? The old native sister who helped care for the child, and our little Angeline, who was greatly moved as she had never before seen a death.

In the evening, just as the sun was gliding over the western hills, the father came again, asking for a bit of milk to carry to the little mound over on the hillside. He had made a tiny cup from leaves, and in it he carried the milk and placed it by the grave to appease the hunger of the departed child. We stood, with our own healthy, happy baby boy cooing in our arms, watching the father as he so sadly went on his mission of love, and yet without a ray of hope for his own life. There came to us a wonderful vision of the need of these poor people, such as we never had before. Our hearts went up in thanksgiving to Him Who has counted us worthy to be messengers among this needy people. Could the home church have witnessed just this one scene and understood its meaning as it was revealed to us I know her coffers would overflow and young lives would crowd forth to answer the Master's call. Oh, the distance that these poor, ignorant ones have wandered away from the Savior Who died for them! Who will help to bring them back?

Ahwa, Dangs, India.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it . . . and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

Jumnie's Husband and Motherless Babes.

JUMNIE

Ida Himmelsbaugh

AIOR is a village some distance from Ahmedebad. In this village was born the woman of whom I am going to tell you. Her name was Jumnie.

Her father was a poor man, and at the beginning of that dreadful famine of 1900 he gave her to a man in his village, because he thought he could not keep all his children. From here she ran away, and while wandering about was picked up by government people who were gathering up famine children. She was given to a missionary at Ahmedebad; from there she was taken to Tetal, and there she was in the hands of Miss Sawyer. She was married to Ragavbhai Feb. 15, 1904, and in September of the same year they two came to live in the Stover family.

Jumnie was one of the few who could always be depended upon, and her motherly counsel was worth a great deal. Her house was always clean, and she always had a smile of welcome on her face. She was an unusually good mother, and tried always to teach her children in the Christian way. She was ever ready to help her neighbors, and no labor of love was too great for her. About the middle of April she went to Bulsar to care for a friend. She was there only a few days when she became ill and the rash began to come out on her. They called the doctor and he pronounced it malignant smallpox. Of course they called her husband, and he came immediately.

I was coming home from Panchgani, where I had been to take care of Sister Pittenger. Bro. Emmert met me at the Bulsar station and asked me to stop and take charge. This I was only too glad to do, for they have all they can do to keep their regular work going. And besides, I loved her as a sister. It was necessary that I come home for some medicines and clothing before taking

charge, and she called me and told me to tell the children to be good till their mother came home. Little did she think that she would never see them again in this world. I said nothing, for I knew full well that meeting would not take place till they met in that glad world where there are no more partings.

Ragavbhai and I cared for her, and she often called me and talked to me. On Friday, at tea-time, I had taken her nourishment to her and had just come back and told the folks that really I was beginning to hope for her life, when a boy came running and said, "O Miss Sahib, do come quick, for Ragav is calling!" I knew that she was gone, so I ran as quickly as I could, and I wish I could tell you the sad scene that greeted my eyes. She had taken her nourishment, and Ragavbhai had just stepped outside to see about the baby, when he heard the death rattle in her throat. He ran back to her, but she was gone. Her heart was not strong enough for the hard strain. We had worked so hard to save her life, but the grim reaper won, and she is now praising Him she so well loved and served while here with us. She was the mother of three boys and one girl.

She passed away at four o'clock in the afternoon. It was a sad time for us. We thought best to bury her in a box, and while Bro. Emmert was having it made, Ragavbhai, Karla and I prepared the body for burial. When the box was ready it was brought, and while the babe nestled in my arms, the three men put the body in the box and closed it. Then, out there in the moonlight, we had one of the most impressive services I have ever heard. We were few in number, perhaps a dozen in all, but we had the Comforter with us.

As soon as the word came that the body was lowered into the grave we had our baths and took the father and his motherless babe to another part of the village, away from the scene of his sorrow. He continues his work, but it is hard for him. We help him all we can. He has the right kind of a spirit, but he needs our prayers as well as our help. Pray for him that God will continue His blessing of health and strength, so that he will be able to keep his little flock together.

SOME THINGS THAT WE SEE

J. I. Kaylor

JUST now is the closing of a great holiday season in India. Its origin was about 2,000 years ago, when some man did a great feat of bravery for the people; and then he came to be worshiped as a god. What the people now do is what is interesting to us as we see some of the things they do. This festival season lasts four or five days. There is much celebration going on, and it sounds very much like the Fourth of July in America, for they use very many firecrackers. We could hear them most any hour of the day or night, mainly in the evening. They also decorate with many diminutive lights, which they fix up thus: First, they make little receptacles on the sides of their houses and on posts, etc. They then take small, round cucumbers, about the size of an average peach, cut them in two, and put oil in these halves, with a little wick, which they light. These they place in the receptacles, around the house in many places, and make things

look very nice of an evening. Anything along these lines to make a show or a noise is the order of the day. They also do much feasting.

Many crude and heathen superstitions are practiced at this time. Some of these fell to our notice. Across some narrow street or passage they build a fire of grass, so that it will blaze up nicely; then they make their herds of cattle run through this fire, one animal at a time. This is for some method of purifying or cleansing, they think. But perhaps they do not think that some of the spirits of their ancestors are in these animals. They believe in transmigration of souls.

On Sunday morning we men go out to one of the caste wards for a Sunday-school lesson, before our own regular Sunday-school, and the women go to another ward. On this Sunday morning as we came to our ward we saw the people gathered and heard the children screaming. We wondered what was doing. On coming near we saw a little fire and in it was one of their sickles. But what for? Waiting a little, we saw. One man was blowing the fire so that the iron would get hot; then another man would come up and lie down and let the hot iron be touched at four places over his stomach, thus making four burns. The women take two and the children one. That is why the children were screaming and running away. They do this often to cure sickness or pain in any part of the body, but on this occasion it was for the sake of the feast. We see many people with these big scars on them. Poor people!

Last week we witnessed a pitiful circumstance. Our neighbors had a nice little girl of about three years. They were very fond of her, as she was the only child. She fell sick and died. Of course they made great lamentation for her. But when burying time came the procession consisted only of the father, carrying the child in his arms, and his father with him. This family being of the lowest caste, the Sweepers, is the only one in town, and so they had no help and few sympathizers. The next morning the aunt asked Sister Powell where the little girl was till that time. She was told as we believe, but she no doubt thought, as all of the people do, that she had gone into some animal or insect some place. How sad! How hopeless! What peace would come to them if they would only let Christ into their lives.

On the other hand, there are those who gladly listen to the Story and would accept if they were free to do so, but if they did they would be turned out of house and home, and not given work or anything by their fellow-men. In America very few know what it means in this way to become a Christian, for few there ever need to be ostracized for Christ's sake. But the promise is to those that leave everything for the Gospel, to get a hundredfold now, and in the world to come eternal life. And it will be harder for those that are not thus hindered and yet do not come.

We are pushing out into other villages and opening up new work as fast as we can, in the way of schools and preaching. We now will leave the work at this place and our new missionaries will come here. Our only hope is that they can do it better than if we could stay. Our work in the Dangs will be different from that here, for the people are very different. In this country we cannot have a choice as to our work, but go and do what we can to keep the work going to the best possible advantage and give those a rest who need it so much. All we can do is our best and God will take care of the results.

Vada, Thana, India, Nov. 14, 1912.

INDIA NOTES

Alice K. Ebey

HOW shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" Romans 10: 14, 15.

Mary Ida Emmert, born at Poona Dec. 3, will make her future home with her parents at Bulsar. This little one is bidden a hearty welcome into our mission family.

The new missionaries arrived in Bombay safe and well in the morning of Dec. 5. They experienced some rough weather along the way, but our hearts join in thanksgiving to the Father Who has kept them and blessed them all the way. Sister Powell, Brother and Sister Kaylor, Brother and Sister Holsopple, and Bro. Adam Ebey were on the docks to greet them and bid them welcome into India. Brother and Sister Heisey and Sister Anna Eby proceeded to Vada, where they will have their home and begin their language study. Sister Olive Widdowson went to Jalalpor, where she will have her home. The workers on the field are so few at present that these new workers are doubly welcomed.

During the month twenty-eight have been baptized at Anklesvar. There were a number of other applicants, but they were instructed to learn of the Way more fully. Among those baptized were four Bhil women, who discarded their jewelry and came out boldly for Christ. The women seem slower than the men to accept Christ. Ignorant and downtrodden as women of India are, they do have great influence in their homes. We are making a special effort to reach the hearts of the women. Pray that the Lord may open their hearts as He did in the case of Lydia of old.

Bro. Vera Valji, of Bulsar, a young lad of one of the Christian carpenters, received the medal in the senior division of the Sunday-school examination. That is, his paper was best of all the papers of the Gujarati senior division.

Two weeks ago a storm broke over Bombay, followed by a day of heavy rain. This is most unusual for this time of year. It seemed like the break of monsoon. A few lives were lost along the sea coast. The rice and grass stacked in the fields were considerably damaged, and the farmers who live in open shacks on their threshing floors suffered much from the rain and cold. However, in central provinces, Kathiwar and North Gujarat, the growing winter crops of wheat, jowar, etc., were greatly benefited.

Our sisters at Anklesvar are pushing their work among the village women, now that the rains are over and the days are cooler. Sister Ziegler and Sister Blough devote most of their time to these village women, and Sister Himmelsbaugh, in addition to her dispensary duties, makes many trips to the villages and ministers not only to their bodily needs, but points them to the Healer of sinsick souls.

Sister Florence Pittenger, sixty miles from the railroad, does much service for the Lord among the poor jungle people about her home. Notwithstanding the many duties for her busy hands, she had taken a little orphan child to rear for the Lord. Recently the little one fell ill with pneu-

monia, and in spite of Sister Pittenger's loving, careful nursing, the little spirit fled away. But her labor of love has not been in vain. She had hoped that the child might find a place of great usefulness in the Indian church, but God saw otherwise, and His will is always best.

Rev. H. G. Bissel, of the American Marathi Mission, passed away Nov. 21, while yet in the prime of life. His parents were missionaries in this country for some fifty years, and he was born in this land. He was sent to America at an older age than missionary children are usually sent. This may partly account for his remarkable command of the Marathi language and his power to reach the hearts of the people in this land of his birth. He, with his family, was to sail for furlough shortly. Now the widow and four young children proceed alone on their homeward journey. Another sad page in missionary history, but not without its bright side. Doubtless most missionaries, if they could have their choice, would choose to go home while in the midst of service.

Dec. 6, 1912.

MISSIONS OF THE BEREAN BIBLE SCHOOL

M. M. Eshelman

"CONSTANT activity" are the working watchwords of the Bereans in Los Angeles. Last January a few Chinese were enrolled in the night class, and to these have been added, so that at this time twenty-six are enrolled and the average attendance is seventeen. Since each pupil requires a teacher there are seventeen regular instructors and four or five substitutes. Five nights each week are given to instruction in English language, arithmetic and writing. All the pupils and teachers assemble first in the auditorium and read Scripture in concert. Songs are given in English by the Chinese and occasionally a song in Chinese. Scripture verses in English are recited by the pupils. After the devotional exercises teachers and pupils disperse to the various rooms and begin the work of studying and teaching. It is very interesting to stand on one side of the three rooms, now thrown into one, and view the busy scene. Seventeen or eighteen classes are assembled into one big class, with electric lights thrown down upon them, making a very lovely picture.

The Christian Workers' Meeting is held at 1:30 P. M. and Sunday-school at 2:30. Scriptures are read, recitations given and the lines followed similar to an American Sunday-school. The Chinese are very liberal givers, the average collections being about $2.50 each Sunday. Bro. Clarence Lehmer has charge of the work and is being aided by a body of self-sacrificing members of the East Los Angeles church, most of whom are young members. Some are students in the Berean Bible School. These workers have been most constant and faithful in their loyalty to the education of the Chinese. Eternity alone can reveal the values that will come to these noble members. The effort is solely Berean. Neither

the local nor the general church has assumed any responsibility. The burdens have fallen upon those members who are identified with the school, aided by some of the younger members of the local church. Like all godly efforts, when begun it is the burden of the few, and the blessings are not so widely distributed as might be if the church herself were to take hold with great energy. It is a most noble effort. It has the elements of grace and goodness in full flavor of the Holy Spirit.

The school also maintains a street mission each Saturday evening on Los Angeles and East Fifth Streets. A band of ten or more go there and sing, pray, preach and give out tracts. There are always those there to listen and to receive tracts, and we can use many tracts to good advantage. It is a rich experience to be able to be among these various lines of religious activities. It means more than conventional talk. It is real experience that brings great joy and wealth of everlasting grace and goodness. There are still promising places open for others.

Five Chinese have been received into the East Los Angeles church and others are likely to follow ere long. The possibilities surely are great. When shall there be a number of couples, one a white brother, the other a Chinese, able to go into all the cities along this coast, from San Diego to British Columbia? Twenty couples ought now to be in this field. Do you see the open door for the Church of the Brethren in this vast region? Are we wise to be indifferent to this great opportunity? Write me what you think of it?

3231 North Broadway, Los Angeles, Cal.

BIBLE MEMORY LEAGUE

Anna W. Royer

I FEEL pressed to write a few words of encouragement to those who have taken up this grand work. It should never be thought of as a burden, but considered rather as one of our greatest pleasures to open our Bibles daily, commit one verse of the Sacred Book and rehearse others that we have already learned. I would like, above all things, to say to the mothers, Enter into the work with your children. Consider what an inspiration and help it will be to them when they see that mother is studying with them. Let us not try to make ourselves believe we are so much older than our children and that such memory exercise is only for the young. While we who are old cannot always expect to remember accurately all the chapters that we learn, we should have some stored accurately in our minds, to be used when we feel the need of them.

After a two months' illness I can truthfully say that one of the greatest pleasures I had when sick was that I knew some verses of Scripture which I could repeat day by day. When convalescent, by tearing out the pages needed from an old Bible I could study and read without using the strength necessary to hold a book. While I would like to encourage everyone to join the Bible Memory League, I would say to those who think they can not join it, to at least memorize some part of the Bible, if it is only the 90th Psalm. The prayer of Moses can be our prayer now, and as we say it, day by day, each verse will become richer to us, and our lives will be made better and more useful to those around us.

Westminster, Md.

HOW WE WIN OUR CROWNS!

Adapted by J. Kurtz Miller

Near the town of "Up-against-it," in the land of "Root-or-die,"
We have found our very finest inspiration—"You and I."

Toiling up the hill called "Have-to," with Compulsion for a guide,
We have made "That-kind-of-effort," which was never yet denied.

In that path were "Can't" and "Couldn't," with their brother, "What's-the-use?"
While that sister foe, "Born-lazy," seized with joy each poor excuse.

Yet behind us, unrelenting, drove our heartless master, Must,
And our feet essayed no lagging, spite of hill or heat or dust.

It was there we grew our sinews for life's struggle! "You and I."
Near the town of "Up-against-it," in the land of "Root-or-die."

Near that village, "Up-against-it," in the land of "Root-or-die,"
We discovered possibilities unthought of! "You and I."

There were heartaches in that journey! Little then our master cared!
As along our rugged highway under whip and spur we fared.

Bread and Butter trudged beside us, with a keen and ruthless goad,
To quicken every halting footstep, should we loiter on the road.

Grace and Grit, two comely sisters, lured us on with myriad wiles—
But ne'er forgot the burning welts, as we feasted on their smiles.

Thus, our hearts grew strong to conquer, as we plodded, "You and I."
Past the hamlet, "Up-Against-It," in the land of "Root-or-die."

Tell me truly! If in our day, we shall conquer! "You and I."
Will all life's gain end in vain, in this land of "Root-or-die"?

Nay, for life was divinely given, and we nobly lived it, "You and I,"
Near the village "Up-against-it," in the land of "Root-or-die."

Ah! When the roll is called beyond the sky, in that land of "Never-die,"
We'll be glad we lived down yonder, in that land of "Root-or-die."

For 't was near that village, "Up-against-it," in the land of "Root-or-die,"
We won our jeweled crowns, we did! We three, "Christ—you—and—I."

THE FUNDAMENTALS

Wilbur Stover

MANY of our ministers have copies of "The Fundamentals," a splendid set of little books in paper binding, sent free to all preachers, Sunday-school superintendents and missionaries. They are most valuable, as I have come to see them. Each volume contains six or eight thoughtful essays on religious subjects. There are likely to be presentations on the design of baptism, the beginning-day of the church, and others, from which our people dissent, but there can be nothing more desired on subjects like "The Birth of Christ," "The Deity of Christ," "The Inspiration of the Bible," "The Efficacy of Prayer," "Missions," etc. On the negative side of certain questions they are equally emphatic, as they should be, as on "Mormonism," "Millennial Dawnism," "Christian Science," "Higher Criticism," and others. The series continues. Nine books are out and more will follow. If you are entitled to them you ought to register. Tell them who you are, as, "I am a minister in the Church of the Brethren," give address and say what you want. Write to Testimony

Pub. Co., 808 LaSalle Ave., Chicago, Ill.

I made inquiry, trying to get the books for every chairman or secretary of local missionary committees. Such is not in the original intent of the two persons who have made this distribution of religious literature possible, but they made a special concession for the missionary committees, saying, "We know that you will send us only the names of such people as would use these books and pass on the good news to others." Another saying, "We will be pleased to place their names on our mailing list if, in your judgment, they are earnest Christian men who will make use of the books." See what this means. We have or ought to have a committee in every one of our nine hundred congregations. And nine books for each committee, 8,100 books, worth at retail 15 cents each. Unless the young people in our congregations are sound asleep they will lose no time in availing themselves of this opportunity.

Write the General Mission Board, Elgin, Ill., a postal card if need be, if you are a missionary committeeman and mean to do something. Do not write a letter. Do not mention anything else. For instance thus:

"Hagerstown, Md., Feb. 1, '13.
"Dear Brethren:

"We are gratified with 'Fundamentals' offer. Our committee for Hagerstown congregation means to advance the work of missions all possible. Our elder, W. S. Reichard, Hagerstown Missionary Committee.

"Chairman, I. B. Awake, Hagerstown, Md.

"Secretary, R. U. Readyman, Hagerstown, Md.

"Faithfully yours,
"The Secretary."

If the congregation has not yet appointed a missionary committee those who are awake to greatest needs would do well to urge the elder to act in the matter.

CHINA'S PLEA

Roy S. Mishler

"Come over and help us,"
Oh! why do you wait?
The fields are all ripened,
The harvest is great.
We're calling for workers
To hasten and come,
To bring the glad message
For yet there is room.

The harvest is plenteous,
The laborers are few;
Don't wait and be saying,
"There's nothing to do."
Because there are millions
Who never will know
The sweet Christmas story
Unless you will go.

Our ruler is Christian,
He bids you come in
And tell the glad story
To save us from sin.

Then who will be doing,
Oh! who will be brave,
And bring the glad story,
Our millions to save?

Our idols are nothing,
Our worship is vain,
And some of your people
Were murdered and slain;
But now we are longing
For some one to tell
The story of Jesus,
That all may be well.

We stand at the harbor,
We wait on the shore.
Some few have been coming,
We're waiting for more.
Oh! where are the reapers
With means and with might?
"Come over and help us,"
The harvest is white.

Sidney, Ind.

TRIED AS BY FIRE

DONA LUISA was born in Argentina, of Italian parentage, and married at the age of 16 to a cruel fellow who passes as an atheist, and in whom is manifested the Latin proverb: "*Ira brevis furor est*" (anger is short madness), when he hears the word Gospel mentioned

Doña Luisa is now 24 years of age and the mother of five children. The look of anguish on her face depicts a suffering life, yet in her heart the peace of God reigns. Converted to God four and a half years ago she was first assailed by doubts as to her eternal salvation, which were afterwards dispelled by a quickening and growing faith in God. On relating her conversion to her husband, he caught her by the hair of her head, and beat her on the shoulders with his fist. The pain was so great that she could not sleep.

He also prohibited her attendance at any of the gospel meetings, but in spite of this she remained true to the Lord. We have ministered to her whenever possible, and about two years ago she began to attend our women's meeting which is held in the afternoon.

She has continued doing so until now without her husband knowing, and in order to disarm suspicion she comes alone to the meetings, and retires afterwards by the back door, for if the gossipers of this town (and there are many) were to tell her husband, he would certainly attempt her life, as he has already shown signs of insanity.

Owing to her husband's opposition, Doña Luisa hides her Bible under the mattress of her bed, and during the day reads it, whilst her husband is at work. I know of no case worthier of our prayers and sympathy, and if suffering for Christ's sake ensures happiness and joy in the after life, and it does, then Doña Luisa will have a rich reward, for if we suffer with the Lord we shall also reign with Him, and that means eternal glory.—*E. A. Strange, in "South America."*

Primary Class, Flora Sunday-school, Indiana.

Sister Vester Myer, teacher. The class planted popcorn and in the picture are enjoying their "husking bee." The proceeds, $5.05, they sent to the Board for the China Mission.

EDITORIAL COMMENT

Trust in the Lord and do good; dwell in the land and feed on his faithfulness.—Psa. 37: 3 (R. V.).

Now fully entered into the labors of a new year, entrusted with the performance of duties, great and sacred, which no one but an all-powerful God would entrust to us, and no one but a loving Father would deign to commit to our stumbling efforts, it is well that we consider this exhortation of David.

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The Challenge of Faith.—"Trust in the Lord." Whom can we trust excepting our Father? "It is better to trust in the Lord than to put confidence in man." Men sometimes fail; crops are sometimes destroyed; fortunes sometimes vanish; loved ones are sometimes called home; yet amid the losses and the heartaches, duties remain—and God. He has guided through dark places. He has shown Himself faithful, loyal, compassionate, able to save to the uttermost. What has been done in Europe, in India, in China, in our own Brotherhood, for the sake of the kingdom, has been done by those whose faith has rested in Him. If you would have your faith strong, your labor of worth, your weak, stumbling efforts of some avail, trust in the Lord.

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The Exercise of Faith.—"Do good." The most imperishable word which can be written of a man is that he was "good." Our Master went about doing "good." Trusting the Lord means that our life is a good life. The Christian is "created in Christ unto good works," and happy is he who thus exercises his faith.

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The Privilege of Faith.—"Dwell in the land." The heritage of the faithful is in a land of green pastures beside still waters. The Father Whom we trust, Whom we seek to obey, never forsakes His trusting child. The one who lives by faith enjoys fruits more luscious than the grapes of Eschol and more plenteous than the milk and honey of Canaan. For crumbs partaken with God's favor are more strengthening than earth's bounties with His disfavor. The true believer's heritage is one to be coveted because its ownership is eternal and bears the seal of approval of God.

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The Feast of Faith.—"Feed on His Faithfulness." The past is an uninterrupted record of God's faithfulness. At His tables the bounties are ever spread. The rich, the poor, the beggar, the orphan, are all fed by Him and grow strong. Men come and go, kingdoms rise and fall, heaven and earth pass away, but the faithfulness of the Father abideth forever. And were there one weak link in the chain of His faithfulness the borders of His whole kingdom would be weak and without defense. In His care we are bountifully

supplied. In His presence is fulness of joy. "He anointeth my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

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Sometimes diplomas are put to peculiar uses. As some Persian girls were going home to their native village, at the close of school, they were held up repeatedly for fees by those who were on guard. One of the girls, who had graduated and had her diploma with her, conceived of a novel method of passing by the guards unmolested. She would produce the diploma when stopped by a guard and show it to him. The guards could not read, but the large sheepskin looked so formidable to them that the girls paid no more fees nor received any more annoyance.

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A Korean preacher in Seoul was cast into prison because his son had committed an offense. He was put into a cell with eighteen other occupants and kept there for five months without an opportunity to prove his innocence. When he came out at the end of five months the eighteen criminals with whom he had been associated were eighteen Christians. This man was not unlike the faithful witnesses of old, Paul and Silas, who sang in prison to the discomfiture of the jailer. Thus the heathen lands are affording us most remarkable incidents of devotion and zeal.

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From India we have received the news that a large rainstorm had passed over at least a portion of our India mission field. Though quite out of season, in many places it was welcome, for it would assist the late crops. The monsoon broke off rather suddenly, thus damaging the crops, and any rain that would assist in maturing even part of the crops was welcome. Bro. Lichty writes that the late winter crops are much benefited and much field work was being finished that had been dropped prematurely because of drouth.

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It is humiliating to the Mohammedan world to suffer defeat so serious as that given to them by the Balkan States, in the war about to close. Bro. Lichty writes thus from India: "Today I was down at Jhagadia on business, and I met some awfully sore Mohammedans along the way. It was all about the war. For several reasons I pitied them. First, because they cannot take a whipping manfully when it is given them fairly and by so brave a people as the Balkan States. Secondly, they are so densely ignorant of the causes leading up to the war. Thirdly, it appeals to them as a war of Christendom against Islam." After all is said and done it is to be hoped that the close of the war is at hand and that the shackles of oppression will be loosened for the Turkish subjects—shackles that have oppressed both body and soul. Students of Eastern affairs who profess to know seem almost united in thinking that the war will increase the prestige of the Christian faith in the Orient, even though it has been bought at a fearful price.

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The orphanage at Bulsar, India, grows smaller each year. During the past months several marriages have taken place and new Christian homes are being established. Many of our brethren have assisted in the support of these orphans, some having supported since the orphanage was established, and heaven alone will show the influence radiating out from the homes of those whom our people have assisted in bringing into contact with the Christian religion.

The outlook at Vyara, India, the station occupied by Bro. Ross, is very bright. There is a great demand for education. There have been schools in the district for a long period and some have gotten a fairly good education. This has created a thirst for knowledge, and it is Bro. Ross' highest ambition to meet that demand with wholesome study. Bro. Ross writes that there are calls every day for teachers, but that he is not able to supply them all.

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We hope that our missionary committees in the various churches will read the article on "Fundamentals" by Bro. W. B. Stover, as appears in this issue of the Visitor. Surely every committee ought to take advantage of the liberal offer as presented by our brother. The books are well written, have much food for thought, and will ground our people in certain articles of faith in which we need more strength and greater courage. If the postal is sent to the mission rooms, we shall gladly forward your names with our "O. K." to the proper authorities.

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We repeat again, as we have so often repeated, that there is imperative need for recruits in our India field. First, sickness carried off our beloved Bro. Brubaker; then sickness brought home Bro. Berkebile's, and some have been compelled to return on overdue furloughs. A few have been sent to the field, to be sure, but they are learning the language and seeking to do the work of experienced missionaries in so far as they are able. For those who are at the front, who have experience, the load is unusually heavy. It was hoped that a Bible School could be established during this present year, but latest news from the field states that it seems almost impossible to think of taking on additional responsibilities at this time. This is given to emphasize the need, to emphasize the call. And as numbers of our talented young men are preparing for their final commencement day this spring, we sincerely trust that the call resounding to them from our India field will not be heard in vain, nor that a deafened ear will be turned to the needs of our church and missionaries in that land.

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At the recent meeting of the General Board our China workers called for a building for their Boys' School. The estimate of money needed for this purpose is $5,000. It could not be granted. Funds did not permit. We are wondering how this will affect the Chinese work. The means can be found in our church,—funds and to spare,—and it is to be hoped that they will not be withheld from this great cause. The quarters now occupied are already cramped. One boy has succumbed to disease. The school cannot expand in its present condition. For the success of our China work let us work together for the funds to supply this urgent need.

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Much as the American negro is mistreated and neglected in our own land, Dr. Booker T. Washington, in an article in the November *Century Magazine,* says, "The fairest white man that I have met in dealing with colored men is the American white man." And continuing he says, "I am led to the conclusion that, all things considered, the negro in the United States has a better chance than he has in Africa." Notwithstanding this statement he points out that the two chief things wherein the colored man is treated unfairly is in the courts and in the schools. Failure of justice to the colored man in the courts lies largely in the fact that no colored man is tried before a jury of his own race. In the

question of schools, he says that, in the Southern States as a whole, $10.23 per capita is spent in educating the white child and $2.82 for the black child. It would seem from this article that the Church of the Brethren is leaving go almost unchallenged the open door to the African race.

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At about the same time a statement appeared in a New York paper, written by Dr. Charles A. Eastman, a native Sioux Indian, with regard to the condition of his native brethren. He says, "As an Indian I cannot think of dispensing with any of the different classes of Indian schools, . . . both Government and mission. We need them all until the public school system of the United States is found sufficient for our wants. It is to the schools that we owe much of what has been accomplished. To break away in a decade or two from the usages and philosophy of untold ages is no small achievement." Testimonies such as the above from Dr. Washington and Dr. Eastman speak of the progress that has been made in a few decades.

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Many of our readers experience some difficulty in selecting scriptures applying directly to the Sunday-school lessons, for their morning worship. Some who would like to do so do not make an attempt to secure such portions as bear on the Sunday-school lesson, because of various hindrances. To meet this requirement and need, the Brethren Publishing House is supplying what is known as the Sunday-school Lesson Bible Chart. This chart is a nice size to hang on the dining room wall, and has a page for each Sunday-school lesson, with teaching points and notations of scriptures for each morning of the week. By the use of this we are sure many would be aided in preparation for the day's work and the next week's Sunday-school lesson. Price, postpaid to any address, fifty cents.

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The passing of Brother B. F. Heckman as noted in another portion of the Visitor only emphasizes anew the imperative demand for medical workers on our foreign fields. A foreign doctor is several days' journey from our missionary station in China. Time is required to get a call to the doctor, and then since there are in the province of Shansi only three doctors for a population of over 12,000,000 it is easy to see that the physician might not be at home when he is called. While the willingness of our workers in going into new territory far from a physician is thus even more heroic, yet it does surely emphasize the duty that is laid upon our shoulders as a home church to send doctors to these fields. It is missionary economy. For a doctor not only can reach souls otherwise beyond reach who are needing a physician, but he can also safeguard the health of our own workers. Surely the death of Brother Heckman is an unmistakable and clear call for the home church to awaken to the necessity of physicians on our foreign field. May God raise up such as He would have go!

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Then, too, our heart goes out in tenderest sympathy to Sister Heckman and her two little girls who are mourning the loss of their dear husband and father. In a strange land, far from relatives, with hearts torn and broken, it will call forth in their behalf the prayers of our whole church. God gives the church strong men, and God also gives the church women just as strong. His grace too in such tender instances is sufficient. God be praised for that.

The Bible, as no other writing, communicates power, enabling men to take the difficult step which you and I are called on to take many times each day —the step between knowing our duty and doing it.—John R. Mott.

The Little Missionary

HELEN

Martha E. Lear

MANY of our Sunday-school children come from nonchristian homes, but now and then we find that seed has fallen into good ground and brings forth much fruit, even under very adverse circumstances.

Last spring, during our revival, a number of the Sunday-school children gave their hearts to God. Among the number was a young girl fourteen years of age. She was quite intelligent and very conscientious. I had noticed she was under conviction, and one evening after service as I clasped her hand I said, "Helen, would you not like to be a Christian?" Her eyes filled with tears, but no answer came.

The next Saturday afternoon I saw her coming down the street. At first I did not recognize her, but thought she seemed to be in trouble. She drew nearer and I saw it was Helen. She came in and soon told her story. She wanted to be a Christian, and had asked her mother. Her mother refused and told her if she joined that church she would give her a whipping.

The parent had gone uptown this afternoon, so Helen came over for advice. I talked to her awhile and read Matt. 5: 10-11; Matt. 10: 32-42; Mark 10: 29-30; 2 Tim. 3: 12, and asked if she felt she could suffer for Jesus' sake and be happy. She said she could, and I said, "Let us pray that God will direct you and give you strength to bear whatever comes."

The next morning she got her clothes ready for baptism and hid them under the back porch. When Sunday-school was dismissed she went home through the alley, got her clothes and came back to the church. When the invitation was given, after the sermon, she went forward. There were other applicants, and when they came to prepare for baptism she was with them. I said, "You are not ready for baptism today." She said she was, and told me how she got her clothes. She was very happy.

When she was ready to go home I said, "Now, Helen, you would better tell your mother immediately," but afterward she told us she could not summon the courage to do this.

We saw her a few days afterward, and she said she had not yet told her, so we went to the home (we had been there at different times, pleading with the mother to become a Christian), and told of the step Helen had taken. She said very little at the time, but later we learned that the parents decided to punish her by taking her Bible away from her and keeping her away from all services.

Helen comes about once in six weeks, perhaps, and then only after she has cried and pleaded for the privilege. She says she would much rather

have taken the whipping than to be kept away from services.

She read a Testament in her room at night until her folks discovered it, and her mother told her she would burn the Book if she did not quit reading it. She then asked one of her schoolmates to bring her a Testament to school. She would get her lessons and then read. Her sister told her mother, and then Helen asked the teacher if she could change her seat. The teacher consented, and Helen moved up in a front seat, so she could read the precious Book. She has read it through six times since the beginning of the year.

Helen is the eldest of five children. Her father owns a shooting gallery and the mother takes the children into all kinds of shows and nickelodeons, without any remorse of conscience. She seems to take a delight in leading them on the downward path. The father often brings home buckets of beer and insists on the children drinking. He even awakens the little ones to get them to drink, but the older girls refuse and make all kinds of excuses. The mother drinks freely.

Helen said, "Oh, if mama would only let me go where I want to and wear what I want to just one month!" She wants to wear a bonnet and prayer covering, but her mother says she will burn them if she brings them home. Helen does not like short sleeves and low-necked dresses, but her mother does not wish to please her, and so makes them to suit herself. Poor girl! Perhaps I should say, "Rich in wisdom and love for that which is noble and uplifting."

I have often thought that if many of our girls, who are trained in Christain homes, could exchange places with her awhile they, perhaps, would get enough of style, shows, etc., and how happy she would be to live in the clean atmosphere of a Christian home, with the protection of a good father and mother.

Some children chafe under restraint and want their own way—and that way is the way of sin—but listen, children; the end means death, eternal death, unless their steps are retraced. There is no pleasure in reaping wild oats, the harvest is so much more copious than the sowing.

If you could realize the awful consequences of these sinful things you would thank God for good homes and parents and try to please them, and above all save your souls and glorify God.

One Sunday some time ago Helen's mama had given her permission to go to Sunday-school and then go home with one of the girls to dinner. It happened that that girl was sick and was not to services, so she came home with us.

She played and sang a good deal, but the following seemed to be her favorite and she sang it with all the fervor of her soul:

"Jesus, my Savior, is all things to me;
Oh, what a wonderful Savior is he!
Guiding, protecting o'er life's rolling sea,
Mighty Deliverer—Jesus for me!

Chorus:

"Jesus for me! Jesus for me!
All the time, everywhere, Jesus for me!

"Jesus in sickness, and Jesus in health,
Jesus in poverty, comfort or wealth,
Sunshine or tempest, whatever it be,
He is my Safety—Jesus for me!

"He is my Refuge, my Rock and my Tower,
He is my Fortress, my Strength and my Power;
Life everlasting, my Daysman is he,
Blessed Redeemer—Jesus for me!

"He is my Prophet, my Priest and my King,
He is my Bread of Life, Fountain and Spring;
Bright Sun of righteousness, Daystar is He,
Horn of salvation—Jesus for me!

"Jesus in sorrow, in joy or in pain,
Jesus, my Treasure, in loss or in gain;
Constant Companion, where'er I may be,
Living or dying—Jesus for me!"

Financial Report

COMPARATIVE STATEMENT FOR DECEMBER 1911 AND 1912.

	December 1911	December 1912	March-Dec. 1911	March-Dec. 1912	Increase	Decrease
World-wide,	$2,466 96	$3,185 34	$23,197 20	$26,213 81	$3,016 61	
India,	528 96	583 58	5,120 40	5,024 23		$ 96 17
China,	96 20	277 86	2,440 37	1,409 62		1,030 75
Miscellaneous,	1 00	15 00	113 78	128 92	15 14	
Totals,	$3,093 12	$4,061 78	$30,871 75	$32,776 58	$3,031 75	$1,126 92
Increase,					1,904 83	

During the month of December the General Mission Board sent out 50,156 pages of tracts.

FINANCIAL REPORT.

The General Mission Board begs to acknowledge the receipt of the following donations for the month of December, 1912:

WORLD-WIDE.

Pennsylvania—$570.12.

Eastern District, Congregation.
Indian Creek ..... $ 43 00
Sunday-school.
Spring Grove, ... 13 75
Individuals.
J. J. Oller, $30; Isabella Price, $10; A. M. Kuns, $8; Abram Fackler, $5; S. Francis Harper, $1.20; Jesse Ziegler (marriage notice), 50 cents, ... 54 70
Southern District, Congregations.
Pleasant Hill, $29.05; Conewago, $26.72; Brown's Mill and Shady Grove, $23.75; Upper Cumberland, $15; Lower Conewago, $12.22; Shippensburg, $10; Chambersburg, $5, ... 121 74
Individuals.
John F. and Mary C. G. Sprenkel, $2.00; Daniel E. Brown, $10; Alice Trimmer, $5; H. J. Shellenberger, $5; H. C. Price, $2.50; John H. Smith, $2; Jawb Beeler, $2; Sarah A. Baker, $2; G. W. Hawbacker, $1.50; Helen Price, $1.25; Rachel P. Ziegler, $1; Samuel Witter, $1, ... 283 25
Middle District, Christian Workers.
Lewistown, ... 2 37
Individuals.
Annie E. Miller, $5; Marietta Brown, $3; John R. Stayer, $3; Phœbe Zook, $1; Eld. Michael Claar, $1; Miriam M. Claar, $1, ... 14 00
Western District, Congregations.
Summit Mills, $20.67; Mt. Union, $15; Montgomery, $7.38, ... 43 05
Sunday-school.
Summit, ... 12 06
Individuals.
Samuel C. Johnson, $20; S. J. Miller, $6; Joel Gnagey, $3; Susan Rouzer, $1.70; Sarah A. Johnson, $1; W. M. Howe (marriage notice), 50 cents, ... 32 20

Indiana—$358.02.

Northern District, Congregations.
West Goshen, $32; N. Liberty, $13.88; Blue River, $17.31; Yellow Creek, $8.30; Shipshewana, $7.25; English Prairie, $4.65, ... 83 39
Individuals.
Delilah Frick, $50; H. E. Neer, $5; Minnie Swihart, $5; Christian Stouder, $5; Receipt No. 18884, $5; F. D. Sheneman, $4; Mrs. Geo. Hoke, $2; Wm. Brubaker, $1.86; Daniel Whitmer, $2; D. B. Hartman, $2; Harmon Hoover, $2; Samuel E. Good, $1; I. L. Berkey, $1; G. W. Butterbaugh, $1; Mary Ulery, $1; John C. Collins, 50 cents; John S. Kauffman, 50 cents; Lanah Hess, 50 cents, ... $ 89 36
Middle District, Congregations.
N. Manchester, $45.30; Spring Creek, $11.28; Looncreek, $10; Bachelor Run, $5, ... 71 58
Sunday-schools.
Burnetts Creek, ... 8 73
Individuals.
In memory of H. B. Puterbaugh, $20; James K. Cline, $6; A Brother (Roann), $4; Mrs. J. C. Ollinger, $3.75; Mrs. Priscilla Olsme, $2.50; John W. Hoover, $1.25; J. D. Rife, $1.20; Elizabeth S. Metzger, $1; W. T. Neal, 50 cents; Jacob Jones, 50 cents; Elizabeth Jones, 50 cents; Emma Eikenberry, 10 cents, ... 41 30
Southern District, Congregations.
Nettie Creek, $24.80; Four Mile, $18.66; Bethany, $7.20, ... 50 66
Individuals.
Etta E. Holler, $5; Leonard Mattox, $2; Franklin Johnson, $2; Susie Metzger, $1; Jer. Latdshaw, $1; Mrs. David Miller, $1; Levi S. Dilling, $1,... 13 00

Illinois—$326.19.

Northern District, Congregations.
Franklin Grove, $95.50; Shannon, $46.60; Lanark, $32.90; Cherry Grove, $27.22; Pine Creek, $15.45; Milledgeville, $14.63; Sterling, $9.03; Shannon, $6; Hickory Grove, $5.25; Worden, $5.66, ... 258 24
Individuals.
Grace Collins, $13; Wm. Wingerd, $12; Daniel Barrick, $6.55; Elias Weigle, $5; W. H. Lampin, $5; Mary C. Fisher, $5; Galen B. Royer, $3; David Barkman, $2.50; Annetta Johnson, $2.50; P. H. Graybill, $1.20; Jennie Harley, $1.20; John M. Lutz, $1; Elizabeth Kingery, $1; J. E. Zollers and wife, $1; C. P. Rowland, 50 cents; M. H. Miller, 50 cents; E. H. Eby (marriage notice), 50 cents, ... 61 45
Southern District, Individuals.
Elizabeth Hendricks, $5; Amanda A. Widows, $1; W. T. Heckman (marriage notice), 50 cents, ... 6 50

Ohio—$316.50.

Northwestern District, Congregations.
Greenspring, $25; Silver Creek, $23; Baker, $20; Logan, $13.27,..... 81 27
Individuals.
J. Kaylor, $10; T. A. Sellers, $3; Lydia Dickey, $1.50; David Byerly (marriage notice), 50 cents; N. I. Cool, (marriage notice), 50 cents; Samuel Driver (marriage notice), 50 cents, ... 16 00
Northeastern District. Congregations.
Danville, $20.20; Hickory Grove, $15; Chippewa, $12.60, ... 47 80
Sunday-school.
Flat Run, ... 4 25
Individuals.
Michael Domer, $100; G. W. Weidler, $6; Henry Pontius, $5; Sarah A. Duper, $5; Mary Ann Stroyer, $3;

John Dupler, $1.20; U. M. Mohn, $1; Melanthon Dupler, 38 cents, ...$ 121 58
Southern District, Congregations.
Oakland, $8.16; Eversole, $6.50,... 14 66
Sunday-school.
Eversole, ... 7 64
Individuals.
John E. Gnagey, $15; P. R. Priser, $1.25; Eliza Priser, $1.25; J. H. Rinehart, $1.20; W. C. Teeter, $1.20; J. O. Warner, $1.20; Eli Niswonger, $1.20; Ruth Delk (marriage notice), 50 cents; W. H. Gnagey (marriage notice), 50 cents, ... 23 30

Maryland—$252.85.
Eastern District, Congregation.
Denton, $21.63; Frederick, $11.50,. 33 13
Individuals.
Receipt No. 18,821, $11; Alfred Englar, $5, ... 16 00
Middle District, Congregations.
Pleasant View, $46.31; Welsh Run, $27.03; Beaver Creek, $22; Broadfording, $30.82; Longmeadow, $12, .. 138 16
Individuals.
A Tither, $50; Barbara Stouffer, $2.50; Mary Stouffer, $2.50; D. M. Young, $1, ... 56 00
Western District. Individuals.
John A. Merrill and wife, $5; Barbara Marrill, $3; Annie Beachy, $1.06, 9 06

North Dakota—$217.03.
Congregations.
Cando, $55; Minot, $13.75; Brumbaugh, $12.63; Hardy, $7.50, ... 88 88
Sunday-school.
Cando, ... 11 00
Individuals.
F. D. Saylor, $100; Henry Kile, $5; Elizabeth Kile, $3; J. M. Fike, $3; Fanny Keffer, $1.75; Mrs. B. F. Freeburg, $1; Anna M. Miller, $1; Mrs. C. L. Graham, $1; Louisa Shaw 90 cents, Abram Miller (marriage notice), 50 cents, ... 117 15

Iowa—$206.49.
Northern District, Individuals.
Edw. Zapf, $6; Henry S. Sheller, $5; W. C. Kimmel, $5; John Rudy, $5; E. M. Lichty, $3; T. L. Kimmel, $2; Julia A. Gilbert, $1, ... 27 00
Middle District, Congregations.
Panther Creek, $26.77; Panther Creek, $8.50; Cedar Creek, $8.40,..... 43.67
Sunday-school.
Panther Creek, ... 11 81
Individuals.
Jacob Lichty, $6; W. E. West, $5; A. E. West, $5; D. W. Miller, $5; Franklin Rhodes, $4; Mary E. Loudensberger, $4.60; C. S. McNutt, $1.20; Mrs. Fred Zapf, $1; Martin Suck, $1; A Brother, $1; Bro. Moore, $1; Edwin West, $1; W. H. Blough, 50 cents,.. 36 30
Southern District, Congregations.
S. Keokuk, $17.11; Libertyville, $16.60; English River, $13; Franklin, $6, ... 52 71
Individuals.
Elizabeth Gable, $30; Frank Glotfelty, $5, ... 35 00

West Virginia—$174.29.
First District.
Maple Springs, $79.84; Accident, $30.32; Brookside, $25.68; Sandy Creek, $12; Greenland, $10.25; Glade View, $8.95; Allegheny, $1.60, ... 168 64
Sunday-school.
Glade View, ... 3 65
Individuals.
Bro. and Sister Chas. E. Arnold,.. 2 00

Virginia—$134.79.
Northern District, Individuals.
B. W. Neff, $5; David W. Wampler, $2; Joseph F. Driver, $1; J. N. Smith, $1; L. S. Miller, 50 cents; J. F. Wampler, 50 cents; Benj. Cline, 50 cents, ... 10 50
First District, Congregation.
Pleasant Hill, ...$ 6 30
Individuals.
A. C. Riley, $10; W. H. Lintecum, $1, ... 11 00
Second District, Congregations.
Flat Rock, $20.55; Lebanon, $14.41; Tearcoat, $12.34; Elk Run, $10.25; Chimney Run, $3; Mt. Solon, $1, ... 61 55
Individuals.
Jacob L. Zimmerman, $5; Mary S. Zimmerman, $2.50; Jane A. Zimmerman, $2.50; S. I. Stoner, $1; John S. Garber, $1; D. C. Cline, $1, ... 13 00
Eastern District, Congregations.
Evergreen, $3.30; Mountain Grove, $1.70, ... 5 00
Southern District, Individual.
N. E. Weddle, ... 4 50

Missouri—$104.21.
Northern District, Congregations.
Rockingham. $31.82; Pleasant View, $12.41, ... 44 23
Individual.
J. C. Van Trump, ... 5 00
Middle District, Congregations.
Prairie View, $10.21; Mound, $10.02, 20 23
Individual.
O. P. Hoover, ... 6 00
Southwestern District, Congregation.
Peace Valley, ... 2 75
Individuals.
C. W. Gitt, $25; Nannie Harmon, $1, 26 00

California—$80.15.
Northeastern District, Congregation.
W. E. and Emma T. Whitcher, $30; Thomas N. Becker, $2; Sister I. M. Bibble, $1; T. N. Beckner, 60 cents; A. D. Bowman (marriage notice), 50 cents; D. L. Forney (marriage notice), 50 cents; D. L. Musselman, 50 cents, ... 35 10
Southern District, Congregations.
Lordsburg. $28.85; Santee, $3.20; Santa Ana. $2.50, ... 34 55
Individuals.
David Blickenstaff, $5; Magdalena Myers, $5; J. C. Gilbert (marriage notice), 50 cents, ... 10 50

Kansas—$69.35.
Southeastern District, Congregation.
Verdigris, ... 12 00
Individuals.
Mrs. Lucy Myers, $5; D. P. Neher and wife, $5; Mrs. Mary Luckey, $1, 11 00
Southwestern District, Congregation.
Slate Creek. 2 95
Individuals.
J. C. Peterson, $15; A Brother, $10, 25 00
Northeastern District, Congregation.
Ottawa, ... 16 90
Northwestern District. Individuals.
Mary R. Moler, $1; J. S. Slinker (marriage notice), 50 cents, ... 1 50

Minnesota—$59.90.
Congregation.
Preston, ... 59 40
Individual.
J. H. Brubaker (marriage notice), 50

Oklahoma—$47.85.
Congregations.
Monitor, $5.35; Big Creek, $5.50; Red River, $6, ... 16 85
Individuals.
Lena Garnett, $25; Isaac Williams, $5; Jos. Grisier, 50 cents; J. R. Wine, (marriage notice), 50 cents, ... 31.00

Texas—$42.90.
Congregation.
Manvel, ... 38 30
Individuals.
A Sister (North Dublin), $3.60; D. J. Gross, $1. ..... 4 60

Colorado—$41.95.
Southeastern District, Congregation.
Rocky Ford. 25 37
Western District, Congregations.
Denver, $7.15; Fruita, $8.93, ... 16 08
Individual.
J. E. Bryant (marriage notice), .. 50

Louisiana—$31.36.
Congregation.
Roanoke, ... $ 16 36
Individual.
J. B. Freistner, ... 15 00
Oregon—$31.05.
Congregations.
Newberg, $16.55; Ashland, $14.50,. 31 05
North Carolina—$24.50.
Congregations.
Mill Creek, $8.50; Melvin Hill, $8; Brummet, $6, ... 22 50
Individual.
J. W. Bowman, ... 2 00
Nebraska—$21.30.
Congregations.
Bethel, $6; Falls City, $5; Kearney, 30 cents, ... 11 30
Individuals.
D. E. Price, $5; Wm. McGaffey, $2.50; Mrs. M. M. Cooney, $2; A. D. Sollenberger (marriage notice), 50 cents, ... 10 00
Idaho—$21.00.
Congregation.
Boise Valley, ... 8 00
Sunday-school.
Nampa, ... 8 95
Individuals.
A. P. Peterson, $2.55; Fred A. Flora (marriage notice), 50 cents; Fred A. Flora (marriage notice), 50 cents; A. P. Peterson, 50 cents, ... 4 05
Alabama—$20.00.
Individual.
W. A. Maust, ... 20 00
Washington—$14.05.
Individuals.
Walter and Flora Brunton, $10; B. F. Glick, $3.55; Chas. N. Stutsman, 50 cents, ... 14 05
Tennessee—$13.48.
Congregations.
Knob Creek, $5; Beaver Creek, $4.30; New Hope, $4.18, ... 13 48
Michigan—$6.51.
Congregation.
Oak Grove, ... 5 00
Individuals.
Mrs. L. H. Buller, $1; I. M. Eikenberry (marriage notice), 50 cents, 1 50
Unknown, ... 01

Total for the month, ... $ 3,185 34
Previously received, ... 23,028 47

Total for year so far, ... $26,213 81

INDIA ORPHANAGE.

Pennsylvania—$126.00.
Southeastern Pa., N. J. and E. N. Y.
Parker Ford, ... 20 00
Sunday-school.
Parker Ford, ... 20 00
Southern District, Sunday-school.
East York, ... 20 00
Individual.
Mrs. Mollie Fogelsonger, ... 5 00
Eastern District, Sunday-school.
Greentree, ... 25 00
Mothers' Meeting.
Philadelphia, ... 20 00
Individual.
Isabella Price, ... 16 00
California—$43.30.
Southern District, Christian Workers.
Covina, $20; South Los Angeles, $20, ... 40 00
Sunday-school.
Live Oak Juniors, ... 3 30
Virginia—$47.50.
Second District, Aid Societies.
Mill Creek Western, $20; Timberville, $2.50. ..... 22 50
Eastern District Sunday-school.
Bridgewater, ... 20 00
First District, Individual.
A Brother, ... 5 00
Kansas—$43.42.
Northeastern District, Aid Society.
Appanoose, ... $ 20 00
Southwestern District, Sunday-school.
Slate Creek, ... 18 42
Northwestern District, Individual.
Ella E. Greenough, ... 5 00
Ohio—$11.00.
Northeastern District, Congregation.
Reading, ... 10 00
Sunday-school.
Flat Run, ... 1 00
Iowa—$11.10.
Northern District, Individual.
Mrs. S. J. Kepler, ... 1 10
Southern District, Individual.
Elizabeth Gable, ... 10 00
Michigan—$15.00.
Aid Society.
Woodland, ... 15 00
Oregon—$10.00.
Sunday-school.
Newberg. 10 00
Washington—$8.50.
Sunday-school.
Sunnyside, ... 8 50
Illinois—$16.00.
Northern District, Congregation.
Shannon, ... 6 00
Southern District, Sunday-school.
Centennial, ... 5 00
Aid Society.
Centennial, ... 5 00
Nebraska—$5.00.
Individual.
A Friend, ... 5 00

Total for the month, ... $ 336 82
Previously received, ... 2,422 11

For year so far, ... $2,758 93

INDIA MISSION.

Maryland—$14.41.
Middle District, Christian Workers.
Mt. Zion, ... $ 4 35
Western District, Congregation.
Fairview, ... 10 06
Illinois—$11.50.
Northern District, Congregation.
Shannon, ... 6 50
Individual.
Mrs. Margaret Williams, ... 5 00
Minnesota—$59.40.
Congregation.
Preston, ... 59 40
Pennsylvania—$40.00.
Western District.
Bible Institute, ... 40 00
Tennessee—$12.50.
Individual.
An Individual, ... 12 50
Iowa—$10.00
Southern District. Individual.
Elizabeth Gable, ... 10 00
Ohio—$1.00.
Northeastern District. Individual.
Amanda Sollenberger, ... 1 00
Oregon—$0.95.
Individual.
E. R. Wimer, ... 95
Unknown—$7.50.
Unknown, ... 5 00
Unknown, ... 2 50

Total for month, ... $ 157 26
Previously received, ... 1,000 33

For year so far, ... $1,157 59

INDIA WIDOWS' HOME.

Iowa—$10.
Southern District, Individual.
Elizabeth Gable, ... $ 10 00
Washington—$10.00.
Individual.
Libbia Bates, ... 10 00
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00
Illinois—$1.50.
Northern District, Congregation.

Shannon, ... $ 1 50
Virginia—$2.00.
Second District, Individuals.
S. M. Annon, $1; Elizabeth A. Annon, $1, ... 2 00

Total for month, ... $ 24 50
Previously received, ... 128 61

For the year so far, ... 153 11

INDIA NATIVE SCHOOLS.

Maryland—$60.00.
Eastern District, Missionary Society.
Washington, D. C., ... 60 00
Iowa—$5.00.
Middle District, Sunday-school.
Panther Creek, ... 5 00

Total for month, ... $ 65 00
Previously received, ... 364 60

For year so far, ... $ 429 60

CHINA MISSION.

North Dakota—$30.75.
Congregation.
Williston, ... $ 20 75
Sunday-school.
Columbia, ... 10 00
Colorado—$9.00.
Northeastern District, Individual.
Bro. and Sister Yates, ... 9 00
Indiana—$25.00.
Northern District, Individuals.
Daniel B. and Frances Bollinger, 25 00
California—$13.00.
Southern District, Christian Workers.
Lordsburg, ... 13 00
Tennessee—$12.50.
Individual.
An Individual, ... 12 50
Pennsylvania—$10.01.
Western District, Congregation.
Shade Creek, ... 10 01
Texas—$10.00.
Individual.
F. J. Parter, ... 10 00
Iowa—$10.00.
Southern District, Individual.
Elizabeth Gable, ... 10 00
Indiana—$6.10.
Middle District, Congregation.
Sugar Creek, ... 6 10
Illinois—$6.00.
Northern District, Congregation.
Shannon, ... 6 00
Lousiana—$5.50.
Christian Workers.
Roanoke, ... 5 50
Virginia—$2.50.
Second District, Aid Society.
Timberville, ... 2 50
California—$2.00.
Individuals.
Otis and Anna Hyatt, ... 2 00
West Virginia—$2.00.
First District, Individual.
Cora Shaffer, ... 2 00
Washington—$1.50.
Individual.
Dora Adams, ... 1 50
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00
Pennsylvania—$1.00.
Western District, Individual.
Sister A. W. Blough, ... 1 00
Unknown—$7.50.
Unknown, $5.00; Unknown, $2.50, . 7 50

Total for month, ... $ 155 36
Previously received, ... 568 14

For year so far, ... $ 723 50

CHINA ORPHANAGE.

Missouri—$19.50.
Middle District, Sunday-school.
Clear Spring, ... $ 14 50
Christian Workers.
Mound, ... 5 00
Illinois—$3.00.
Northern District, Congregation.
Shannon, ... 3 00
Indiana—$34.00.
Northern District, Sunday-school.
Pleasant Hill, ... 20 00
Middle District, Individual.
Anna Wagoner, ... 14 00
Ohio—$26.00.
Northeastern District, Congregation.
Silver Creek, ... 20 00
Sunday-school.
Flat Run, ... 1 00
Southern District, Individuals.
A Brother and Sister, ... 5 00
Pennsylvania—$15.00.
Eastern District, Christian Workers.
Ephrata, ... 15 00
Washington—$5.00.
Christian Workers.
Wenatchee, ... 5 00
Canada—$20.00.
Christian Workers.
Pleasant Valley, ... 20 00

Total for the month, ... $ 122 50
Previously reported, ... 563 62

For year so far, ... 686 12

CHURCH EXTENSION.

Maryland—$2.00.
Individual.
Barbara Merrill, ... $ 2 00
Oregon—$1.00.
Individual.
E. R. Wimer, ... 1 00

CUBA MISSION.

Iowa—$10.00.
Individual.
Elizabeth Gable, ... $ 10 00
Ohio—$2.00.
Individual.
Samuel Shellenberger, ... 2 00

Total for the month, ... $ 15 00
Previously reported, ... 29 50

For the year so far, ... $ 44 50

DENVER COLORED WORK.

Indiana—$212.47.
Northern District, Sunday-school.
Goshen, ... $ 10 02
Individuals.
Mrs. C. C. Wenger, $30; Eph. Seidner, $25; Sam Stuntz, $12; A. H. Moyer, $10; Mrs. Levi Hoke, $5; Thos. Cripe, $5; J. R. Symensma, $5; Enos Mishler, $5; Orilla Bollinger, $5; Frank Anglemeyer, $5; J. R. Miller, $5; Wm. Burkholder, $5; D. S. Stutsman, $5; Valentine Berkey, $5; A. C. Cripe, $5; Wm. Weaver, $5; Henry Moneyheffer, $3; Amos Sheets, $3; Jesse Frazier, $2; Jacob Jackson, $2; Chas. D. Butterbaugh, $2; Joseph Stump, $2; Levi Newcomer, $2; J. D. Frederick, $2; S. Cripe, $2; J. E. Weaver, $2; Mary Artz, $1.50; Henry Frazier, $1.50; Vernon Miller, $1.50; D. F. Stouder, $1.50; Lizzie Stuntz, $1.25; Sarah Geyer, $1; A. J. Stump, $1; Addie Brown, $1; J. W. Whitehead, $1; H. S. Pletcher, $1; D. B. Stouder, $1; M. B. Mishler, $1; Eliza Clipp, $1; F. C. Fisher, $1; A. H. Anglemeyer, $1; Samuel Peffinger, $1; J. W. Anglemeyer, $1; Urias Seidner, $1; Jesse A. Frederick, $1; J. G. Bollman, $1; Geo. Overholser, $1; Almeda Miller. $1; Edw. Warner, $1; I. C. Isenhour, $1; D. J. Piffinger, $1; John Shieber, $1; J. H. Cripe, $1;

G. S. Rummel, $1; C. B. Swihart, $1; Aaron Bigler, $1; L. G. Bollman, $1; Mrs. Geo. Parbiener, $1; C. G. Mikel, $1; Sarah Weaver, 70 cents; Sherman Master, 55 cents; A. J. Keck, 50 cents; Susan Brumbaugh, 50 cents; E. W. Wysong, 50 cents; W. H. Samler, 50 cents; Leroy Fisher, 50 cents; J. Piffinger, 50 cents; J. L. Strycker, 50 cents; M. Overholser, 50 cents; Sama Cripe, 50 cents; Mariah Rummel, 50 cents; Mrs. M. Martin, 50 cents; Don Martin, 50 cents; Jesse Newcomer, 25 cents; M. M. Slabough, 25 cents; Ruth Martin, 25 cents, Amanda Newcomer, 20 cents, ... $ 202 45

California—$33.00.
Individuals.
J. L. Minnick, $15; A. M. Netxley, $10; Edw. Brubaker, $5; Emma Burbaker, $3, ... 33 00

Pennsylvania—$21.00.
Individuals.
Mrs. E. R. Zug, $5; Lillian Hildebrand, $5; Amanda Cassel, $5; M. R. Landis, $5; Olive Flemmings,$1,.. 21 00

Michigan—$11.00.
Individuals.
Joseph Leckner, $3; Mary Doerr, $2; J. Doerr, $2; Emma Doerr, $2; Byron Crow, $2, ... 11 00

Washington—$10.00.
Individuals.
S. M. Neher, $5; B. C. Holland, $5, 10 00

Illinois—$21.50.
Congregation.
Shannon, ... 1 50
Individuals.
Jacob Swinger, $10; M. M. Cluts, $5; Mrs. Levi Frantz, $5, ... 20 00

Nebraska—$15.00.
Individuals.
C. J. Lichty, $10; S. H. Paush, $5, ... 15 00

Missouri—$5.00.
Individual.
S. W. Wingert, ... 5 00

Iowa—$2.00.
Individual.
Lewis H. Miller, ... 2 00

Ohio—$11.00.
Congregation.
Massillon, ... 11 00

Kansas—$2.00.
Individual.
D. B. Sell, ... 2 00

Colorado—$5.00.
Congregation.
Grand Valley, ... 5 00

Total for the month,..... $ 348 97
Previously reported, ... 3,859 41

For the year so far, ... $ 4,208 38

COLORADO CITY CHURCHHOUSE.

North Dakota—$72.00.
Individuals.
S. W. Burkhart, $20; J. W. Fitz, $10; Mrs. Thomas Allen, $5; D. A. Kingery, $2; G. M. Rearick, $5; L. I. Welch, $5; G. I. Michael, $5; G. W. Lingofelt, $5; M. F. Harris, $5; J. E. Deardorff, $5; David Kennedy, $3; Mary Hecker, $1; Noah Petry, $1, ...$ 72 00

Kansas—$18.00.
Individuals.
J. M. Gauby, $5; Harvey Gauby, $5; N. R. Fike, $4; Charley Dague, $2; Nora Gauley $1; O. O. Kirklam, $1, 18 00

Total for month, ... $ 90 00
Previously reported, ... 435 58

For year so far, ... $ 525 58

SUNDAY-SCHOOL EXTENSION.

General Fund.

Illinois—$15.00.
Congregation.
Shannon, ... $ 3 00
Sunday-school.
Martin Creek, ... 2 00
Aid Society.
Maple Grove, ... 10 00

Indiana—$10.53.
Sunday-schools.
Nappanee, $3.88; Osceola, $3.65; Roann, $3, ... 10 53

Virginia—$14.23.
Sunday-schools.
Barren Ridge, $6.62; Mill Creek, $4.61; Staunton, $3, ... 14 23

Ohio—$11.69.
Sunday-school.
Castine, ... 11 69

Oklahoma—$7.17.
Sunday-school.
Washita, ... 7 17

Nebraska—$5.00.
Sunday-school.
Octavia, ... 5 00

Maryland—$5.00.
Sunday-school.
Sharpsburg, ... 5 00

Tennessee—$3.00.
Sunday-school.
Boones Creek, ... 3 00

Total for month, ... $ 71 62
Previously reported, ... 517 41

For year so far, ... $ 589 03

Building Fund.

Pensylvania—$25.00.
J. J. Oller, ... 25 00

Total for the month, ... $ 25 00
Previously reported, ... 264 30

For the year so far, ... $ 289 30

POOR APPRECIATION OF MOTHER.

While visiting in a village home a man said to me, "Miss Sahib, I wish you would give this old woman some poison." I asked him who she was, and he answered, "She is my mother." Then I said, "She is not so old; why do you talk like that?" The reply was, "She will soon be too old to work and who will keep her then?" I said, "You are a strong fellow; why cannot you feed her?" But his heartless answer was, "I do not want to keep her. When people get as old as she is they ought to die." "Very well," said I, "when she gets too old to work send her to me and I will keep her." He saw that his words hurt me and he soon disappeared. I could give many just such experiences, but space will not allow it. Help us in this work by your prayers.—*Ida Himmelsbaugh, India.*

The Missionary Visitor

Volume XV March, 1913 Number 3

THE LOCAL MISSIONARY COMMITTEE

Wilbur Stover

There is perhaps no little group of persons in the congregation, that has a greater opportunity for good, and perhaps none for whose activity and tact there is greater need, than the Missionary Committee. That little committee is the grain of Mustard Seed. There is, first of all, the great need of true missionary sympathy, of a real, live missionary spirit in all the churches. The committee should recognize the need and seek to supply it. They are the ones to use the needful tact and wisdom in circulating missionary pictures, in scattering missionary literature, and in shaping missionary programs. They are on the spot, and can get added information with respect to their work and opportunity, for the asking. The pastor who seeks the good of his congregation will gladly uphold them in every proper endeavor. The Mission Board secretaries, as well as the missionaries home on furlough, are especially anxious to help the local committee when they know such help is welcome.

In some churches the Missionary Committee does not yet exist. There is fear that such a committee would mean money. But when they take hold they realize a blessing they had not thought of before. Some of the committees have done practically nothing. It is a surprise, almost beyond the point of believing, how few of us are really after a good thing, and who can tell a good thing when we see it. Some people get taken in on questionable things exceedingly quickly; why should *we* not have that keen, spiritual discernment for good things which would enable us to scent them from afar? *Why not?*

UNDER ISLAM'S SWAY

[In view of events in the Near East, this graphic sketch, written by one of our missionaries at work among Moslems in an Oriental land within the Turkish Empire, will be read with interest.—Ed. Church Missionary Gleaner.]

"Lands where Islam's sway
Darkly broods o'er home and hearth."

ON a bright day in Easter week my peasant companion and myself rode out to a certain mountain village. In these districts Islam is not only strongly entrenched but accompanied by unthinkable brutal ignorance.

Men and women live in indescribable squalor and filth. Their toiling lives scarcely supply them with the bare necessaries of life, for it is often the case that half the produce of their cornfields and fruit trees is seized by the remorseless taxgatherer. Lucky is the peasant who is not taken to serve as a soldier but is allowed to redeem by a heavy payment the right to cultivate his portion of land.

In such an environment the soul becomes atrophied.

We stood at the door of a tumbledown dwelling, saluting the inmates in Eastern parlance and waiting for permission to enter. Fumbling in the darkness, so especially black after the outside glare, we found a projecting stone in the wall which served as a step to the raised floor, and a strong arm was stretched out from above to hoist us up. The conical smoke-blacked roof was too low to admit of our standing upright; we crouched on a straw mat spread in our honor on the clay floor and found ourselves in a circle of a dozen or more dark forms half visible through the gloom, a stray gleam of sunshine from the small window-hole now revealing the bearded face of a wrinkled old man, and now of a young woman with her coarse veil drawn half across her face.

Of course how to speak a word for the Lord Jesus was the uppermost thought in our minds, and so after the usual exchanges of compliments I felt my way cautiously. A red smear on the doorpost furnished an opportunity.

"You have just celebrated the feast of the sacrifice?"

"Yes, truly."

"And you have sprinkled the blood of the sacrifice on the lintel. Pray do me the favor to tell me why you do this?"

"Well, it is our custom."

"Mohammed commanded us," remarks an old graybeard, doubtfully.

"At the feast," says another, "all the pilgrims at Mecca slay each man his goat or sheep on the mountain of Ararat."

"Yes, truly," I reply, "and also each man casts his sheep behind his back as an atonement for himself."

"She is clever—that Sitt," comments another in an undertone; "she knows all about our customs."

"Does your book say anything about this?" asks a young man.

I take my Bible from my bag. "Let me read to you what your own prophet, Moses, says."

"Certainly he is our prophet," responds one of the company. "But is he yours, too? Do you believe in him?"

"Yes, truly. Now let me tell you about—"

Another interruption. "Was Musa before Mohammed?" ventures an old woman.

"Be quiet, you she-donkey!" growls her husband. "Before—of course. Is it not so, ya Sitt?"

"Yes, about 2,000 years before Mo-

hammed," I reply, which piece of information staggers the whole group.

So I read a few verses from Exodus 12, and then rapidly tell in homely vernacular the story of Israel's deliverance.

So far, so good, but now as I quickly pass on from type to Antitype, hostility begins.

"Sitt! Sitt" (in even louder tones) "Jesus did not die. It's a lie! God forbid that Jesus should be crucified!"

"Sitt! you are in a wide error, now listen to me! God loved Jesus too much to let Him die. It says in the Koran, they neither crucified nor killed Him, but some one in His place like Him."

"Sitt! listen to me; the Jews, may God curse them! devised a stratagem against Jesus. But God was cleverer than they, and He devised a stratagem against them. He let them crucify Judas Iscariot by mistake, but He carried away Jesus from His enemies into Heaven."

"You are a very kind lady," says an old woman, "we like you very much. We kiss your hands and your feet, but you are corrupting our religion. It is very wicked to say that Jesus died. God forbid it."

I wait until the little storm has subsided. The village schoolmaster gets up and goes his way, and so my most formidable opponent is removed.

Now I begin again. "But let me ask you one thing. Don't be angry. Are we not all sinners?"

"Yes, yes! we breathe sin, we eat sin!"

"I am not a sinner," remarks a young Pharisee; "never stole anything in my life, not a sheep, nor a goat, nor—"

"Only the old woman's figs," remarks the village wag.

A burst of laughter follows this remark. Some of the audience are now tired and depart. The mistress of the house and her husband and brother are the only ones remaining. I also rise, but Ali entreats, "Do not go! We have not seen you yet. We want to cook you a dinner. Khadijah [to his wife], go and slay a fowl for the lady."

This proposal much alarms me. Firstly because I am quite sure that they cannot afford out of their poverty to lose one of the laying hens, and secondly because I never could eat a meal cooked under such conditions.

So I firmly though politely declare that I have only just breakfasted and could not touch a morsel.

"Well," says my host, "then tell us a little more."

"So you think Judas Iscariot was crucified instead of Jesus?"

"Yes, our Koran says so."

"Was Judas a good man?"

"No, indeed! he was a dog. His portion is hell fire."

"Then tell me, do you think the death of such a sinner could save any of us? Can the death of a sinner be an atonement for a sinner?"

"But," cries mine host, "we have our prophet. He intercedes for us. It will be all right in the end."

(Alas! the ice is getting very thin.)

"O lady! why do you not believe in our holy prophet? Upon him be prayer and peace. Why not become a Moslem?"

"Pardon me," I entreat, "just wait one minute. I want to read what holy David says in the Psalms." Good temper is again restored at the name of one of their own prophets.

"'None of them can by any means redeem his brother, nor give to God a ransom for him. For the redemption of their souls is costly and must be let alone for ever' (R. V., Psalm 49: 7-8).

"Now you see it says no man" (a murmured assent). "Listen now to what your own Koran says."

"Can she read the Koran?" mutters

the Khatib, "ma sha Allah!" (i. e., wonderful!)

"'And fear the day wherein one soul shall not make satisfaction for another soul, neither shall any compensation be accepted from them, neither shall they be helped.'"

The hearers looked grave. "What is that day? Is it not the day of judgment?"

"Yes, we are afraid," murmurs the old man.

"Now," I conclude, "Jesus is the only One Who can intercede for Moslems or Christians in that dreadful day, because He is from the Spirit of God and so more than the other prophets whose fathers we know." Again I quote from their books: "'Verily Christ Jesus, the Son of Mary, is the Apostle of God and His Word which He conveyed into Mary and a spirit from Him.'"

The fragment of truth has been presented. The time has sped, the seed of the kingdom must be left to germinate. But we leave our friends with heavy hearts, for when shall we see these lost sheep again?—*Church Missionary Gleaner.*

MOSLEM PREJUDICE AGAINST CHRISTIAN DOCTRINE

Evan E. Short

ISLAM differs from other religions in that it gives a place to the Lord Jesus, while the systems that arose before His incarnation have no relation to Him. Opinions differ as to the relation of Islam to Christianity, some holding that it is or may be a stepping-stone to Christianity; others that it is a stumbling-block in the way.

The attitude of Mohammed himself (or even the Koran as he left it) is not the point at issue; but rather what is taught respecting Christianity by the Moslem teacher of today. How does the Christian missionary find the religiously instructed Moslem disposed towards Christian doctrine? Is he predisposed for or against?

Nor does the question refer to general doctrines about God as the Creator, Ruler, etc. Here, without doubt, the Christian is on common ground with the Moslem. But the question rather is: How does the Moslem teaching of today prepare men for, or hinder them from, the reception of the truth respecting our Lord Jesus Christ? Mohammedans certainly affirm that the Lord Jesus is a great Prophet; and they will even assert that they honor Him more than we do, for we say that He died on a cross! But let us take some leading texts about the Person and work of our Lord, and see how they will be received by the religious and educated Moslem.

To begin with the much-beloved and often-quoted passage, John 3: 16, a Moslem is almost sure to be so arrested by one word in this text that he will refuse to hear any more. That word is "Son." He will reject it as blasphemy, quoting the Koran to refute any idea of sonship as applied to God. Too often he will hardly listen to any explanation offered, being unwilling or unable to conceive any kind of sonship but the natural one. Thus he may refuse attention to the great teaching of Divine love and of salvation in the remainder of the verse. He has almost a blind horror of the term, "Son of

God"; consequently, the term "Father" is also offensive.

Again, the passage, Philpp. 2: 6-11, shocks Moslem prejudice in nearly every line. First, the phrases, "form of God," "equality with God," are to him almost blasphemous, contradicting his supreme doctrine of the unity of God. Then again, "obedient unto death." Moslems generally deny that Jesus died, and "the death of the cross" is especially repugnant to them. Any mention of the cross savors to them of idolatry; while they object that God would not have allowed any prophet to have been killed thus by the Jews.

The closing words, "the Name above every name," etc. (along with other verses, such as Acts 4: 12, "none other name under heaven"), states a claim of our Lord which Moslems cannot possibly allow. Any Moslem—even if he cannot read and has only picked up his doctrine and traditions through current talk—will answer, "Mohammed is the seal of the prophets, the last and the greatest of them." This statement is often "proved" by saying that over the gate of Paradise is written, "There is no God but Allah, and Mohammed is the prophet of Allah"; and that this phrase is the key of Paradise.

If we quote and expound 1 Tim. 2: 5, 6, Christ's mediatorship will be denied, and the idea of a ransom rejected. A tradition is often quoted that, when appealed to in the Day of Judgment, each prophet will in turn say he is powerless to save any soul except his own, until Mohammed alone is left to help men. It is confidently asserted that Mohammed will intercede in that day—though the Koran does not say so, but rather implies the contrary.

Thus we may talk much around the Gospel—of our Lord's parables, miracles, and moral teaching—and meet with no opposition. But whenever we take verses in which the heart of the Gospel is expressed, and bring forward any essential truths about the way of salvation or the Person and work of our Lord, we find that if our hearer has any knowledge of Moslem theology, it has prejudiced him against the Message. Generally speaking, the more a man has studied the recognized religious books, the commentators of the Koran, the more he has been educated (for old-style Moslem education was essentially religious), the more he is opposed to the Gospel of Christ.

This is the impression made and deepened by experience, and, in this sense, one confidently affirms that Islam is an anti-Christian force.

But there is a great mass of people, especially in the country, who have practically no knowledge of the doctrines of their religion. They know the "witness" or creed, "There is no God," etc., and the leading external observances of Moslem; they have heard also some confused and fantastic stories about Mohammed and sundry other prophets — and that is all. They may know one or two legendary stories about Jesus; or they may not even know His name.

Here consequently we shall find no definite prejudice against the truth respecting our Lord, and we may take such texts as the above-quoted and speak from them without rousing opposition. A ready hearing is generally given, and the writer has often felt great joy as such people have listened eagerly in their tents or in the open air. Yet even here, sooner or later, some one will say, "We have Mohammed; he will intercede for us." Though the speaker may be unable to say anything in support of his claim for Mohammed, the name that has held undisputed sway during hundreds of years blocks the way against the name of Jesus.

With the ignorant, as well as with the learned, though in lesser measure,

the name of the false prophet is a rival and a center of opposition to the name of Christ. The Moslem may boast that he honors Jesus; but he will never place Him on an equality with Mohammed, much less give Him the preeminence.

Moslem doctrine, therefore, is no stepping-stone to the truth in Christ, but rather a stumbling-block in the way. By it, eyes are blinded to the Truth, lives are impoverished, and hearts are cheated with false hopes. Oh, that we may be filled with compassion towards these poor Moslems and have long patience with them, praying and striving that many may hear of and come to trust in the only Name that saves!—*North Africa.*

MECCA, CONSTANTINOPLE, CAIRO

THREE STRATEGIC CENTERS OF THE MOSLEM WORLD

Rev. Samuel M. Zwemer, D. D.

THE unity of the Moslem world is recognized today as never before, by the secular press, by students of Islam, by the Christian church in its missionary councils, and by Moslems themselves. The most vivid illustration, however, of this unity is found in the present-day importance and influence of the three great capitals of the Moslem world, which knit together, by the warp and woof of their cosmopolitan influence, the whole. Mecca, Constantinople and Cairo stand out supreme as centers of influence today. Every Moslem throughout the world, even at the uttermost extremities of the vast brotherhood, as, for example, those who are in Japan or in China, has personal relations almost daily with these three cities. He stretches his prayer carpet toward Mecca; he prays on Fridays, not for his own local sovereign or ruler, but for the caliph of Stamboul; and the chances are that if he reads the Koran, it bears on its title-page the imprint of Cairo. His hope for salvation culminates in a pilgrimage to Mecca; his hope for victory over the unbelievers who oppress Moslems, and for whom the day of vengeance will come, is the great rajah of Constantinople; and his hope to succeed in worsting his Christian opponents by arguments is fostered by the productions of the Cairo press. Mecca has not lost its importance with the passing of the centuries, but is more than ever a city whose pulse throbs with a religious life that finds an outlet to the farthest limits of the Moslem empire. It is the heart of Islam. Cairo is the head, where religious thought and education, controversy and Moslem propagandism through the press have their real center. And Constantinople has, since the Ottoman Turks made it their capital, been the hand of Islam, the center of its political power and also, alas! of grievous political persecution.

Mecca—The Religious Capital.

I. Mecca is not only the religious capital of the cradle of the Moslem faith and the birthplace of their prophet, but it is the central shrine of Islam, toward which for centuries prayers and pilgrimages have gravitated.

The importance of Mecca is not in its stationary population of scarcely 60,000, but in the number of pilgrims

from every nation of Islam that visit it every year. According to Turkish official estimates in 1907, there were no less than 281,000 pilgrims. Their coming is an index of the growth and strength of Islam, and their return from Mecca to their native villages in Java, Bengal, West Africa, Cape Colony and Russia, means the advent of fanatical ambassadors of the greatness and glory of their faith. When we consider Mecca, Mohammed's words of prophecy in the second chapter of his book seem to have been literally fulfilled: "So we have made you the center of the nations that you should bear witness to men." The old pagan pantheon has become the religious sanctuary and the goal of universal pilgrimage for one-seventh of the human race. From Sierra Leone to Canton, and from Tobolsk to Cape Town, the faithful spread their prayer carpets, build their houses (in fulfillment of an important tradition, even their outhouses!) and bury their dead toward the meridian of Mecca. Seen from an aeroplane, there would be concentric circles of living worshipers covering an ever-widening area and one would also see stretched out vast areas of Moslem cemeteries with every grave built toward the sacred city. Mecca is to the Moslem what Jerusalem is to the Jew.

The question of the occupation of Mecca as a center for Christian missions may well stagger our faith when we consider, according to Doughty, scarcely a pilgrimage takes place without some persons being put to death as intruded Christians. An educated and pious Moslem here in Cairo assured me only a few days ago that when he went on pilgrimages and took pictures of the city, his life was endangered more than once by the fanaticism of the inhabitants. However, there are many who believe that the opening of the Hedjaz Railway, especially as a branch is to be carried to Jiddah, and the gradual breaking up of Turkish power in Arabia, may mean the removal of restrictions against non-Moslems.

Mecca is a challenge to faith and to Christian heroism. Mecca is the microcosm of Islam in its religious life and aspirations. Mecca is the sink-hole of Islam. All witnesses agree on the flagrant immorality which pervades the streets and even the mosque of the sacred city, on the prevalence of the slave trade, on the fleecing of pilgrims, and the corruption of the local government. If Mecca is the glory of the Moslem world, they glory in their shame.

Constantinople—The Political Capital.

II. Constantinople by its very location on the Bosporus, facing two continents and two great civilizations, will always be of political and commercial importance. In view of the wonderful events that are transpiring as we write these lines, the words of Sir William Ramsay concerning this great capital of Islam seem almost prophetic: "Constantinople is the center about which history revolves. It is the bridge that binds the East to the West, the old to the new civilization, which must be brought into harmony before the culmination of all civilization can appear, bringing peace on earth and good will toward men."

Founded by Constantine and beautified by Justinian, the old city represented visibly the overthrow of paganism and the triumph of Christianity. The great church of St. Sophia was literally built by stripping the glory from heathen temples far and near, and yet that very church has for centuries since the fall of Constantinople in 1453 also symbolized the conquest of Oriental Christianity by Islam. Will it soon again resound with praises to the Trinity?

It is evident to the student of history that all other factors which add to the glory of this metropolis are insignifi-

cant in comparison with its political and religious importance in relation to the Moslem world. The position of Turkey and of the Ottoman Empire is unique among other Moslem countries. For centuries it has stood out as the one great temporal power of Islam with laws and usages built upon the book and the traditions of the prophet. Here is the residence of the caliph, the Imam-el-Muslimin, the supreme pontiff of the church state called Islam. Even at the present day Constantinople and its politics are the cynosure of Islam from Morocco to the Philippine Islands. The fall of Constantinople would be interpreted by Moslems everywhere as the direst disaster. This accounts for the enthusiastic and almost fanatic response in every part of Moslem India to the appeals to help the sultan during the war in Tripoli and in the Balkin States.

Constantinople is the capital of the Ottoman Empire. To it all the states of Turkey look for political direction, and representatives from every tribe and race in the empire are found on its streets. "As a base for missionary operations not only upon Turkey, but upon adjacent countries as well," says Dr. Barton, "it is unexcelled. A publishing house at Constantinople is calculated by its very location to reach millions who might otherwise refuse to read what is printed. In Arabia an Arabic Bible, at first rejected because it is an infidel's book, is later accepted because it bears upon its title-page the authoritative permission of his imperial majesty. As a strategic center for Christian work calculated directly and indirectly to reach the 200,000,000 who bear the name of the prophet of Arabia, there is no place that can compare with Constantinople, resting upon two continents and swaying the most mighty religious empire on earth."

The population of Constantinople is given as 1,106,000, but of these scarcely more than one-half are Moslems. This fact only emphasizes, however, its importance as a missionary center. Here the forces of Christianity and Islam, numerically considered, are so nearly balanced that the impact of a vital Christianity once more dominant in the Oriental churches would count as nowhere else. And for the past fifty years it has counted. The late Mr. William T. Stead once said, "How many American citizens, I wonder, are aware that from the slopes of Mt. Ararat all the way to the shores of the blue Ægean Sea, American missionaries have scattered broadcast over all this distressful land the seed of American principles? They are here everywhere teaching, preaching, begetting new life in these Asiatic races." Robert College, the Bible House at Constantinople, the American College for Girls and similar institutions have from this strategic center sent out, as from a powerhouse, currents of life and thought throughout the Moslem world. The strength of Islam lies in its ignorance; the strength of Christianity in Christian education. The new situation calls for an enormous expansion of all the present existing agencies to win the political capital of Islam for Christ.

Cairo—The Intellectual Capital.

III. Cairo, "the victorious," as its name signifies, is at once the capital of Egypt, the metropolis of all Africa and the brain center of the Moslem world. With a Moslem population nearly twice as large as that of Stamboul and larger than that of any other city in the world, its influence is steadily growing, not only throughout North Africa, but throughout the nearer East. The total population of this great world capital is nearly 700,000, of which probably 90 per cent is Mohammedan. Cairo has 206 mosques, not counting the smaller ones, and among them at least 100 are architectural mon-

uments of the history and the glory of Islam.

If Mecca is the religious center and Constantinople the political center of the Moslem world, Cairo above all things is its literary center. No other city in the Moslem world has so many students of Moslem theology and law, or pours out such a flood of Moslem literature as does Cairo. Millions of pages of the Koran in many and beautiful editions, commentaries and books of devotion by the hundred thousand, ten thousand books and pamphlets attacking the Christian faith or defending Islam and propagating its teaching, come ceaselessly year after year from the Moslem presses of this great center of Moslem learning. Books printed in Cairo are read by the campfires of the Sahara, in the market place of Timbuctoo, under the very shadow of the Kaaba, and in the bazars of Bagdad, and are treasured as authorities in the mosques of Java, Burma, Cape Town and Canton. There is no speech nor language in the Moslem world where the voice of the Cairo press is not heard. Its line is gone out through all the earth and to the end of the world.

At the gateway between the East and the West and on the crossroads of the commerce of three continents, it is no wonder that Cairo has more than eighty daily newspapers. In one year (1909) 25,169,000 newspapers and periodicals passed through the Egyptian mail, and of these more than 2,500,000 copies went from Egypt into other Moslem lands. Of the dailies thirty-nine are published in Arabic. There are seventeen Arabic literary reviews, three judicial periodicals, three medical journals, two women's journals, and eleven Moslem magazines devoted to religion. One of the most influential dailies, the *'Alam,* has just been suppressed by the government for indulging in criticism of Turkish and British rule. It was believed to have a circulation of at least 15,000 copies daily,

From the Missionary Review.

The Mosque of St. Sophia, Constantinople.

The Turks threaten to blow up this stately church, built by the Eastern Christians before the Turkish invasion, rather than have it again come into Christian possession.

probably the biggest of any Arabic paper in the world.

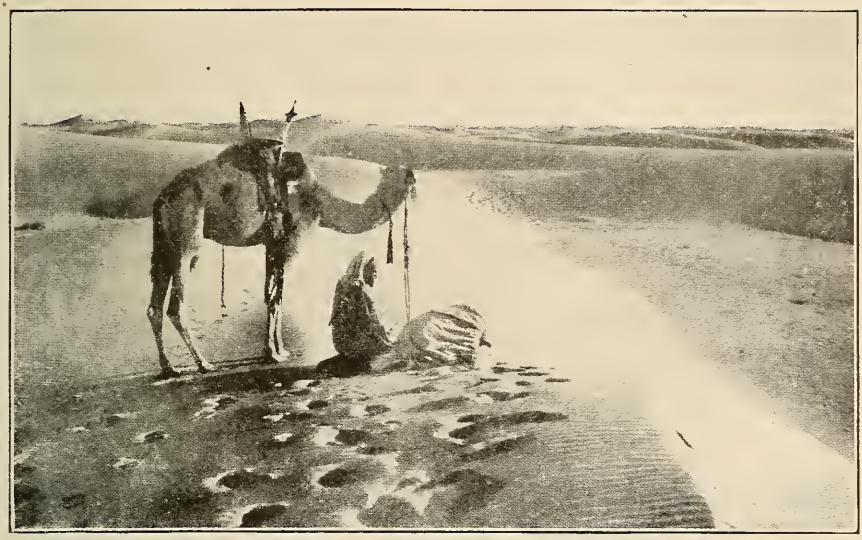
The intellectual revival in Egypt, therefore, the spread of education, the freedom of the press under the British occupation, and the increased use of Arabic and the Arabic characters throughout all North Africa, *have facilitated the propagandism of Islam from Cairo* as a center, and emphasizes its growing importance. It is the Gibraltar of the Moslem faith.

But Cairo is also becoming a Gibraltar of the Christian faith, not only for Egypt but for all North Africa. The splendid work of the American Mission in the Nile Valley is known to every student of missions. The wonderful results of their educational policy, the establishment of a strong evangelical church, so that the census of 1907 showed 25,000 Protestants, the revival of the Coptic church, and the well-known fact that Christians of Egypt, intellectually, socially and morally, are head and shoulders above the Moslem population—all these together prove the strategic importance of Cairo as a missionary center. Cairo is to be the seat of the future Christian university for the Nile Valley. Men of vision are already laying its foundations in faith. In Cairo the Church Missionary Society, the American Mission, the Bible societies and other agencies are working in perfect harmony for the strategic occupation of the city.

Last, but not least, the Nile Mission Press must be mentioned. Established in 1905 for the purpose of producing and distributing religious books and magazines in Arabic, and preparing special literature for Moslems the world over, the Press has grown with startling rapidity, and has more than fulfilled the hopes of its founders.

The three capitals of the Moslem world come to us with a threefold appeal. Like Nineveh of old, Constantinople, because of its vast population, appeals to our pity. "Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that can not discern between their right hand and their left hand?" The conditions in Mecca, that Jerusalem of Islam, with its scribes and Pharisees, its sins and hypocrisies, its hatred of the Christ, remind us of what Luke records: "When he drew nigh, he saw the city and wept over it"; while some of us who are working here in Cairo, when we experience how accessible the Moslem population is and how comparatively little is yet being done for them, think of the Lord's words to Paul at Corinth, in a vision: "Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to harm thee, for I have much people in this city." Mecca represents the unoccupied fields of Islam, and challenges faith and heroism. Constantinople, with its mosque of St. Sophia, appeals to our loyalty. We must win back what was lost to the Church of Christ. And Cairo is the city of opportunity, of the open door and the beckoning hand. Mecca represents Islam as the *excluder,* behind closed doors, defying the entrance of the Christ; Constantinople, Islam as the *intruder* into the domains of the King; Cairo reminds us that in Africa Islam is the great *rival* faith, and that here must be fought to the finish the struggle for a continent. The three cities voice the appeal of three continents, Asia, Europe and Africa, to be freed from the thraldom of Mohammed and welcomed into the glorious liberty of the children of God.—*Missionary Review of the World, Cairo, Egypt.*

Men do not complain of the sixth commandment, which protects their persons, nor of the eighth, which protects their property; why, then, should they complain of the fourth, which protects their rightful heritage, a weekly day of rest?—Eugene Stock.



From Scenes from Everyland.

A Moslem of the Sahara. It Is the Hour of Prayer.

MOSLEMS TREKKING

THE *Orient* of Nov. 27 contains this striking picture of a backward migration from the West to the East:

"Constantinople is witnessing a strange sight in these days. The Turkish and other Mohammedan villagers from the Thracian plains are passing by the thousands through Stamboul, across the Bosporus, and off into Asia Minor. They are retracing the steps of their ancestors of five centuries ago, and leaving Europe to return to Asia.

"And the weird part of it is that in costume, conveyances, and manner of life there has been practically no change in these five hundred years. The wheels of their long, narrow carts have spokes in them now where they used to be solid wheels, and perhaps the rush matting that protects the family from the weather may be a little better woven. But the oxen or buffaloes that leisurely drag the household along, the barefooted wife or the sandaled husband with the goad, who pulls these lumbering animals by a string, and the primitive mode of life on their plodding journey, all belong to a bygone age. Apparently the five centuries of life on European soil have not affected to any perceptible degree their scale in civilization. These Asiatics have been in Europe, but not of it; and now, with the descent of the Bulgarian hordes upon the region, they pick up all their earthly belongings, save their stone or adobe huts, and trek back to the regions of Anatolia.

"According to their own admission, they are not migrating for fear of the Bulgarian troops. It is not because the advancing armies have burned their villages, for they have not; these refugees testify that whatever burning has occurred has been by the retreating forces. But they are leaving the farms and villages of Thrace for the same reason that some of these very same individuals left their Bosnian homes three or four years ago—because of a deep-seated aversion to living under

any but Moslem rule. Call it prejudice, call it obstinacy, call it religious bigotry, call it what you may, the result is a preference for Mohammedan surroundings and government, with all the privations of a long, weary migration and an unknown future, rather than the comfort of their ancestral homes under foreign rule, especially the rule of those who were once their rayah—their flocks and herds.

"The British embassy has made a careful estimate of the number of these poor folk, half-blinded by the too brilliant light of civilization, who are passing through this city to escape it, and the number already reaches the astounding total of 107,000, with the probability that from 75,000 to 100,000 more will follow. Of these, a small proportion have arrived here sans carts, sans cattle, sans implements, sans everything; and these the municipal government is preparing to shelter and care for through the winter. The rest are being conveyed by ferryboat, carts and all, over to the Asia side, to wander on wherever kismet will take them. Neither they nor the civil authorities seem to have any definite idea whither they are to go nor how they are to make a new start in life. We are glad to announce that Lady Lowther and her helpers are seriously considering using some relief funds in assisting these unfortunate victims of misdirected nationalism to exist through the coming winter. Many are receiving much needed clothing as they pass through the city. Disease has claimed many victims on the great trek; but so hardy is the stock and so inured to privations, that most will doubtless survive and manage somehow to start life anew."

SOUTH AMERICA CALLING

Sara Bigler

SOUTH AMERICA is calling for us to enter into her countries to save her peoples for the Master, but it is for the children and orphan girls that I wish to especially write and appeal to you. It seems as if South America has been locked, so to speak, to the Protestant religion. But thanks to the great love of our blessed Redeemer, the eyes of the needy ones of South America are being opened to their great need, and our own eyes and hearts are being opened to the great need of sending the Gospel to our sister continent.

In the echoes that come from that great land we find these words:

"The people of South America are waking up to the fact that there is a Protestant Mission."

"We believe that the leaven of the Gospel is preparing for the time when there will be a revival wave over Argentina and all South America. In any case there is sufficient inspiration for missions in the great need of the people without the Gospel." "I believe that in years to come South America will be a Spirit-filled country. If ever there is a land open for the Gospel, if ever a field ready, it is here. Why? If you were here you could see. Rome is shaking. The men despise the church. The men and boys are practically without religion. The priests no longer control the government. But they work through the women and children."

"Visiting a family, the mother said we reminded her so much of another man who had called years ago in another part of the country and had sold

An inscription on this Catholic cross, near Cuzco, Peru, says anyone kissing it and repeating an Ave Maria and a Paternoster shall receive one hundred days' indulgence! In the name of religion!

her a Book. She sent her little son to bring the precious Book to see if we could explain it to her. It was the Gospel of Luke." This tells us the men and women are anxious for the blessed teaching of our Master.

But my heart aches for the poor girls. "The men who keep young girls without legal marriage are so common that it is thought nothing of. The priests are just the same style of men, only in a garb. They manage to keep the faith of the women somehow. A true story of an orphan girl in Bolivia only tells the story of South American priesthood. This poor girl moved next to the priest's house for protection. She made her living by selling flowers. One night she was awakened by some one in her room, and who should have broken in but the priest! Because she would not give in to his wishes he treated her cruelly. She told the police and the women in the neighborhood, and her only reply was a rebuke by all. 'You should consider it an honor to be thus approached by a man of God.'"

Dear reader, do you shudder? Are you looking at your own girls, loving and watching them as parents only can? And are you then ceasing to think of these poor girls?

A few weeks ago a teacher of a class of bright young maidens asked me if I would not give her class a short talk on happiness and purity. There were nineteen bright-eyed lassies from fourteen to eighteen years of age, looking into my face, all attention. All the time I was talking I was thinking of their southern sisters. What if these girls should be taught that it was just to be submissive to the priesthood, as Bro. Yoder wrote, and this result in children coming into the world without a father to protect and guide them. The horrid thought came to me so forcibly that it made me shudder, and I said, "It is time that we as a Christian people should be aroused and go to the rescue."

I had an opportunity to speak to a missionary sent out to South America by the Methodist church. He urged me to try and get our people awakened to the great need.

One Protestant missionary wrote: "There are also 'orphans' homes' for which the priests try to secure as many girls as possible, but to enter means moral ruin for the girls, because they are given to rich families for large sums of money and are made the slaves of the impure men. The priests have the advantage of the people, because most of them are living together without marriages, and when a mother dies the priests claim the girls as orphans. Yet they call these homes after 'The Good Shepherd.'"

Do you not think the true Good Shepherd longs for some one to teach

the people the true Gospel? My prayer is and will be that some consecrated husband and wife will hear the Good Shepherd say, "Lovest thou Me?" "Feed My lambs." "Feed My sheep." Are they His, these misguided ones of South America? He died for them. Are we willing to help them, to show them how very sacred and precious life is and at all cost that we should make it worthy of Him Who gave it, and Who taught us our duty when He taught His disciples *"Go ye* therefore, and teach *all nations,* baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19)?

How thankful I was when Bro. Wilbur Stover, from out of that great missionary heart of his, could say, "It is *too* bad, we have no mission point in our sister country. May God speed the day when a mission point is opened." My brother and sister, will you say "Amen"?

In a recent *Literary Digest* article I noticed that the signboard of a tavern of South America read thus: "The place is open to all but priests and Syrians."

I have no doubt but that with the true Gospel, people of South America will also become bright Christians. It is written "Let all the people praise the Lord." Shall not the people of South America praise Him? Dear reader, will *you* help to save them?

Gettysburg, Ohio.

INDIA NOTES

Alice K. Ebey

"Behold, I bring you good tidings of great joy which shall be to all people."—Luke 2: 10.

CHRISTMAS is a season of joy in every land where the name of Christ is known. Christians in India make Christmas a very special season of joy, and the Christmas spirit touches the lives of many heathen. May the good tidings of great joy be heralded to many souls during this coming year.

On Christmas Day some four hundred people gathered on the Mission compound at Vyara. A number of these had been baptized during the year and for the first time kept Christmas Day in a Christmas way. Bro. Ross baptized fifty-one more that day, and there is great rejoicing because the lost sheep are returning to the fold of the Good Shepherd.

Four more were recently baptized at Ahwa. Others of these ignorant forest people are near the kingdom. Brother and Sister Pittenger have been faithfully sowing the seed for some six years in their forest home and the Lord is giving them souls for their labor.

Brother and Sister Kaylor have successfully passed the first year's language examination under the auspices of the Western India Missionary Association. They have now moved to Ahwa, where they will continue their Marathi study and take charge of the work there when Brother and Sister Pittenger leave on furlough.

Brother and Sister Holsopple have also completed their first year's work in language study and have passed creditably the required examination. They are now located at Anklesvar, where they will assist in the large and growing work in that district.

Sister Sadie J. Miller continues her work among the women in the villages round about Vyara, spending much of

her time in the tent and going from village to village with her woman helper. She may spend most of this touring season in that district.

Sister Ida C. Shumaker is now preparing primary lessons for the *Gujarati Quarterly*. These lessons will prove very helpful to the Indian teachers of the little ones. Sister Shumaker's wide experience in children's work in the homeland is making her a proficient worker among the children of India.

The India Field Committee met in Vuli at the home of Brother and Sister Lichty and Sisters Eliza and Sadie Miller. The first meeting, on Tuesday evening, Dec. 17, was devotional, including an address of welcome to the new missionaries by the moderator, Bro. Blough. This address was well received. It was full of wholesome counsel for older missionaries as well as for those who are just entering upon a missionary career. He encouraged the new missionaries to follow the advice and leading of those who are more experienced. Older missionaries should also remember that only a short while ago they were new missionaries; hence they need to be patient with other new missionaries, who must necessarily learn some things by experience. Then he plead for a close and intimate correspondence among ourselves. A good letter often cheers and helps when one feels a bit lonely and discouraged.

It seems necessary that the furloughs arranged for the families of Bro. Ross and Bro. Pittenger must again be postponed, since there are not enough missionaries on the field to take charge of their work. Some who are now in the homeland hope to be able to reach india by the first of June and take charge of the work at Vyara and Pimpalner. Bro. Ross and Bro. Pittenger, with their families, will sail shortly afterward. It is a disappointment to defer these furloughs already belated, but surely the willingness to stay by the Lord's work, even when it means personal sacrifice, is well pleasing to the Lord.

Monday, Dec. 23, the seat of the government of India was changed from Calcutta to the old historic city of Delhi. The capital of India is no longer Calcutta, as we learned in our geography classes, but Delhi. While the viceroy, Lord Hardinge, in company with Lady Hardinge and others, was proceeding in state from the railway station to the throne that had been set up as the place for the viceroy to deliver his address to the English and Indian rulers, a bomb was thrown on the elephant which they were riding. The attendant just behind Lord Hardinge was instantly killed and the viceroy was wounded, but not seriously. Lady Hardinge was unhurt and showed remarkable composure and courage. The viceroy was removed to a hospital, the procession proceeded, and the program was carried out as planned, the senior member of the executive council reading the address. The assassin escaped, but every effort is being made to capture him. Loyal Indians in Delhi and other cities promptly organized indignation meetings to repudiate the foul deed.

Two noble women have recently passed out of the ranks of mission workers in India to the glorified band in heaven. The first was Dr. Martha A. Sheldon, of Darchula, near the Thibet border. She had lived and worked here alone for some years and had gathered about her a little band of Indian Christians. She had opened a door for the Gospel leading into Thibet and the regions beyond. When the end came no white friend nor missionary companion was near. Native Christians and servants ministered to her during her brief illness. Indian

Christian women prepared the body for burial, and Indian Christian men made her coffin, dug her grave and tenderly laid the body to rest, while a native exhorter read the burial service. The other missionary lady was Miss Minnie F. Abrams, of Khadgaon. She was formerly a missionary of the Methodist Episcopal church, but for some ten years had been connected with Pandita Ramabai in the work at Mukti. She was specially interested in organizing evangelistic bands among the women of the institutions and pressing out where the Gospel was not known.

One of the India missionary journals tells of a Mohammedan in the Bareilly District who was converted to Christianity about forty years ago. His older brother was enraged and beat him most severely. Bruised and wounded, he bore it meekly and began praying for his brother's conversion. About two years ago this older brother began showing more tolerance toward Christianity and relaxed in his hatred toward his brother, though his friends taunted him for the change in his attitude. A short time ago the Christian brother had the joy of seeing this older brother come out boldly and receive baptism. Forty years of undaunted faith and prevailing prayer did not prove to be in vain. The crown is for those who endure.

Karadoho, via Dahanu, India, Jan 3, 1913.

ANKLESHVAR

Ida Himmelsbaugh

LAST Sunday evening I was going to a village to hold a meeting. We arrived there at six o'clock and were taken to a Mohammedan's home and given food. Immediately afterward we were called to another home and given tea. Then we went to the Bhil Vardi and had our meeting. This lasted till after ten o'clock. The meeting was good. We went to the Mohammedan home to sleep. The man of the house was ready to talk to our man, and tried to get him trapped in every way he could, but our man was a match for him and met all his questions with a straightforward answer, so he was soon done. I have never had the opportunity of being a listener to a conversation like this before, and I was glad for this chance.

The next morning we were up early, for if we do not get up early and dress before the other people we are sure to have an audience, and a mixed one at that, sometimes. When we have Christian teachers in the village it is different.

They invited us to sit on the veranda to give out medicines, and I was glad for the privilege, as it was a hot day and the veranda was shaded and cool. I spent a busy morning there. At ten o'clock I left for another village, but by this time it was too hot to do anything out of doors, so we rested till toward evening. Then we went through the village to see if we could find any who needed our help. We visited several homes and were invited out to dinner. We had a nice dinner of unleavened wheat bread and chicken curry.

After this we again went to the Bhil part of the town, and here again we had a good meeting. Again it was time to retire and we were tired. The next morning we were up early again, for we must go home. We arrived home at about nine o'clock and were

greeted with the message that one of our Christian teachers in one of the villages was sick, so I must be off again. I was tired and it was most too far to walk. We had a horse here on the compound that was for sale. I thought this was a good opportunity to try him, so I took a man along and was off again. The teacher was real sick with fever, and had been for three days. I soon had him perspiring freely, and before night I was home again. I stayed at home two days and then I left to visit two other villages. I had splendid meetings and gave out much medicine. I came home with the same result: another message or call to go out. Of course I went, but I certainly was tired by the time I returned. This was a peculiar case and I did not think the little patient would live till morning. I gave him some medicine and I heard later that he was better. Many of these people seem to be peculiarly susceptible to medicines, and frequently when I have thought they could not get well they have recovered in a very short time. Ringworm and itch are the two diseases that no one seems to escape. I almost forgot; there are three: sore eyes are just as sure to come as the other two. Sore-eye season is on now and a busy time I am having, too.

I am trying to get to at least five villages each week since the rains are over. Last night I took three girls and went to a village some two or three miles away. We had a good meeting. I was at this same village about two months ago and I could not get anybody to talk at all, but last night they were ready to talk. Of course we all go to these villages and always try to teach them. The women are now learning the ten commandments. They seem to be much interested. We have no woman in this village that can read, so it is hard to teach them. We hope to get there at least once in a month, and Sister Blough and Sister Ziegler will go there every month, too, so they will likely get the truth about as fast as they can assimilate it. We must always remember that these people can not read, and when they forget they can not go and look it up, but must wait till some one comes along to tell them again. They have an abundance of patience, so we have hope for them.

Our prayer for them is that the Lord will prepare their hearts for the indwelling of His Holy Spirit, so that when they turn to Him they will be strong in their faith, and will be willing to endure the persecution that is almost sure to come.

Ankleshvar, India.

A MONTH'S HAPPENINGS IN CHINA

F. H. C.

ENGLISH is fast becoming a part of the course of study of the Chinese schools. The demand for English-speaking Chinese is great, and a knowledge of English admits one to an extensive library that has been almost excluded from the Chinese. Without this knowledge much of the best of literature will be shut off from the scholars in China, for the question of translating all these to Chinese is an endless task.

Nearly all who believe in the progress of the government of China and in the new régime are saying that the first regular President of the Chinese Republic will be the present temporary President, Mr. Yuan.

The Mongolian dispute has become very much entangled with Russian affairs, and the young bloods of China are agitating the proposition of taking up arms against the Mongolians and Russians. The cooler heads, including the President, are not in favor of war at the present. One can hope there will be a way through better than the resort to arms.

The *Chinese Recorder* comes out with another plea, urging that more and more of the management of the native church be left to the workers on the field. One need only stop for a moment to see the reasonableness of this. Now, when things are on the move in China, no one is so well up to the conditions as the workers themselves. It is not a slighting look that one wants to make at his home Board, but it is to view the Board's handicap unless they have had representatives on the field in recent times. The King's business requires haste.

The Christian Literature Society of Shanghai recently celebrated its twenty-fifth anniversary. If one but sees the far-reaching good of the publication societies and their works, one can wish for them many more years of usefulness in the new republic. It is this society that seems most nearly to be keeping up with the demands of young China in literature.

At the date of this writing one of our little missionaries is suffering with smallpox. It seems to be the turn of little Esther Heckman to get all the maladies that are common in China. First, measles, then scarlet fever, and now, worst of all, smallpox. For several days we almost despaired of saving her life. Now the outlook for recovery is brighter.

One can see that the missionaries are taking their lives in their own hands, in a way. In our preparation for the field we did not study medicine, and some of these very severe diseases are under good headway in our midst before we know what they are. We are about to the point where we think if the home church is to expect the best work from those on the field it is their duty to furnish a medical adviser. The worker on the field can have no less faith in God, but he can use the means that God has prepared for him *if he but knows how and when to act.*

A women's inquirers' class has been started at Ping Ting Chou. Five or six women have decided to unite with the church, and now the process of teaching them is upon us. They can read but little, and some not at all, and we must give them the Gospel from the first.

Our Opium Refuge work continues, and the Sunday services are still well attended. So long as we can be instrumental in helping the poor victims of this curse to free themselves we will work on, hoping that though the fruit is slow in ripening it will come by and by.

The services at the Liao Chou Station are almost phenomenally attended. From the very first the people seem to have been friendly to our work. The official of the place and his entire family, including his two wives, come often to church and visit with our missionaries. We pray for a great blessing to come to the church at Liao Chou. The Brethren are planning to do some opening of outstations as soon as a place can be secured, and as soon as suitable men can be had. A school is called for also, and here again the greatest hindrance is the lack of men.

The Girls' School at Ping Ting Chou Station has opened with several little girls, and the outlook seems good for others. The quarters are too small

for even a start, but we will try to show our worth and then have the larger place. Sister Metzger is glad for this start, but regrets that some of the room formerly used by opium women must be taken for her schoolgirls, for in the last month several women opium users have had to be turned away for the lack of room. May the Lord provide a way.

The Board has made us a grant to buy land and start some permanent equipments for school work, but this is not a work that can be done in a day, and with an already-crowded program it is rather hard for one man to attend to all that he should. Brother and Sister Heckman are working hard at their language, and now the sickness with their little Esther brings still heavier burdens for the few. The Lord has called us to the work and He will give strength.

Christmas at both of our stations was a very enjoyable time. We are helping these people to see what the birth of Christ means to the world. In the writer's home we had the helpers and the schoolboys and orphans come together. By means of short talks we endeavored to show them that the transformation from darkness to light was like the transformation that came when Jesus came as a light to the world. The schoolboys fairly drank in the new idea and one could see that they were enjoying their new vision wonderfully. A few days later our helper sent the boys on the street to sell books and calendar sheets. The little fellows had great success and came in rejoicing in their work. That is the way they are to spend a part of their holidays. They think it a treat to get to do something for the church. We hope they will always be so eager to work for the church.

The writer, with an invited doctor, has been very busy for a couple of days, vaccinating the boys and helpers and teaching them the meaning of taking precaution against the dreadful disease, smallpox. To the home church we come with a prayer for help in Jesus' Name.

Ping Ting Chou, Shansi, China, Dec. 30, '12.

A TRIBUTE TO THE MEMORY OF B. F. HECKMAN

D. F. Hoover

We can not know how soon the Lord will call us—
How soon our work be taken from our hands;
The whitening fields, the piteous cries, enthrall us,
We go, are gone — we fall in foreign lands.

But will not He, Who marks the flight of sparrow—
That none shall fall, each hath His tender care—
More nobly care for our dear martyr brother,
And soothe the anguish of the loved ones there?

O Thou Jehovah! In Thine arms so tender,
Take Thou the widow, assuage her poignant grief;
Breathe in her heart that in this sad surrender,
Thou, Who hath quickened, can give to her relief.

HOW THE PLAN WORKS

By the Editor

ONE year and a half are past since Conference at St. Joseph gave her approval to a unified plan of missionary education. Two winters are well past since the adoption of this plan, and it is well that we consider the progress that has been made. The plan embodies committees in congregations, and a District Missionary Secretary in each District. It provides for systematic giving, encouragement for personal consecration, and the diffusion of missionary knowledge. Its provisions are far-reaching and the experience gained so far from those who have actually worked the plan leads us to believe that it is or can be made the solution for many problems confronting our church from the missionary standpoint.

Our records show that forty-one District Secretaries are appointed and many of them are working at the task to which they have been assigned. In some Districts not much is being done, because provision has not been made for the expenses of the secretary. In others it may be that the secretary is not quite so active as he might be. But in the majority of cases the expenses of the secretary are provided for. In some, the duties of this work have been given to the District Sunday-school and Christian Workers' Secretary, and the District Evangelist, thus combining the four duties in one man, and then placing that man in the field on full support. Others pay their man for time and railroad expense. Others, the railroad expense alone, the worker giving his time. Then there are others who are accomplishing much by correspondence. All in all much work has thus been accomplished in these various methods of support — all of which are left to the discretion of the Districts and their secretaries. These secretaries are encouraging the appointment of local committees and fostering their work, some by correspondence and others by the personal visit. Much of course depends upon the man who is secretary and whether he is giving the problem the thought and concern which it must have. We are glad for the fine secretaries that have been chosen.

We are not informed as to the number of local missionary committees that have been chosen, but there is a goodly number in various parts of the Brotherhood. Some are exceedingly active. In some places, mission study classes are being continued through the winter; in others the most emphasis for the time being has been placed upon the systematic weekly plan of proportionate giving. The results in some of these lead us to believe if every church in the Brotherhood would give herself the assistance of a wide-awake committee, and then would follow the suggestions of that committee, the financial problem for home work, for District work and for general work would rapidly be solved. As an example of what is being done by local committees in respect to systematic giving we append notes herewith from the experience of committees in three churches in the Brotherhood.

From his church in West Virginia Bro. Emra T. Fike sends the following: "We think we will be able to organize some Mission Study Classes, and already have secured weekly pledges for this year that has now begun, amounting to $631.38, and are still getting more."

From the Mt. Morris church, Illinois, comes this cheering message, written by Bro. J. S. Rodeffer: "We

began this work here several months ago. We have already about sixty-five subscriptions, the aggregate sum of which is about seven dollars per week, more than $350 per year, and this comes from only about one-fourth of the congregation. What would happen if the other three-fourths of our membership would give? This system is just what our church has needed for the last two hundred years, and as I view it the Annual Conference did a most noble act when this plan was approved. Why should not all churches put the plan into operation? It will work anywhere if there are those who have the Christ-spirit and will push it."

Bro. J. S. Zigler writes from Gatewood, W. Va., as follows: "One year ago our congregation adopted this plan of systematic giving and it has worked like a charm. It is one of the most effective, smooth-working and successful things we ever tried. The envelope system teaches. It is the Bible plan and bound to be a success. During 1911 the offerings of the congregation, all told, for all purposes, were about $132. During 1912, the year we installed the system, the offering, all told, as recorded, was about $328; besides, our Sunday-school has promised $20 per year for the support of a missionary on the foreign field, and there is a better spirit among the members. We want to continue the system and are ordering two thousand envelopes."

We know these reports will be encouraging to every committee. It makes our missionary blood tingle every time such a report reaches the mission rooms. It spells advance in the work which the Lord has laid upon our shoulders. God help, that we may have more committees and more reports.

The General Mission Board stands ready to assist in this work in any way possible. Literature will be furnished without cost to churches and committees desiring such. The Board will be glad to answer any questions within its power and to suggest methods in any way possible. The laymen who have so generously given that excellent series of books known as "Fundamentals," to ministers and missionaries of every denomination throughout the country, without cost, have just as generously offered a set free of charge to every local missionary committee that will ask for them. A card requesting them, sent to the Mission Rooms, will bring this set of helpful books to your door.

In the light of these facts which we have presented, and in the light of what we know is being done in various congregations, we are led to say that the plan now in force is approaching the solution of the whole problem of missionary education. It may not cure every ill or meet every condition, but it gets at the matter in such a way that the problem can be reached. Much depends upon the committee. We can almost say that all depends upon the activity of the committee in each local church. Literature is at their disposal, the ground to be trod is virgin soil, and the resources of the church, in sterling youth, in ability for personal consecration, and in finances, are with us to be developed. No one can develop this like consecrated committees who are among their own friends, who understand the genius of their congregation, and who are anxious for the welfare of the church. Every congregation has conditions peculiar to herself, and those who understand those conditions best can best turn such to the advantage of the Master. The plan will not work unless those chosen for the task will give themselves loyally to it, and to the extent to which they thus give their lives will the cause of missions, in study, consecration and finances, approach that plane of spirituality which

should rightfully be occupied. The work placed upon this committee is a sacred trust. It is a sacred position. It cannot be trifled with, for the church of tomorrow depends much upon the committee of today.

WHY NOT YOU?

Nora E. Berkebile.

"I've worked too hard," said the brilliant scholar,
"To go to a heathen nation,
To spend my talents, my life, my all,
That ignorant ones might hear the call
And know of a Savior's love so full—
Let another fill this lowly station."

You worked too hard, my friend, you answer,
To do this humble reaping?
Your talents, and you, and all you mention,
And everything else you hold in retention,
Are they really **yours** or the Lord's possession
He gave into your keeping?

"He never called me," you say, "to the heathen."
Did you ever listen to know?
Did He call only ignorant men, and weak,
To go to these fields, lost souls to seek?
Why calls He others and not call you
When He bade us everywhere "Go"?

'Tis not the halt, the lame, the blind
He calls for the fiercest battle;
But men of power, of brain, and brawn—
Warriors brave and warriors strong,
Who falter not, though the fight be long
And bullets of enemy rattle.

'Tis not a place for the weakling, friend,
And a field where talents are wasted,
But a place for men who are brave and true,
Men who will dare, and trust and do,
And give their lives should the Lord demand,
That the kingdom might be hastened.

YOUR GIFT.

What are you giving today?
Some have given father, mother,
Loving friends and pleasant ease,
All the dear home ties have severed;
How compares your gift with these?

What are you giving today?
Some are giving of their thousands;
Others from a scanty store
Are denying self and pleasure,
That the Lord may have the more.

What are you giving today?
Not a tax which has been levied,
Not the hour so hard to spare;
But what gift of love and service,
Given gladly, with a prayer?

What are you giving today?
Swift the days and years are passing,
Each one bringing fresh demands;
Now the call comes loudest, clearest,
O come not with empty hands!

What are you giving today?
Giving "as the Lord has prospered"?
Giving from a loving heart?
Whether large or small the offering,
No one else can do your part.

—Grace T. Akin.

CHURCH FINANCES.

Rev. J. D. McMillan.

To pledge or not to pledge! That is the question.
Whether 'tis nobler in a man to take
The Gospel free, and another man foot the bill,
Or sign a pledge and pay toward the church expenses!
To give, to pay—aye, there's the rub—to pay!
When on the free pew plan a man may have
A sitting free and take the Gospel, too,
As though he paid, and none be aught the wiser
Save the vestry committee, who—
Most honorable men—can keep a secret.
To err is human; human, too, to buy
At cheapest rate. I'll take the Gospel so;
For others do the same—a common rule.
I'm wise; I'll wait, not work; I'll pray, not pay,
And let the other fellow foot the bills.
And so with me the Gospel's free, you see!

—*Men and Missions.*

EDITORIAL COMMENT

EASTER JOY

But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in and found not the body of the Lord Jesus. And it came to pass while they were perplexed thereabout, behold two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen.

The Rev. A. G. Fraser shows in a recent production that the increase in membership in the church in India of 720,000 during the last decade represents a fortnightly growth of 3,000, or the number of Pentecost. "All Hinduism," he adds, "with its 240,000,000; all Islam, with its 60,000,000; all Buddhism, with its 15,000,000, are seeking to defend their faiths, not from the inroads of each other, but from the 3,500,000 Christians, that almost invisible handful among the millions of India."

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The total number of native Christians in Java, which in 1908 was 14,696, reached in 1910, 19,195—all, save about 800, who are Chinese, being former Mohammedans. Besides these are 20,000 other followers of a native teacher in Central Java, who have abandoned Islam for a sort of Christianity.

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The Sunday-school of Sangerville congregation, Virginia, recently sent in to the Board a nice donation, and accompanying the money was the following note: "Our Sunday-school scholars and teachers had been buying each other presents at Christmas and this year they decided to use that money for missionary purposes." Missions could even take on a new impetus if we would dispense with needless expenditures and appropriate the money for missions, to say nothing of self-denial, which would fill our treasuries to overflowing.

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Owing to the fact that Bro. I. S. Long's are not able to return to India until late this spring, Brethren Ross and Pittenger, with their families, have deferred their sailing until some time in July. This brings them home too late for the Winona Conference, on which their hearts had been set, but they are happy in making the sacrifice for the good of the work.

A Syrian Sheik has established a training college for Moslem missionaries in Cairo. There seems to be an awakening everywhere among Mohammedans, and this activity is attributed by close observers to the fact that the propagation of Christianity is carried on openly, rather than secretly as heretofore. The Arabic press gives complete accounts of all missions to Moslems, with their methods, drawn from missionary reports and publications. This activity is sending missionaries from Moslem ranks to far countries, and many are returning to that false belief who might have been won for Christ if the church had but hastened in that work which was given her so long ago.

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An India missionary had taken a little Hindu orphan into her home, and one night, as the little fellow was "saying his prayers," the lady said to him, "Now offer a little prayer of your own." The little fellow said, "Dear Jesus, make me like what you were when you were six years old." He had caught the Christ-spirit and desired the Christ-life. Little Samuel himself could not have offered a better prayer.

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At the annual meeting of the Canadian Council of the Laymen's Missionary Movement, held recently, some very interesting facts were presented. Secretary Caskey reported that during 1911-1912 the Canadian gifts to missions amounted to $2,499,815, an increase in five years of sixty-six and two-thirds per cent. This remarkable increase enables the Boards of the various churches receiving the amounts to press forward into new corners of the earth and bring to new hearts the blessed story of the cross. A few years ago some of the Boards talked of retrenchment, and we are glad for this testimony of the activity of the Laymen's Movement.

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The Moravian Himalaya mission to the Tibetans reports the completion by its missionaries of the translation of the Bible into the Tibetan language. This work has thus prepared the way for greater things in this almost unknown land. The New Testament has long been translated and in use. Thus each year the persistence and faithfulness of the missionary is bringing all men closer to that Book, whose "leaves are for the healing of the nations."

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Old China: Confucius said, "Woman is a mindless, soulless creature."

New China: Yuan Shi Kai, the new President of China, says, "The most important thing in China just now is that the women be educated."

❖ ❖ ❖

The *Missionary Herald* gives a striking incident, received from Constantinople in a private letter since the Balkan war began, and written while the cannons were booming not far from the walls of the city. The letter, in the following words, shows the power that Christianity and education can wield in bringing various nationalities together: "The girls of Gedik Pasha School, of various races, Turk, Armenian, Greek, and others, meet to sew for the wounded soldiers, and as they sew they chat together harmoniously and sing the songs they had learned in the school. It is curious to see Greek, Armenian, and Turkish girls sewing for soldiers who are fighting Greece and hear them singing, 'Star-Spangled Banner.'"

❖ ❖ ❖

A missionary in eastern equatorial Africa tells this incident to illustrate the difficulty of reaching a people who have no written language: There was one word which it took me two and one-half years to get. It was in my

thought by day and in my dreams by night, and I shall never forget the thrill of joy that came to me when the long search was rewarded. One night my people were seated around the campfire. I listened to their stories and finally my head man, Kikuvi, told a story of a man who was attacked by a lion. But he did not say a word that I could construe to be the one I wanted. I was about to turn away when he turned to me and said: "Bwa-na nuku-than-i-wa na Ki-ku-vi"—"The master was saved by Ki-ku-vi." I immediately said to him, "Uk-uthan-ie Bwana?"—"You saved the master?" "Yes," said he. "Why," said I, "this is the word I've been wanting you to tell me all these days, because I wanted to tell you that Jesus, the Son of God, died to —" He turned to me, his black face lighting up in the lurid blaze of the campfire, and said, "Master, I understand now! This is what you have been trying to tell us all these moons. Jesus died to save us."

❖ ❖ ❖

The late Emperor of Japan, Mutsuhito, took for his motto, when he began to reign, the word "Enlightenment," and gave it an unparalleled expression in the life of his nation for more than forty years. Now his successor has taken for his motto the word "Righteousness." It is to be hoped that he may advance his nation at least as far toward the ideal of his motto as did his father toward the realization of his favorite thought.

AN EASTER SERMON OUTLINE

Luke 24: 1-47. Text, verse 46.

D. L. Mohler

The World Lying in Sin and the Savior Lies in the Grave.

Feeling after God. Acts 17: 26-31; Rom. 1: 19, 20.

Full of sadness. Rom. 5: 12-14; 1 Cor. 15: 1.

Without hope, without the Savior. Luke 24: 20, 24.

The Life of Jesus

Had manifested the Father. John 14: 21, 22.

Made hope alive. John 3: 2; 5: 23, 24; 12: 32-35; 7: 50; 19: 39.

Stimulated the spiritual life. John 14, 15, 16, 17.

Jesus in the Grave.

The disciples disappointed. Luke 24: 21, clause 1.

Full of sorrow. John 20: 11, 15; Mark 16: 5 and 10.

Coming to the tomb.

The Risen Savior.

Trembling expectation of the disciples. Luke 24: 3-12.

Intense joy. John 20: 16-18.

The Savior's message. Mark 16: 7; Matt. 28: 10.

What It Means Today.

The heathen world lies in the grave of sin, and awaits the awakening unto a spiritual life. They need preachers (Rom. 10: 12-15). Where are the Marys and the Peters and the other disciples to bear the message?

The partially converted need assurance given them—a vision of the risen Savior. Luke 24: 27.

Those dead in trespasses and sins are bound by Satan. Help loose them. Acts 2: 37, 38.

Even doubting Thomases may be convinced by a personal touch. John 20: 24-28.

The risen Savior's message to leaders. John 21: 15-17.

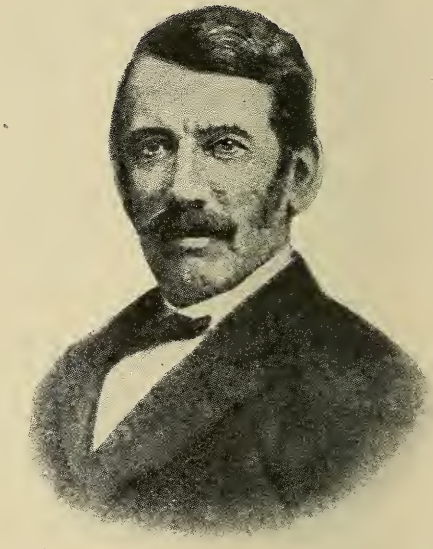
The Savior's benediction. John 20: 21.

Leeton, Mo.

The Little Missionary

DAVID LIVINGSTONE

On March 19 one hundred years will have passed since the birth of David Livingstone, the faithful pioneer missionary of Africa. We give below a few sketches as taken from his life. These sketches are taken from the Easter service prepared by the Missionary Education Movement for the proper observance of his birth, in the Sunday-school.—Ed.



Livingstone's Call.—The Smoke of a Thousand Villages.

Robert Moffat, a missionary on furlough in England, was telling about the dark land of Africa. Among those who listened to his stories of the wonders and needs of that continent was a sturdy young Scot named David Livingstone. He was studying to be a doctor and had decided to give his life to the service of God. But just where and how he could make himself of most use he was not sure. He had planned to go to China as a missionary, but was prevented on account of the opium war.

As he listened to Dr. Moffat's stories he heard him say, "There is a vast plain to the north where I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been."

"The smoke of a thousand villages!" Livingstone never forgot these words. Here was something worth while for him to do—something hard and heroic. He longed to go where no missionary had ever been, to give himself in service no one else would attempt. Filled with the new vision, he went to Dr. Moffat and asked, "Would I do for Africa?" It was David Livingstone's life decision!

His Work.—On the Slave Trail.

The big covered wagon had stopped for the day. The strong oxen were outspanned for rest and feeding. Through the hot days they had dragged the heavy wagon wheels over the plains of Africa.

The passengers, David Livingstone and his black guides, had already trekked many days' journey across the sand and meant to go many more. The - White-Man-Who-Would-Go-On longed to win a way through the pathless desert to the country to the north where no white man had ever been.

As they rested here, Livingstone saw a black shadow come running swiftly toward them. It was a little native girl. Frightened, she crouched under the big wagon, and all Livingstone's kind words could not coax her from her hiding-place. He soon knew the reason for, following her, came a black man with a gun, explaining that he had bought the girl. She was his slave. Livingstone defended the child, and when the man finally went away he found a fine hiding-place for her in his wagon, and let her stay with him on his journey.

So all through his life in Africa, David Livingstone helped the slaves. It broke his heart to see girls and boys and men and women that his Master loved made slaves by wicked men. Livingstone did all he could to fight the cruel trade. He said, "I could forget all my cold, hunger, sufferings, and trials if I could be the means of putting a stop to the evils of the slave-trade." His heart yearned to save dark Africa as he had saved the little black slave girl.

His Death.—Friends Who Were Faithful.

The-White-Man-Who-Would-Go-On had traveled his last mile. Susi and Chuma, faithful friends, who had followed him in loving trust so long, had made a hut in Chitambo's village to shelter the sick man. On the threshold, in the light of the fire that burned outside, slept a black boy. Toward dawn he stirred and looked within. Frightened, he called Susi and Chuma, and together they saw, "in the light of the flickering candle, the bowed form of their master kneeling by the bedside. They waited, thinking he prayed. But the prayer was ended. The Pathfinder had found his Quest."

The faithful black men buried the heart of their leader under a mvula tree. The body they embalmed and carried on their shoulders to the coast. It was a journey of nine months, and many difficulties hindered them, but at last they finished the heroic march and delivered Livingstone's body and possessions to the British consul at Zanzibar. Nearly a year after his death, the funeral of David Livingstone was held in Westminster Abbey, the burial-place of Britain's heroes.

THE LAST CRUSADE.

The world grows old, the time is short,
As in an age long past;
The summons to a great crusade
Sounds forth with trumpet blast.

Lo, Satan all his legions calls,
A final stand is made;
While, far and near, the church prepares
To fight her last crusade!

One mighty battle for the Lord
Our arms have still to win;
One conflict, fierce and sharp, to wage
With all the hosts of sin.

O, strong young men, and maidens fair!
'Tis yours to lend us aid;
'Tis yours to join the holy war,
The church's last crusade.

Lift up the banner of the cross,
The standard of the Lord;
Upon the ranks of darkness, then,
Sweep down with one accord!

This grandest, noblest mission, ours,
This work on us depends,
To spread the gospel light abroad
Before the Lord descends.

Through all the realms benighted, speed
That glorious message forth,
Till round the world, from East to West
It flies, from South to North.

Fear nothing! for our Captain, Christ,
So well the plan has laid,
Sure is the issue of the strife,
The church's last crusade!

—Eliza Strang Baird, in Missionary Speaker.

Get close to the hearts you would win for Christ Let your heart be entwined with their hearts; let no barrier come between you and the souls you would reach.—George L. Pilkington.

Financial Report

CORRECTIONS.

The $10.00 credited to A Brother, S. W. Kansas, in World-wide Missions, in December report should have been credited to the China Orphanage.

The $13.00 in World-wide missions in December report which was credited to Grace Collins, Northern Illinois, should have been credited to Franklin Grove congregation.

FINANCIAL REPORT.

The General Mission Board begs to acknowledge the receipt of the following donations, during January, 1913, to the funds intrusted to her care:

WORLD-WIDE.

Pennsylvania—$590.41.

Eastern District.

Elizabethtown Bible Term, ...$ 50 60

Individuals.

Kate Smith, $1; Eli Cassel, $1; T. F. Imler (marriage notice), 50 cents, ... 2 50

Southeastern District. Congregation.

Coventry, ... 26 00

Individuals.

Ida K. B. Hetric, $10; Jos. Fitzwater, $3; Lois F. Hetric, $1, ... 14 00

Southern District, Congregations.

York, $75; Lower Cumberland, $40.78; Codorus, $25; Cordova, $20.33; Back Creek, $18.77; Hanover, $15; Pleasant Hill, $14.15. ..... 209 03

Sunday-school.

Fairview, ... 1 65

Individuals.

Chas. C. Brown, $10; A Brother, $8.90; Amos and Lizzie Keeny, $5; Celia Yost, $5; Chas. W. Reichard, $3; J. S. Harley, $2.50; Solomon S. Shallenberger, $1.50; Washington Strauser, $1.50; D. B. Hostetler, $1.50; Susie Resser, $1; Timna Reutschler, $1; D. H. Baker (marriage notice), 50 cents,..... 41 40

Middle District, Congregations.

Huntingdon, $20; Lewistown and Maitland, $6.93; Claar, $5; Riddlesburg, $3.62, ... 35 55

Individuals.

Wm. Metzger, $5; Hannah A. Buck, $3; Samuel R. Snyder, $3; Aaron Teeter, $2; T. T. Myers, $1.50; Stella Reitz, $1.25; Lloyd Reitz, $1.25; Isaac B. Replogle, $1.20; John Reitz, $1; Geo. S. Myers, $1; James C. Wineland, $1; J. Allen Myers (marriage notice), 50 cents, ... 21 70

Western District, Congregations.

Johnstown, $10.66; Manor, $9.10,.. 19 76

Sunday-school.

Johnstown-Locust Grove, ... 5 00

Individuals.

Harriet Reed, Mt. Union congregation, $100; D. L. Miller, $18; Caroline Meyers, $5.50; W. H. Koontz, $5; Herman Rummel, $5; H. L. Griffith, $8; Linda Griffith, $5; W. J. Vought, $4.67; Elder A. Fyock, $3; Mary A. Kinsey, $3; R. E. Reed, $2.05; J. W. Rummel, $2; May Horner, $1; A Sister, $1,..... 163 22

Ohio—$367.79.

Northeastern District, Sunday-school.

Freeburg, $125.11; Freeburg-Science Hill, $18.23; Primary Class, Jonathan Creek, $1.25, ... 144 59

Individuals.

Mr. and Mrs. Ray Helser, $50; Geo. Hartsough, $22; Isaac Brumbaugh, $10; M. L. Hoover, $1; Clara Woods, $1; J. W. Smith, $1; Sadie Moherman, $1. .....$ 86 00

Northwestern District, Congregations.

Sugar Creek, $77.75; Lick Creek, $12, ... 89 75

Individuals.

L. H. Cook, $10.25; Christena Leedy, $10; J. R. Spacht, $5; L. E. Kauffman, $1.20; Mrs. A. W. Oren, $1; Joseph S. Robison, $1; Jesse Graymire, 5 cents, ... 28 50

Southern District, Individuals.

Mary Ockerman, $6; W. K. Simmons, $3.60; A. M. Smith, $2.50; Emanuel Shank, $1.50; B. F. Petry, $1.25; Jesse K. Brumbaugh, $1.20; W. H. Folkerth, $1.20; David Brenner, $1.20; Ruth Delk (marriage notice), 50 cents, ... 18 95

Indiana—$249.00.

Northern District, Congregations.

Second South Bend, $13.50; Back Run, $11.84; North Liberty, $7.16,.. 32.50

Individuals.

Levi Zumbrun, $12; S. B. Reppert and wife, English Prairie, $10; Melvin D. Neff, $10; A Brother, $10; Elias Fashbaugh, $7.50; Mary E. Early, $5; Enos W. Bowers, $1; L. S. Ober, 50 cents; J. E. Weaver (marriage notice), 50 cents; Harvey S. Bowers (marriage notice), 50 cents, 57 00

Middle District, Congregations.

North Manchester Special Bible Institute, $41.27; Bachelor Run, $24.34; Roann, $5, ... 70 61

Sunday-school.

Salimonie, ... 30 38

Individuals.

Levi Overholser and wife, $4; Daniel Karn, $2.50; Odis P. Clingenpeel, $2; Isaac S. Shultz, $1.20; John H. Cupp, $1; Andrew Fouts, $1; M. E. Miller, $1; James Himelick, 50 cents, ... 13 20

Southern District, Congregation.

Howard, ... 8 31

Individuals.

A Brother, $15; R. Cunningham, $15; Wm. Stout, $5; Catharine Bowman, $1; An Invalid Widow's Mite, $1, ... 37 00

Illinois—$202.91.

Northern District.

Brethren's Mission Fund, Mt. Morris, ... 34 15

Sunday-school White Gifts, Xmas, Elgin, ... 2 60

Individuals.

John D. Lahman and wife, $100; Henry Faringer, $10; Individuals, Pine Creek, $8; John C. Lampin, $5; Lydia A. Faringer, $5; W. R. Bratton, $5; Levi S. Shively, $5; Individuals, Yellow Creek, $1.56; A. L. Moats, $1.20; J. W. Fox, $1; Belle Whitmer, $1; Daniel Metz, $1; J. A. Smeltzer (marriage notice), 50 cents; Reuben J. Farringer, 20 cents; Sarah E. Farringer, 20 cents, ... 144 66

Southern District, Congregation.

Camp Creek. 1 00

Individuals.

James Wirt, $5; Hannah M. Wirt, $5; Benjamin Bowman, $2.50; Isaac Eikenberry, $2.50; Atta C. Eikenberry, $2.50; Mrs. E. R. McFadden, $1; Alice Rohrer, $1; S. S. Miller (marriage notice), 50 cents; J. W. Lear (marriage notice), 50 cents,... 20 50

California—$161.09.

Northern District. Congregation.

Sacramento Valley, $22; Live Oak, $1.59, ... 23 59

Individuals.
W. C. Lehman, $6; Sarah J. Beckner, $1, ... $ 7 00
Southern District, Congregation.
Lordsburg, ... 100 00
Individuals.
Ira G. Cripe, $5; Collin Puterbaugh, $5; E. S., $5; U. S. Blough, $4; John Snowberger, $3; J. L. Minnich, $3; Josephine Knee, $3; Sallie Hatfield, $1; S. Bock, $1; Geo. H. Bashor (marriage notice), 50 cents, ... 30 50
Virginia—$133.05.
First District, Congregation.
Burks Fork, ... 1 25
Sunday-school.
Birthdays—Troutville, ... 7 19
Individuals.
T. S. Moherman, $1.80; John W. Jamison, $1; Frances Hylton, $1, ... 3 80
Northern District, Congregation.
Mill Creek, ... 47 09
Individuals.
John H. Kline, $5; J. S. Sharpes, $3; D. M. Good., $2; P. S. Thomas, $1.50; Lethe A. Liskey, $1.20; Samuel L. Huffman, $1.20; Felix Stultz, $1; J. G. Kline, $1; Susannah Flory, 50 cents; Eld. Benj. Miller, 50 cents; Rebecca F. Miller, 50 cents; Mary C. Miller, 50 cents; Madison and Catherine R. Kline, 50 cents; D. R. Miller, 25 cents, ... 20 65
Second District, Congregation.
Greenmount, ... 16 21
Sunday-school.
Cooks Creek, Hinton Grove, ... 3 00
Individuals.
A Belated Xmas Offering, $5; D. S. Neff, $1.50; John S. Flory, $1.50; Jas. R. Shipman, $1.50; John L. Driver, $1; Susannah J. Ritchie, $1; Elizabeth A. Andes, $1; Chas. H. Wampler, $1; Lucy E. Sherman, $1; D. S. Thomas, $1; A. J. Miller, 60 cents; Nannie A. Brower, 50 cents; P. J. Craun, 50 cents; Bettie E. Caricofe, 50 cents; Mattie V. Caricofe, 50 cents; S. Frank Cox, 50 cents; A. B. Glick, 50 cents; John D. Huddle, 30 cents; Sarah A. Knicely, 26 cents; M. D. Hess, 25 cents; J. S. Wright, 25 cents; Martha F. Evers, 25 cents; Mary R. Evers, 25 cents; Lucy E. Evers, 25 cents; Nannie J. Miller, 20 cents; Bettie V. Wampler, 10 cents; Fannie A. Wampler, 10 cents; Barbara H. Wampler, 10 cents. 21 41
Eastern District, Individuals.
Samuel Glick, $6; R. M. Figgers, $2; Geo. W. Shaffer, $2; J. M. Garber, $1.20; Sister Ella F. Myers, $1; B. F. A. Myers, 25 cents, ... 12 45
Kansas—$125.50.
Northeastern District, Individuals.
J. W. Fishburn, $10; Jacob Brown, $1; H. F. Crist (marriage notice), 50 cents. 11 50
Southeastern District, Individuals.
A Sister, $1; Wm. C. Watkins (marriage notice), 50 cents, ... 1 50
Southwestern District, Congregation.
Larned, ... 27 00
Individuals.
J. D. Yoder and wife, $50; N. S. Messenger, $15; A. C. Keller and wife, $15; S. M. Brown, $2.50; S. E. Hylton, $1; B. F. Brubaker, $1; Edward Weaver (marriage notice), 50 cents; S. P. Hylton (marriage notice), 50 cents, ... 85 50
Canada—$115.95.
Congregation.
Sharon, ... 21 35
Sunday-school.
Sharon, ... 94 10
Individual.
Geo. Strycker (marriage notice), 50
Iowa—$111.60.
Northern District, Individuals.
Eph. Lichty, $34; J. J. Berkley, $6; Mrs. Rebecca Hess, $5; Conrad Messer, $2.50; Louisa Messer, $2.50; L. M. Eby, $2.50; J. S. Hershberger, $1.50; A. W. Miller, $1; Hannah C. Messer, $1; Sarah Braillier, $1, ... $ 57 00
Middle District, Congregation.
Coon River (marriage notice),.. 50
Sunday-school.
Old Sisters' Class, Panther Creek, 3 50
Individuals.
D. W. Hendricks, $25; C. Frederick, $4; Ida M. Doty, $3.50; D. Fry, $3; Ezra Fahrney, $2.50; Elizabeth Fahrney, $2.50; M. Schlotman, $2; C. Z. Rietz, $1.20; Vinton Artz, 50 cents; C. B. Rowe (marriage notice), 50 cents, ... 44 70
Southern District, Congregation.
Batavia, ... 4 40
Individual.
Peter Brower (marriage notice),.. 1 50
Maryland—$49.80.
Eastern District, Congregation.
Beaverdam, ... 1 80
Individuals.
Annie R. Stoner, $15; Alfred Englar, $12; Mrs. Sallie Wingard, $3.50; Martha E. Englar, $2; F. N. Weimer, $1.30; Peter Biser, $1.20; Susanna M. Hutchison, $1; W. E. Roop (marriage notice), 50 cents; Hettie Engle, 50 cents, ... 37 00
Western District, Individuals.
Daniel Baker and wife, $10; David Hochstedler, $1, ... 11 00
Colorado—$30.25.
Southeastern District, Sunday-school.
Rocky Ford, ... 29 25
Western District, Individual.
J. W. Trissel, ... 1 00
West Virginia—$28.45.
First District, Individuals.
B. D. Hinegardner, $5; Eliza Hilkey, $5; Thomas Harrow, $3.50; A. A. Rotruck, $2.05, ... 15 55
Second District, Individual.
J. F. Ross. 12 90
Missouri—$24.65.
Northern District, Individual.
No. 18945, ... 4 00
Middle District, Congregations.
Mound Valley, $5; Y. P. Miss. Class, Mineral Creek, $7, ... 12 00
Christian Workers.
First Church, Kansas City, ... 3 15
Individuals.
Wm. H. Wagner, $2.50; Nannie C. Wagner, $2.50; L. P. Donaldson, 50 cents, ... 5 50
Washington—$17.00.
Individuals.
Mother and Boys, $10; Mrs. L. Clannin, $3; Conrad Fitz, $2.50; M. F. Woods (marriage notice), $1; A. H. Partch (marriage notice), 50 cents, ... 17 00
Oklahoma—$12.70.
Congregation.
Washita, ... 8 50
Individuals.
Wm. P. Bosserman, $1.20; Bertha Ryan Shirk, $1; Raula Snyder, $1; Luettie Ayers, $1. ..... 4 20
North Dakota—$8.00.
Individuals.
Mrs. Stephen Hodgson, $5; D. F. Landis, $1.50; D. M. Shorb (marriage notice), $1; D. F. Landis (marriage notice), 50 cents. 8 00
Tennessee—$8.00.
Congregation.
Pleasant Valley, ... 1 00
Individuals.
Mrs. D. F. Keebler, $3.50; Mrs. Grace Winkler, $2; James McIntosh, $1; A. M. Bashor (marriage notice), 50 cents. 7 00
New Mexico—$6.00.
Congregation.
Sunshine. 6 00

Michigan—$4.95.
Congregation.
Onekama, ... $ 2 25
Individuals.
J. C. Harrison, $1.20; Joseph Swihart, $1; Cora Carlson, 50 cents,... 2 70
Idaho—$4.00.
Individuals.
R. A. Orr, $2.50; M. M. Custer, $1; H. A. Kauffman (marriage notice) 50 cents, ... 4 00
South Carolina—$3.00.
Congregation.
Brooklyn, ... 3 00
Nebraska—$2.55.
Congregation.
Highline, ... 55
Individuals.
Edgar Rothrock (marriage notice), 50 cents; J. Edwin Jarboe (marriage notice), 50 cents; L. L. Meck (marriage notice), 50 cents; H. A. Frantz (marriage notice), 50 cents, ... 2 00
Oregon—$2.50.
Individuals.
Anna Royer, $1; Alice S. Christlieb, $1; E. E. McCracken, 50 cents, ... 2 50
Texas—$1.50.
Individuals.
Irene B. Rupp, $1; B. E. Weaver, 50 cents, ... 1 50
Louisiana—$1.20.
Individual.
W. B. Woodard, ... 1 20
Florida—$1.00.
Individual.
Sarah J. Buck, ... 1 00
Montana—$1.00.
Individual.
W. E. Swank, ... 1 00
Delaware—$0.75.
Individual.
W. W. Wine, ... 75
Wisconsin—$0.50.
Individual.
Susan Stott, ... 50
Unknown—$12.20.
Unassigned, $11.70; Unknown, 50 cents, ... 12 20

Total for the month, ... $ 2,277 30
Previously received, ... 26,213 81

Total, ... $28,491 11
Less correction, ... 10 00
For the year so far, ... $28,481 11

INDIA ORPHANAGE.

Indiana—$124.00.
Northern District, Christian Workers.
Union Center, ... $ 32 00
Middle District, Sunday-school.
Flora, $40; Burnetts Creek Bible Class, $40, ... 80 00
Sisters' Aid Society.
North Manchester, ... 10 00
Individuals.
Lewis Overholser and wife, ... 2 00
Ohio—$77.40.
Northeastern District, Sunday-schools.
East Nimishillen, $20; Freeburg, $20, ... 40 00
Individuals.
Sister Elizabeth Toms, ... 10 00
Northwestern District, Sunday-school.
Silver Creek, Hickory Grove, ... 1 50
Southern District, Sunday-school.
Ludlow-Pittsburgh, $20; New Carlisle, $5.90, ... 25.90
Kansas—$65.00.
Northeastern District, Christian Workers.
Kansas City, ... 20 00
Northwestern District, Individual.
W. E. Roesch, ... 25 00
Southwestern District, Individuals.
J. D. Yoder and wife, ... 20 00
Pennsylvania—$46.00.
Southeastern District, Individuals.
Elder and Mrs. J. P. Hetric, ... 16.00
Middle District, Individual.
Elizabeth J. Carroll, ... $ 10 00
Western District.
Meyersdale Miss. Circle, ... 20 00
Colorado—$20.00.
Western District, Sunday-school.
Mt. Garfield, ... 20 00
Illinois—$20.00.
Northern District, Individual.
Lizzie Clair Studebaker, ... 20 00
Nebraska—$20.00.
Sunday-school.
Beatrice, ... 20 00
Michigan—$16.00.
Sunday-schools.
Clarksville, $8; Sunfield, $8, ... 16 00
Florida—$10.00.
Individual.
"C. X." 10 00
Oregon—$5.00.
Sunday-school.
Birthday offerings—Ashland. 5 00
Missouri—$5.00.
Southern District, Individual.
Clara Miller, ... 5 00
Virginia—$2.35.
First District, Sunday-school.
Juvenile Class, Burks Fork, ... 2 35

Total for the month, ... $ 410 75
Previously received, ... 2,758 93

For the year so far, ... $ 3,169 68

INDIA MISSION.

Pennsylvania—$40.52.
Southern District, Congregations.
Upper Conewago, $22.30; Marsh Creek, $7.48, ... $ 29 78
Individuals.
Lydia Hogentogler, $2.75; Receipt No. 18973, $1, ... 3 75
Middle District, Sunday-school.
Lewistown-Maitland, ... 1 99
Individuals.
Mr. and Mrs. L. K. Wineland, ... 5 00
Iowa—$22.70.
Middle District, Sunday-school.
Dry Creek-Sugar Ridge, ... 22 70
Virginia—$17.58.
Second District, Congregation.
Vernon, ... $ 17 58
Missouri—$16.75.
Northern District, Congregation.
Bethel, ... 12 00
Middle District.
Juvenile Miss. Class, Mineral Creek, ... 3 75
Southern District, Individual.
Mary M. Cox. 1 00
Maryland—$10.00.
Eastern District, Sunday-school.
Class No. 2, Denton, M. E. Rairigh, teacher, ... 5 00
Individual.
F. N. Weimer, ... 5 00
Michigan—$6.74.
Sunday-school.
Birthdays, Onekama, ... 6 74
Oklahoma—$2.00.
Individual.
J. H. Andress, ... 2 00
West Virginia—$2.00.
First District, Individuals.
C. W. and F. A. Manzy, ... 2 00
Minnesota—$2.00.
Individual.
W. H. Young, ... 2 00
Illinois—$1.00.
Southern District, Individual.
Mrs. E. R. McFadden, ... 1 00
Kansas—$1.00.
Southeastern District, Individual.
Sister Cochran, ... 1 00
California—$1.00.
Southern District, Individual.
A Sister, ... 1 00

Total for the month, ... $ 123 29
Previously received, ... 1,157 59

For the year so far. ..... $ 1.280 88

INDIA WIDOWS' HOME.

Indiana—$7.00.
Middle District, Individuals.
Lewis Overholser and wife, ... $ 2 00
Southern District, Individual.
A Sister in Christ, ... 5 00
Kansas—$6.00.
Southwestern District, Individuals.
J. D. Yoder and wife, $5; Clara T. Brandt, $1, ... 6 00
West Virginia—$5.00.
First District, Individual.
Eliza Hilkey, ... 5 00
Pennsylvania—$2.25.
Southern District, Individuals.
A Sister, $1.25; D. C. Burkholder, $1, ... 2 25
Maryland—$2.00.
Eastern District, Individual.
Helen R. Wolfe, ... 2 00
North Dakota—$2.00.
Individual.
Mrs. Isaac Miller, ... 2 00
Arkansas—$1.00.
Individual.
Rachel R. Fiant, Springdale, ... 1 00
Illinois—$0.50.
Southern District, Individual.
Mrs. E. R. McFadden, ... 50

Total for the month, ... $ 25 75
Previously reported, ... 153 11

For year so far, ... $ 178 86

INDIA INDUSTRIAL.

California—$72.00.
Southern District.
Christian Workers of Inglewood, Los Angeles, South Los Angeles, Pasadena and Long Beach, ... $ 72 00

Total for the month, ... $ 72 00
Previously reported, ... 24 63

Total for year so far ..... $ 96 63

INDIA NATIVE SCHOOLS.

Indiana—$30.00.
Southern District, Individual.
A Sister in Christ, ... $ 30 00
Kansas—$5.00.
Southwestern District, Individuals.
J. D. Yoder and wife, ... 5 00

Total for month, ... $ 35 00
Previously reported, ... 429 60

For the year so far. ..... $ 464 60

INDIA HOSPITAL.

Ohio—$20.00.
Northwestern District, Individual.
W. P. Lentz, ... $ 20 00
Kansas—$5.00.
Southwestern District, Individuals.
J. D. Yoder and wife, ... 5 00

Total for the month, ... $ 25 00
Previously reported, ... 525 00

For the year so far, ... $ 550 00

CHINA MISSION.

Pennsylvania—$31.55.
Southeastern District, Individuals.
Eld. and Mrs. J. P. Hetric, ... $ 20 00
Southern District, Individual.
Lydia Hogentogler, $2.75; A Sister, $1.30; Receipt No. 18973, $1; A Sister, 50 cents, ... 5 55
Western District.
Meyersdale Mission Circle. 5 00
Individual.
Wm. N. Bond, ... 1 00
Illinois—$22.83.
Northern District, Sunday-schools.
Columbian, $9.07; Primary Dept. Elgin, $8.79; White Gifts. Xmas, Elgin, $4.97, ... 22 83
Virginia—$19.10.
Northern District, Sunday-school.
Linville Creek, ... $ 12 70
Second District, Sunday-school.
Sangerville, ... 6 40
California—$13.10.
Southern District, Congregation.
Santa Ana. 8 10
Individuals.
Martin J. Gray, $3; A Sister, $2,.. 5 00
Maryland—$10.00.
Eastern District, Sunday-school.
Class 2, Denton, M. E. Rairigh, teacher, ... 5 00
Individual.
F. N. Weimer, ... 5 00
Montana—$9.00.
Congregation.
Medicine Lake, ... 9 00
Missouri—$5.00.
Southern District, Individual.
A Sister, ... 5 00
Colorado—$3.70.
Northeastern District, Individuals.
Bro. and Sister Yates, ... 3 70
Iowa—$3.05.
Middle District, Individual.
Amos Swartz, ... 3 05
North Dakota—$3.00.
Congregation.
Rock Lake, ... 1 00
Individuals.
Mr. and Mrs. Wm. Clouse, ... 2 00
Oklahoma—$2.00.
Individual.
J. H. Andress, ... 2 00
Tennessee—$1.50.
Individual.
Rachel Gross, ... 1 50
Texas—$1.00.
Individual.
Lottie E. Carver, ... 1 00
Nebraska—$0.50.
Individual.
Emma Gripe, Afton Cong., ... 50
Oregon—$0.50.
Individual.
J. A. Royer, ... 50
Indiana—$0.40.
Northern District, Individual.
Joseph B. Wise, ... 40

Total for the month, ... $ 126 23
Previously received, ... 723 50

For the year so far, ... $ 849 73

CHINA ORPHANAGE.

Kansas—$27.00.
Southwestern District, Congregation.
Larned. ..... $ 16 50
Individuals.
J. D. Yoder and wife, $10; I. B. Garst, 50 cents, ... 10 50
Idaho—$18.00.
Sunday-school.
Twin Falls, $10.65; Willing Workers' Class, Twin Falls, $5; Class 4, Twin Falls, $2.35, ... 18 00
California—$12.00.
Southern District, Sunday-school.
Junior Classes, Glendora, ... 10 00
Individual.
A Sister, ... 2 00
Missouri—$14.75.
Middle District, Sunday-school.
Mound, ... 9 75
Southern District, Individual.
Clara Miller, ... 5 00
Iowa—$8.45.
Southern District, Sunday-school.
South Keokuk, ... 8 45
Indiana—$6.00.
Middle District, Individual.
Anna Wagoner, ... 6 00
Illinois—$5.00.
Northern District, Sunday-school.
Seeking Class, Naperville, ... 5 00

Oklahoma—$5.00.
Sunday-school.
Excelsior Class, Washita, ... $ 5 00
Oregon—$5.00.
Sunday-school.
Myrtle Point, ... 5 00
Virginia—$3.70.
First District, Sunday-school.
Infant Class, Floyd, ... 3 70
Denmark—$2.61.
Sunday-school.
Sindal Brethren, per Sister Karen Jorgenson, ... 2 61
North Dakota—$2.00.
Individual.
Mrs. Isaac Miller, ... 2 00

Total for month, ... $ 109 51
Previously received, ... 686 12

Total, ... $ 795 63
Plus correction, ... 10 00

Total for year so far, ... $ 805 63

CHURCH EXTENSION.

Pennsylvania—$2.55.
Middle District, Sunday-school.
Lewistown, ... $ 2 55
Maryland—$1.50.
Eastern District, Individual.
Wm. H. Swan, ... 1 50

Total for the month, ... $ 4 05
Previously received, ... 37 00

For the year so far, ... $ 41 05

DENVER COLORED.

Illinois—$210.00.
Myra Witmore, $5; Ida, Viola, Hazel Hawbaker, $3; J. D. Lahman and wife, $175; D. E. Stover, $2; I. Z. Miller, $5; Rachel Hufford, $20,.. $ 210 00
Iowa—$148.50.
Harvey Miller, $2; Mary Maust, $1; J. H. Hasbrouck, $5; Waterloo Aid. Society, $20; Eva Lichty, $2; G. A. Lininger, $2; N. J. Berkley $1; L. E. Ringler, $1.50; J. D. Sweitzer, $1; Mrs. Lizzie Witter, $1; S. Goughnour, $1; Mrs. J. Baldenecker, $1; J. S. Hershberger, $5; John Fike, $5; A. W. Miller, $1; E. M. Smith, $1; H. W. Miller, $1; Eph. Lichty, 50 cents; Sam Flory, $5; Jacob Grove, $2; S. M. Flory, $5; O. E. Coffman, $2: A. Brower, $5; J. W. Borden, $3; E. O. Gibson, $2; W. W. Coffman, $1; J H. Brower, $4; H. C. N. Coffman, $10; Jessie Everhock, $1; J. J. Smith, $1; J. Snell, $2; C. S. Myers, $3; Jerry Wolfe, $2; David Coffman, $5; W. F. Kerr, $1; W. H. Coffman, $1; W. Blaylock, $1; A. J. Carroll, $5; Mrs. S. Goon, $10; W. D. Grove, $5; Peter Brower, $4; J. K. East, $2.50; Jake Flory, $8; W. H. Oliver, $1; S. A. Miller, $5, ... 148 50
Pennsylvania—$138.00.
C. P. Wenger, $5; J. W. Myer, $5; Jacob Holsinger, $2; Wm. B. Fretz, $3; Mrs. J. H. Fretz, $2; Mrs. G. W. Singer, $2; J. Myers. $1; Frank Grater, $2; Mr. and Mrs. Allen K. High, $10; Emma L. Malehorn, $1; Sophia R. Kern, $100; Henry E. Long, $5, ... 138 00
Minnesota—$57.00.
John Mensick, $2; Dorris Broadwater, $2; David Ogg, $2; Will East, $2; Mary B. Broadwater, $1; Richard Hahn, $1; Bert Finckht, $5; John Broadwater, $5; Jonathan Broadwater. $5; S. Broadwater, $2; D. R. Thatcher, $5; J. H. F. Shook. $5; John Broadwater, $5; Jake Tammel, $2; Jacob Burkholder, $5; B. Broadwater, $5; J. W. Ogg, $2; Frank Brown, $1, ... $ 57 00
Indiana—$52.40.
Mrs. Milton Helwick, $1.10; Mrs. Martin Moyer, $2; Lucinda Weaver, $5; Grace Huffman, $3; Lewis Overholser and wife, $2; J. E. Mohler, $3; R. Cunningham, $20; John Geyer, $1; Wm. Bittel, 30 cents; W. W. Mishler, $1; P. H. Strauss, $1; D. W. Ecker and wife, $2; Mrs. Sarah Michael, $1; L. D. Ulery, $1; David Metzler, $3; B. J. Miller, $5; Frank Lehman, $1, ... 52 40
Washington—$12.00.
W. R. Collison, $10; J. C. Buntain, $2, ... 12 00
Oregon—$5.00.
W. C. Groff, ... 5 00
Maryland—$5.00.
Cyrus Stoner, ... 5 00
Michigan—$5.00.
Harrison Bloucher, $3; Whyella Tousley, $2, ... 5 00

Total for the month, ... $ 632 90
Previously reported, ... 4,208 38

For the year so far, ... $ 4,841 28

COLORADO CITY CHURCHHOUSE.

North Dakota—$34.00.
W. S. Sink, $6; V. E. Vancil, $5; W. H. Rhoads, $20: Jacob Deal, $3,$ 34 00
Kansas—$12.50.
J. H. Long, $2.50; Sarah Brunton, $10, ... 12 50

Total for the month, ... $ 46 50
Previously reported, ... 525 58

For the year so far, ... $ 572 08

PORTO RICO.

Pennsylvania—$2.50.
Middle District, Sunday-school.
Lewistown-Maitland, ... $ 2 50

Total for the month, ... $ 2 50
For the year so far, ... 2 50

SOUTH AMERICA.

Illinois—$13.00.
Northern District, Individual.
E. G. A., ... $ 13 00

Total for the month, ... $ 13 00
Previously reported, ... 3 00

For the year so far, ... $ 16 00

CHICAGO SUNDAY-SCHOOL EXTENSION.

California—$18.50.
Oak Grove Sunday-school, $7.46; Primary Class, Oak Grove Sunday-school, $5.04; Junior Dept. Glendora Sunday-school, $6, ... $ 18 50
Ohio—$9.76.
Beech Grove S. S., $7.71; Owl Creek S. S., $2.05, ... 9 76
Indiana—$9.82.
Nappanee Sunday-school, $8.82; A Sister, North Liberty, $1, ... 9 82
Pennsylvania—$8.65.
Scalp Level Con. and S. S., $5; Riddlesburg S. S., $3.65, ... 8 65
Kansas—$5.00.
J. D. Yoder and wife, ... 5 00
Oklahoma—$3.98.
Big Creek Cong., ... 3 98
Maryland—$3.50.
Daniel Baker and wife, ... 3 50
Illinois—$2.00.
Lamotte Sunday-school, ... 2 00

Total for the month, ... $ 61 21
Previously received, ... 589 03

For the year so far, ... $ 650 24

The Missionary Visitor

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CHINA

Mrs. Aaron Longanecker

The following article, written and read before the Roanoke Christian Workers' Society, shows what can be done by Christian Workers who are willing to apply themselves to the task. It requires a Christian Worker, not merely a Christian talker, to prepare such an essay.—Ed.

WE so often hear of "China's millions" that we think of China as a large country, while in reality it is about one-half the size of the United States. But while we claim a population of about ninety-two millions, China's population is approximately four hundred millions, or more than four persons to our one, and the four to occupy only one-half the area that is estimated for one here.

China is first and foremost an agricultural country, the bulk of the people being tillers of the soil. Agriculture is held in high esteem, the farmer ranking next to the scholar, and above the merchant and tradesman. Owing to the large tracts of thinly-settled country the farming countries are greatly congested. The farms are cultivated and crops rotated, it is said, with the highest degree of intelligence in the world. Irrigation is highly developed, but as the farms are so small they cannot buy or operate expensive modern farm machinery, using instead very primitive implements.

In climate we find much the same diversity as here in our own country, ranging from the cold northern parts to the tropical warmth in the South. The products, of course, vary with the climatic conditions. The principal exports are tea and silk. The revenue on the opium exports has been very great, but since the government regulations in 1906 it is decreasing. On the coast sea foods are so abundant that it is said one may have a different kind of fish for breakfast every morning in the year.

China, alone, for many centuries had silk, paper, porcelain, clocks, the art of printing, and gunpowder. They excel in anything that requires patience, but their greatest drawback to manufactures is their regard for anything original as being in bad taste, or even wrong, morally. Hence, manufacturing, as we know it, is a small industry there. Still, they are making great strides in iron manufacturing and in weaving.

In temperament the Chinese are usually silent, sober, even sour-tempered. They are said to have remarkable memories. They are persevering, industrious, polite and patient. In one thing we may well benefit by their example. They consider respect for the aged as the first of all virtues. This is, however, carried to the extreme, as the care of the dead is sometimes made of more importance than the sustenance of the living. Cemeteries, graves, handsome coffins and elaborate fu-

neral ceremonies are of the greatest interest, while sick children are often starved and neglected, on the supposition that they are non-human but of demon origin. If they die this is proven, but if they survive the ill treatment they are considered human. So we see them surrounded always by superstition, which sometimes breaks out into disorders, an example of which was the Boxer uprising.

Of course this shows that the masses are uneducated, as ignorance and superstition always go hand in hand. In 1907 the number reported in mission schools was less than sixty thousand.

The three leading religions of China are Confucianism, which is the state religion; Taoism and Buddhism.

Confucius, the founder of Confucianism, was not a religious teacher. His teachings are all moral and political. He expresses no opinion on the immortality of the soul. He always taught, and himself faithfully lived up to, the duty of children to parents and obedience to temporal law. His highest aim was to have the state in a prosperous condition. So we see his teachings were wholly of a worldly character. In fact, his system can be summed up in the five principles—humanity, uprightness, decorum, wisdom and truth. Of course, this makes good citizens, but how does it compare with the high ideals of Christianity? He thought good citizenship the height of attainment, but to Christians good citizenship is only one expression of a character and spirit which fits man for a higher existence in a higher and better world.

Taoism is clothed with religious awe and spoken of with great veneration, but stripped of these coverings it is only a system of reason or judgment. While Confucianism seeks to teach the people to act with propriety, Taoism insists wholly on the feelings of the heart and condemns one for allowing these feeling in any way to interfere with outside influence or the natural course of events. All Taoists are mystics and claim to be magicians, and some spend much time searching for the elixir of life. The Taoist priest of today is an ignorant man, and the greatest part of his official duty seems to be telling fortunes, lucky and unlucky days, and regulating feast days.

How different from this is our precious knowledge of the fact that if the heart is right our outside relations necessarily become right! And how simple and devoid of all mystery is a consecrated Christian life!

The Buddhist teaches the idea of the transmigration of the soul. They do not seem to have the idea of God in mind at all. He is not even denied, simply not known. They know no greater power than man can attain to by virtue and science. So we see the future existence of the Buddhist is not determined by a Ruler of the universe, but by his own evils or virtues. A bad action may lie dormant through many existences or incarnations and then crop out. So the Buddhist is never at a loss to account for or excuse evil in himself. It is simply an act committed in some former incarnation and beyond his power of resistance. Another teaching of Buddhism is that human existence is always necessarily miserable, and more of a curse than a blessing. Death does not remove this misery, as it only means being born again into an equally or even more miserable state. Buddhism also teaches a line of belief or effort that is supposed to lead one to the point of losing all desire, and this in turn leads to the utter destruction of the soul. The ultimate aim of the Buddhist is to have his soul completely annihilated, that it need no longer go through these miserable stages of existence.

Only contrast this with our blissful

belief, that when death claims us here we enter into a higher, more joyful, more effective stage of existence. And think how the knowledge that we are individually responsible to God for our evid deeds influences our dealings with our fellow-men.

Native adherents to religions properly foreign to China include about thirty million Mohammedans, one million Roman Catholics and only one hundred and fifty thousand Protestants.

The Chinese are very credulous and sympathetic. This certainly makes their minds fruitful soil for the seed of Christianity. Indeed one authority says, "True and simple Christianity has a lasting effect for good on the Chinese mind. And who, so well as we, the Church of the Brethren, can teach them "true and simple Christianity"? Surely we can say of China, with its immense population, with its low ideals, with its utter lack of any spiritual aspirations, with its simple, credulous mind, "The harvest truly is plenteous, but the laborers are few."

Think of the vast work our missionaries are undertaking.

Let us, therefore, "pray the Lord of the harvest that He will send forth laborers into His harvest."

Are you, and I, doing all we can, both with prayers and money, to send our blessed Bible knowledge to "China's millions"?

Roanoke, La.

THE VALUE OF A PURPOSE IN LIFE

S. Florence Fogelsanger
Juniata College, 1912

AT one time Henry Ward Beecher was asked whether life was really worth living. He replied that it depended very much upon the "liver." This is true, not only from a physical but from a spiritual point of view. If life is to be truly worth while it will depend very largely upon the "purpose" of the individual.

A definite purpose is necessary for success in any field of action. But we wish now to consider more particularly the purpose to go into the foreign field as a missionary. Perhaps many young people, and especially college students, may have an indefinite desire to become foreign missionaries; yet day after day and year after year pass by and this desire is no nearer to becoming a purpose. One of the chief reasons for such indecision is the notion that all possible hindrances must be removed before a definite purpose is made.

It is true that there are some hindrances which may justly prevent the forming of the purpose. But in the majority of cases practically all of these so-called obstacles may be removed by the purpose and by it alone. These very obstacles may have been put in our paths by God, Himself, not to check our purposes, but to strengthen them by effort and exercise. To overcome many obstacles is to prove ourselves strong. God wants strong men and women in His service everywhere, but above all does He need strong men and women for His service in the foreign field; men and women who are broad-minded, unselfish, and capable of leadership.

Hindrances to the forming of a definite purpose may be considered as belonging to two classes. First, circumstantial hindrances; and, second, personal hindrances. Circumstantial hin-

drances are those outward influences which bear upon our lives. Although these may at first appear the more difficult, they are the more easily overcome. They disappear, one by one, as the purpose intensifies.

The other class, the personal hindrances, are those which have to do with our real selves, with the spiritual part of us. One of the most common of these, perhaps, is indecision of character. Many persons confess that they would like to form a missionary purpose, but they fear they cannot keep it; they might change their mind. Here we need to remember that the missionary purpose is not primarily ours but God's. If this be God's purpose for us, may it not be just as great a sin not to make it our own as to fail to keep it afterward? And if God has given us our purpose we may commit it again to Him and be confident that He is able to keep it for us; and so long as we are holding to Him we are holding to our purpose.

Undoubtedly, many of us advance the excuse of a lack of consecration. We say that when we feel fully consecrated to Christ we will face the missionary call and possibly form the missionary purpose. But, should we examine ourselves carefully, we would very likely find that full consecration for us would mean the "forming of the missionary purpose." If this be the definite point at issue, so long as it is avoided the hindrance of an unconsecrated life will remain; and this is a hindrance, not only to work in the foreign field, but to any and every work for Christ.

When the women approached the sepulchre on the morning of the resurrection they said: "Who shall roll us away the stone?" But they went on, steadfast in their purpose and when they looked, behold! the stone had already been rolled away by the angel. So with us, if we advance with a firm purpose and absolute faith in Him who is our guide, upon looking about us, we shall find that many of the stones have already been rolled away. God has given some tasks to the angels, others to us. We need only accomplish our work and with God's help we can. The angels will do theirs.

Ella Wheeler Wilcox gives us an insight into the purpose of life with its many trials in her beautiful poem entitled "Gethsemane":

In golden youth when seems the earth
A summer-land of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see,
The garden of Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh, and say how strong we are.
We hurry on; and nurrying, go
Close to the border-land of woe,
That waits for you, and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange streams
Bridged over by our broken dreams;
Behind the misty caps of years;
Beyond the great salt fount of tears,
The garden lies. Strive as you may
You cannot miss it on your way,
All paths that have been, or shall be,
Pass somewhere through Gethsemane.

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair,
God pity those who cannot say,
"Not mine but Thine," who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

Shippensburg, Pa.

The ugliest thing in all the universe is proud and self-complacent self-righteousness. God infinitely hates it, and even man, when he detects it, abhors it.—Bishop...

Corner of a Caraja Cemetery.

AN UNRECORDED TRAGEDY

Frederick C. Glass

HOW many great events, pitiful scenes, and awful tragedies are continually being enacted among the far-away redskin tribes of the unexplored regions of Central Brazil! Happenings that elsewhere would arouse worldwide interest and compassion are here swallowed up in oblivion, unknown and unrecorded.

Such a case is the story related to me by O-di-di, a Carajá Indian of the Bananal Island, who lived with me for over a year in Goyaz City.

Up to a few years ago there lived, on the banks of the Tapirapé River, a tribe of wild Indians, from which the river takes its name. They very rarely left their haunts on the banks of this strange river (concerning which curious facts are related), and were hardly known except by rumor.

They were well known, however, by their neighbors of the Carajá tribe, and between them a racial enmity existed, so common among these Indians, and which ended in the annihilation of the Tapirapé tribe, on the lower reaches of that river.

One day while examining O-di-di's war club he pointed out to me, with evident pride, the marks and indentations caused by the death of some wild animal he had encountered and vanquished with this deadly weapon. Proceeding, he casually mentioned, with perfect indifference, that several human lives had left their mark on that club, too. This led to further enquiries, and then he told me the following story, relying more on his dramatic acting and gesticulations than on the few words of Portuguese he knew, and the few of his own language that I had acquired.

For some unexplained reason, four

Carajás had been slain by the Tapirapés, under provoking circumstances, and one of the murdered men was O-dj-di's brother. The Carajás, who are naturally rather a pacific tribe, were aroused to fury and determined on a dreadful revenge.

Many hundreds of Indians joined in the attempt, and crossing the Araguaya in their canoes, for they only dwell on the eastern bank of that river, they traveled for several days up the Tapirapé River. Reaching the neighborhood of the villages of their enemies by night, they silently made their preparations to attack them, and had soon formed a complete and extended circle, hemming them in on all sides.

As the earliest morning rays shone out, the Carajás stealthily advanced, almost at a crawl, each warrior holding in front of him a leaf of the Buriti palm, or a tree branch, to hide his presence from the unsuspecting Tapirapés.

Slowly the fatal circle closed in on the doomed villages, till at last, further disguise impossible, they uttered an awful yell, and throwing aside the palm leaves they rushed the huts and, in probably less time than it takes me to write this, had butchered their unprepared and miserable inhabitants to the last man—only sparing the women and children.

As O-di-di continued to tell me all this he stiffened his huge body, an awful smile crossed his face, and with a strange glint in his eye, he seized me by the wrist, and dragging me some yards over the grass where I sat, raised his club with cruel glee and, with a swing over his head, he brought it down—I'm glad to be able to relate—with only a soft tap on my head. I confess I had a fear that, in his endeavors to explain, and with the excitement produced by his reënactment of a tragedy in which he took an active and terrible part, the story might become too realistic altogether for me, especially as we were away out in the open country in the direction of his native village.

He further told me that all the women and children were carried away captives to the Bananal Island, and became part of the Carajá tribe, or else sold to any bidder, sometimes to white men in exchange for an ox, or something of that nature, which is their equivalent for money.

As a sequel to the above, let me add that a few years later a German explorer, named Dr. Fritz, traveled down the Araguaya and made a special study of a section of the Tapiropé River, marking down its course and endeavoring to obtain information about this rumored tribe. He told me at that time that, though he had traveled along its course several hundreds of miles, he was astonished not to find any trace of the Tapirapé tribe, beyond a few ruined huts on its banks. This mystery is explained by O-di-di's story.

And so, whilst the Church of Christ hesitates, and delays, whole tribes are passing away, with never a chance to hear the good news, without one ray of light or hope.

In spite of the strong appeal made for the right men and means to reach these very Indians, very few seem to have laid it to heart, and God's chosen man still holds back.

Patriotic Americans, when they hear of Canada's virgin soil and bountiful harvests, are willing to leave the Stars and Stripes, and live under the Union Jack. How long shall we be content to cultivate our little over-cultivated patch at home, where the results are proportionately so poor, while such vast and fertile lands remain uncultivated? How long shall the virgin soil of South America await the gospel sowers and reapers of the golden harvest now at hand?

While we lavish unnecessarily huge sums on our magnificent churches, chapels, institutes, cathedrals, and upon ourselves and our pleasures, and neglect our

plain, our first and highest duty, surely the blood of these slaughtered redskins must cry out against us up to the throne of God's justice, and again the solemn warning rings in our ears:

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not, doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works?"—Prov. 24: 11-12.

MOURUMKWA'S JOURNEY

Miss Minnie Clark, of Mt. Silinda
East Africa

In a letter accompanying this sketch Miss Clarke says it is but one of the many pitiful stories they are hearing at Mt. Silinda from day to day in this time of famine. It was first told "chiefly in answer to questions, with many graphic gesticulations and pathetic little touches which cannot be set down on paper."—Editor Missionary Herald.

DOWN in the hot lowlands of Portuguese East Africa, in the district of Magwasheni, or Land of Bush, Mourumkwa lived with his mother. He is a little boy about twelve years of age, and his father died long ago. According to native custom his mother became the wife of his father's brother, and she went with her son to live at his kraal.

Drought came and famine followed; the crops failed and the streams dried up; there was no food in the Land of Bush, and the hearts of the people drooped like leaves under the burning sun. Men's hearts not only drooped, but they grew small and hard; kindness shriveled up, and pity withered and died.

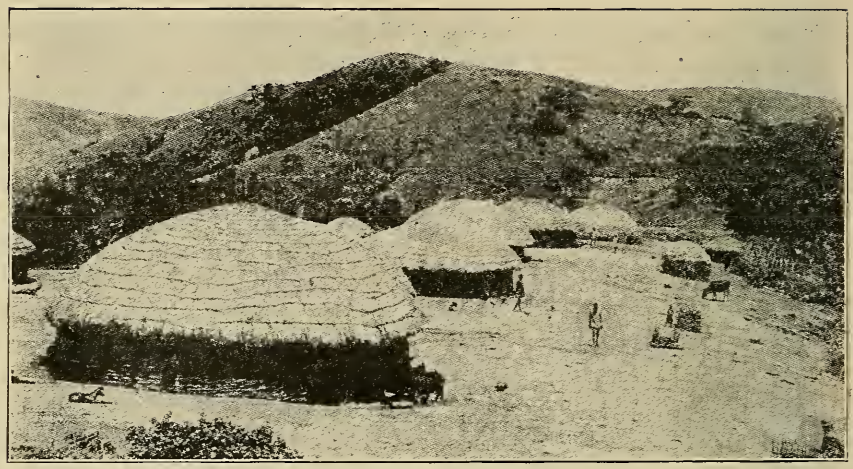
Mourumkwa was no longer welcome in his uncle's home; he was told that he must go—there was no food for him there.

So he bade his mother "good-bye," and went to live with his aunt, her sister. They went weary miles in search of roots; but the edible roots grow in the mountains, and are hard to find in the lowlands. His aunt grew thinner and thinner, until one day she lay down and died.

The little boy went out into the fields to beg food of the neighbors where they sat down to eat what they had found, but no one would give him anything. He saw that he must die if he stayed there; so he set out, as so many others had done before him, to seek for food in the mountains.

The first day he traveled with a party of people who were going to dig roots at a distance. He left them digging, and followed the path in the glaring sunshine, a little naked, fatherless boy, hungry and thirsty and lonely, afraid of the lions and leopards that roam over the Land of Bush, seeking, even as he sought, for something to satisfy the pangs of hunger.

He had nothing to leave behind him, nothing to carry by the way, nothing to urge his weary feet forward but the hope of food in the mountains. His knees knocked together as he walked; his sight was often blurred by faintness; sometimes he would sink down in the heat and feel that he could never get up; but he knew that to stay was to die; he must go on—on to the mountains. At night he asked to sleep at a kraal and was told to lie *outside*. There was no place for him in the hut with



Kaffir Kraal, South Africa.

those who would eat their roots there.

Early in the morning the little brown skeleton arose and tottered on in the pathway. The mighty sun rose too, and looked down calmly upon him—on the bones of his poor little back, on the bulging knees and hip joints, on the chasm below his breast bone—and they two went on in their journeys.

The boy glances over the hillside. What is it that he sees before him? What is lying there, and what is moving? As he approaches a leopard slinks away from the bush buck whose life blood it has been sucking. The boy's eyes gleam, his footsteps quicken, he seizes the leg of the buck. New hope lends strength to his wasted arms, and he succeeds in dragging it to a kraal close by.

He brings food! He is a welcome guest; he may come in and rest.

He asks for a knife and skins the buck. He cuts off two legs and shares the rest of his prize with his host and hostesses, and they share with him their porridge of wild yam.

Very early in the morning he awakes, rested and refreshed, and with new courage in his heart as he shoulders his two legs of venison he pursues his way, for well he knows that his welcome at the kraal will end as soon as his meat is finished.

He comes to a place where a grass fire has passed over the land; so he roasts his meat at a smoldering log and eats it as he walks.

At noon he goes to a tree to rest under the shade of its branches. A woman is lying there, and a baby girl calls and shakes her. The woman does not answer; she is dead; she has starved while she fed her baby.

As the boy sits down to rest the child creeps up for comfort and cries to him for food. And he, what does he do? He turns his back and tries to run; he flees from the sound of her wailing.

When Famine stalks through a heathen land he drives Mercy across its borders.

The next day Mourumkwa turns aside to drink at a stream which the thirsty sun in his journeys has not yet drained in his drinking. Some one else has turned aside before him, and, as is the custom in this country, has lain down to drink with his lips to the water as it flows. A man lies there with his face in the water; but he is not drinking, he is dead. His starved body has

not found strength to draw itself back from the water it craved, and now it feels no craving, for the spirit has gone.

The boy drinks of the water above the man and passes on.

On the fifth day he reaches Mt. Silinda farm, weary and famished and almost hopeless, for his venison is all gone and no one wants him.

He wanders from kraal to kraal, begging to be taken in, but no one will let him stay, though some give him food and allow him to sleep at their homes.

Who wants to keep a starving boy in a land where all the people are hungry?

At last the good Lord Who laid the buck at his feet, the kind Father Whom he does not know, guides him to a kraal where His servant Njapa, the Zulu evangelist, soon comes to talk to the people.

The boy goes and stands behind him, and says, "I am your servant, father; I am your slave forever," and the tears stream down his face.

Kind words are spoken to him; ques-

(Continued on Page 144.)

Africa in the Livingstone Centenary Year.
White lines indicate political boundaries, shaded portions the lakes, and white spots the territory worked by Protestant missionaries.

THEY DO FEEL, TOO

Florence Baker Pittenger

No. II.

JUMNA'S mother was left a widow during the awful famine of 1900. It was then that the father and husband died, leaving the mother and two little girls. The younger girl never overcame the effects of famine, and died during the first year of our stay here in the jungle.

Thus Jumna and her mother were left alone in the world, without a penny to their name, and what was worst of all, the mother, too, suffered from famine effects and was not able to work. Jumna was too young to do much, so they often went hungry and were without clothing. Our hearts were touched and we helped them when their needs were greatest. They began to look to us in their distress. The mother would come and work a bit whenever she was able to drag her aching body about. Little Jumna, too, came and did what she could. At last they felt themselves part of our family.

The mother often became so ill that we felt she could not live much longer. But, remarkable as it seems, she is living today and in better health than we ever before knew her to have. Lately she heard that we were to go home on furlough. This brought great grief to her ignorant, yet touchable, heart. She came to our door, weeping most bitterly, and we wondered what had happened. Finally, between her sobs, we made out that she had just learned of our intention to go to our "dash." She said that now her only friends and helpers in the world were going to forsake her, and that only death and darkness were left her. Finally we got her comforted by assuring her that those who came in our place would also look after her.

Now this sad, poor, ignorant woman had not flowers to put about my neck, nor did she make a flowery speech telling me how she loved me, but I knew she did love me and that her grief was sincere. My heart was touched by the outpouring of her heart, and I was shown anew that these people *do feel,* too. Again we lifted our hearts in praise for the privilege of being spent among so needy a people.

Ahwa, Dangs, India, Feb. 13, 1913.

INDIA NOTES

Alice K. Ebey

"Not by might, nor by power, but by My spirit, saith the Lord of hosts."—Zech. 4: 6.

SPIRITUAL-mindedness and true consecration count more than scholarship or personal power in the Lord's work. The standard of missionary qualifications cannot be set too high, but everyone who fails to reach the standard in every particular is not necessarily unfit for the Lord's work. The strongest and most learned are needed on the mission fields, but the Lord often chooses workers from the ranks of common, everyday people. The ordinary missionary should take courage from what Dr. Speer has said: "We ought not to be intimidated by the idea that superlative men are indispensable—that there is no place for the ordinary men. . . . The great work of the world in

all ages and in every land has been done by the masses of common men, and the best leaders have not been those who would have responded to a call for men who believed themselves superior. It is good, plain men who do the real work in every field. Our great weakness everywhere is not in our leadership, or our conventions, or our theories as to how things should be done, but in the downright, homespun, unexploited work which plain men alone are willing and able to do."

A special meeting of the Field Committee was held at Anklesvar, Monday evening, Jan. 27. The annual report for 1912, compiled by the Miller sisters, was read and approved. A few other matters of missionary business were considered, and the next day the missionaries proceeded to their homes.

District Meeting of the First District of India is to be held at Vyara from March 4 to 6. Missionaries and Indian Christians look forward to a season of spiritual refreshment and fellowship.

The Viceroy, Lord Hardinge, though more severely wounded than at first thought, was able to appear in public and deliver an address at the first meeting of the Supreme Legislative Council in the new capital, Delhi, on Monday, Jan. 27. Loyal Indian subject of all religious communities assembled in their respective houses of worship to render thanks for the Viceroy's recovery.

The new bungalow at Anklesvar is ready for the roof. The annex to the bungalow at Vada is also being built. These ought to be ready to occupy in a few months, but unforeseen delays so often come, that we learn almost to expect them. Both buildings are needed when the hot days of April come.

Bro. J. M. Blough met with an accident the first of the month, which might have proved serious. He was riding his horse to one of the villages, when the horse stumbled, throwing him headfirst to the hard ground. His shoulder was badly bruised, but no bones were broken. He is now able to use his arm again and we are all thankful for his escape from a very serious injury.

During January four were baptized at Dahanu, four at Vuli, and forty-four at Anklesvar. Of these fifty-two, eight were women. We are glad that the village women are beginning to turn to the Lord, and we verily believe that many of these poor women will be brought to Jesus ere long. There were also baptisms at Vyara during January, but the number is not at hand. However, among them were some women.

Sister Sadie J. Miller has been transferred from Vuli to Vyara. She has been faithfully sowing the seed in and about Vuli for some eight years, and she will be greatly missed by the many who had learned to love her there. But she found such a needy, unoccupied field among the women of the Vyara District, and such wide open doors for the Gospel that the Field Committee decided to locate her there and retain Sister Eliza B. Miller in the work at Vuli, instead of placing her at Ahwa. Brother and Sister Pittenger remain in India several months longer than was first planned, so that Brother and Sister Kaylor will be able to do a large share of the second year's language study before they are left alone with the work in the Dang Forests. The work is great, our missionaries are few, but the Lord is with us.

During 1912 the five colporteurs of the Brethren Mission sold twenty-four Bibles, fifty-four New Testaments and 6,612 Scripture portions, besides some 4,000 religious tracts. These booksellers are located at Anklesvar, Jalalpor, Bulsar, Dahanu, and Palghar. They receive free platform passes from the railway company and go to the stations

to sell the Scriptures and tracts to the passengers on passing trains. The brother at Jalalpor sold the most Bibles and New Testaments, the one at Anklesvar the most Scripture portions, and the one at Dahanu the most tracts. These colporteurs are supported by the Scottish Bible Society. Through the efforts of Christian booksellers the Word of God is being scattered throughout the length and breadth of India, and some who read are being convinced of the truth.

A Bible woman who had learned of Christ came to Anklesvar for baptism. She had her heavy ankle rings removed and took off all her jewelry. After baptism she returned to her village, but felt ashamed to appear among her full-jeweled heathen relatives and neighbors. Then, too, having worn the heavy ankle rings from childhood she found it difficult to walk without them. She went to bed, telling the Christian teacher that she meant to keep to her bed until the Lord gave her victory and she could go about and not feel ashamed to be seen without jewels. Two weeks later some of the missionary sisters visited her. They found her happy and she was quite willing to accompany them to non-Christian homes of her village. The Lord gave her victory, and we trust she may prove faithful in all things and win some of her heathen sisters to Christ.

Omad Sanjan was one of our Christian boys reared in the Bulsar Orphanage at Bulsar. Then he was placed in a village near Vuli as an evangelist. During the past year leprosy began to spread over his face. After futile medical treatment he was sent to the leper asylum at Miraj. When he left he was much disheartened. He bade his friends good-bye, never expecting to meet them again on earth. But his faith in Christ did not waver; neither did his brethren cease to pray for him. Now his letters are full of rejoicing. Dr. Wanless gives hope for his recovery, but the young brother writes that it matters little whether he lives or dies, his joy in the Lord is full. Many of us might learn from this young man how to rejoice in the Lord evermore.

We spent several days last week very pleasantly with our missionaries at Vuli. The church at that place goes on from victory unto victory. A few months ago, when the spirit of confession came upon the church there, it seemed that scarcely a single one had kept a clear record. The church was shaken to her very foundation. But now, with the exception of three or four who seem wholly given over to Satan, the brethren and sisters appear to be making rapid strides in the Christian race. A most excellent spirit was manifested in the council meeting which continued until one o'clock at night. Many of the members are farmers and they cannot leave their fields until late evening after the birds cease to trouble the ripening grain. Bro. Echa Nersi was chosen for minister and Bro. Dana Lila for deacon. Early the next morning these brethren, with their wives, were installed into office. Friday evening there was a baptismal service, followed by a love feast. About a hundred members surrounded the tables of the Lord and partook of the sacred emblems with becoming quietness and solemnity.

Karadoho, via Dahanu, India, Feb. 7, 1913.

At a dinner given years ago, one of the speakers asserted that Christianity had done very little for mankind. He for his part believed that gas had been a greater benefactor. Hisses and cries of "Shame," upon which Dr. Joseph Parker, a guest of the evening, rose and said, "Hush! Do not quarrel with our friend. He is stating his belief. Now I, when I am nearing my latter end, will call for the consolation of the Christian religion, but our friend here, on his deathbed, will call for the gasman."

SOME INDIAN BRIDGES

Rev. F. W. Hinton, M. A., Sikandra
North India

IN a great deserted city of North India there is carved on a wall the inscription, "Jesus said, 'The world is a bridge, build not upon it.'" We do not know for certain whether our Lord ever did say this; it is quite possible that many of His sayings were handed down which did not find a place in the Gospels. At any rate the idea is quite true. God sends us into this world not to stay here, but to prepare for a world beyond, just as one goes on to a bridge to get somewhere else, not to stay there always. For though there used to be houses on London Bridge, probably they rather spoilt it as a bridge, and were themselves not so convenient as if they had been on dry land.

The Object of a Bridge.

Missionary work is a kind of bridge. Sometimes people say to me, "So you like being in India, do you?" But I tell them that it is not just to be in India that I have gone back again. I go in order to do the work and bring about the object of the work—to get people over the river of this life and death into eternal life with God.

There are different kinds of bridges in India, different ways of getting over the rivers in India's plains and mountains. And I want you to remember some of the different kinds of mission work that are carried on out there, so that you may be able to tell other people, and pray yourselves, and perhaps go some day to help in building some of these spiritual bridges and helping people across them, out of Sin-land into the country of Salvation.

A Simple Rope Bridge.

As the name implies, this is one of the simplest kinds of bridges possible for so great a river. It is just a strong rope stretched across from two tall posts, and a wooden sling in which the passenger sits and pulls himself across. They call them "transporter bridges" at home, and build them to take hundreds of people and carts and horses over at one time. But this one only takes one or, at most, two people each trip.

This simple rope bridge reminds me of some mission stations I know where, in a remote village one, or perhaps two, Christian teachers live alone among hundreds of Hindus and Mohammedans. Now and then an English missionary comes and visits the teacher or catechist, as an engineer now and then visits his bridge to inspect and repair it. But most of the time the teacher is alone, and any one of his neighbors who wants to cross, away from his idols and his ignorance about God to light and salvation of Jesus Christ, must came to him to learn although, perhaps, he is not very clever or very well educated. He is not like a thick rope or a broad footbridge, but like one slender rope.

If the Rope Weakens?

And the slender rope is only useful so long as it is sound and not worn out. It is very hard and difficult work. Loneliness, bad examples all around, hatred and opposition if the catechist works faithfully for the conversion of the neighbors; the difficulty of hard questions and arguments put to him by men cleverer or better educated than himself—all these are like the strains and wearings which come on that rope bridge and make it likely to break if not well cared for. I have known many catechists who lived out alone like that and were so faithful in preaching and

visiting and teaching in schools that one by one, two by two, people passed over into the Church of God and are now His faithful servants.

But sometimes it is not so. A wire rope may get rusty, and one by one the strands break or get worn through and then the whole rope breaks; and if any one was trusting it perhaps he falls and is drowned, or at least people who want to cross are kept back. A Christian who gets lazy or unfaithful, or whose health fails through overwork, may hinder hundreds from coming to God. Pray that all such may be kept *faithful,* and then God will give them strength to stand any strain put upon them.

A High Footbridge.

Then there is another kind of bridge. It is much stronger and larger than the last. Here we have a bridge over a tributary of the Ganges away in the Himalaya Mountains. It is only 300 feet long, but it is more than 400 feet above the river. St. Paul's Cathedral could stand underneath it without touching the bridge with its cross. It is strongly built of steel cables and well-shaped planks. It is four feet wide, so is quite safe to walk on, though a four-foot bridge over a 400-foot gorge makes one feel rather like being in a balloon.

This is like some other of our mission stations where there are several workers together helping one another in different kinds of work. One, perhaps, has a school, another preaches and visits in the town, others go out into the villages round about. There are, perhaps, workers for the women under a lady missionary, and they have a school for the girls. Then there will be a few families of Christians in offices or railway employ who make a congregation who can help and comfort one another. Such a station can do very much in evangelizing its neighborhood; it influences more people and more strongly.

If Some One Falls?

But it, too, is subject to accident. Sometimes people, instead of helping, hinder one another by quarrels, jealousies, bad examples, selfishness. Suppose a cable of that bridge broke, what a terrible fall there would be! I have known the work of such a station terribly hindered, if not ruined for years, by the failure of some of its members. Christians in India, old and young, need the grace of God to keep them from sin and help them to serve others, just as much as Christian boys and girls and men and women in England. Pray that they and we may have it, and use it.

A Great Bridge.

Then there is our third bridge—fifty-five solid masonry piers, fifty-six spans of splendid steel girders, making a bridge just about a mile and a half in length.

This is a "parable" of some other mission stations, such as Agra, where there are several agencies, (1) a large college preparing students for the highest university examinations, with a commercial department, (2) a high school with its branches educating about 1000 boys, (3) a girls' high school, (4) elementary schools, (5) evangelistic work among men and women, (6) a strong Christian congregation, and a few miles out*, (7) an orphanage and technical school. But this station, too, needs your prayers.

If One Part Fails?

Some years ago a long, well-constructed bridge was undermined and broken by a great flood, an express train fell through the gap and there was great loss of life. So such a center of missionary work, just because it has so many parts and is so strong, would cause a greater disaster if even one of its parts failed. Pray that all may work safely together, and specially that the boys and girls of the schools may not only learn their school work well, but

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* Sikandra, the writer's headquarters.

may indeed be brought to the knowledge and love of our Lord. If they only learnt their ordinary lessons and nothing of the best Lesson of all, it would be like getting on the bridge and then off again the way they came.

Small or great, a bridge is to get people across to the other side. Small or great, you can help by your prayers to build these bridges and keep them safe and useful.

Selected from The Round World, by Sister Sadie Miller.

INCIDENTS ALONG THE WAY

The following incidents were written for the India number of the Visitor but were crowded out and we gladly give them to our readers at this time.—Ed.

TOO OLD TO BECOME A CHRISTIAN.

The other night in a meeting with the women a remark was made that I could not forget. After we had talked awhile, we asked an old mother when she would be ready to become a Christian. She replied, "I am near the end of my life's journey and why should I become a Christian now?" It was true, her years will not be many, and while it impressed us as sad to hear her say that, she was not at all sad about it. When we asked her where she was going after death, the answer came with just the same indifference, "I don't know." This is one of the many who give us such an answer, that so late in life there is no benefit for them to become Christians. We try to teach them that it is all the more imporant for those whose days are few on earth. How little, how *very* little they know!—Kathryn C. Ziegler.

A CEREMONIAL BATH.

Some time ago our people here wanted to be vaccinated, so we called a man employed for this work. He had no difficulty with our Christians, but when a low-caste family which lives back of our compound came it was different. Then he put on some old clothes as sparingly as was allowable, and when the work was finished, he went to our well and took a thorough bath. This was surprising, but it would take some of the defilement off until he could get home and take a more thorough bath with Brahman water.—Kathryn Ziegler.

ASKING FOR A BIBLE WOMAN.

Among some who came here for baptism on Sunday were two women. During the day one of our orphan girls sat down with these women under a shade-tree and entertained them by telling them Bible stories. The women were very much pleased with this young girl who could read so well and could instruct them from the Bible in such an interesting way. The first opportunity they had they came in a very pathetic way, pleading, "O Madam Mama, do send this girl to our village to teach us the Bible. She is such a nice girl, and we have no woman teacher."

No Bible woman or missionary sister had ever been in their village. What they knew about their souls' salvation they had learned from one of their own village men, who was a Christian and could read. He had conducted daily prayers for them and taught them. We have a man and wife in the village now who can teach them.—Anna Z. Blough.

A HAPPENING IN THE WIDOWS' HOME.

Sitting in the veranda one Saturday afternoon, thinking of the lessons to

be taught on the Sabbath, I saw a woman coming in, to beg, as I supposed. She had a baby in her arms and a small boy and a girl were running along behind her. But instead of asking for money she asked to come and live here. She said her husband had died the day before, after a long sickness, and that they had not had food, which was only too evident. Finding her willing to come and live with us and take our food, at which I was not a little surprised, I gave her a room in the Home. She said she would stay with us always, and I supposed we were realizing the hope we have had ever since the Widows' Home was opened—the hope of having Hindu widows as well as Christian, that we might help them and give them joy for their pain and sorrow. At the same time I waited a bit anxiously for further developments, for I had a feeling that there would be another chapter in the interesting story.

On Sunday afternoon the dead (?) husband suddenly came to life and appeared on the scene. He did not come to take his wife away, as you may at once suppose. On the contrary he wanted to arrange for me to keep and support his family for him and let him go and do as he liked. I soon found that this meant that he wanted to be free to go and spend most of his time at the village drink shop—only working enough to get a few pice necessary to satisfy his appetite. He said he would sign a paper giving me the right to keep and care for his family always. But I was obliged to tell him I could not accept his generous offer, much as I desired to help the wife and children. And they had sold a little girl to the temple women in a town near Bombay, receiving about two dollars.

There is a cotton-seed oil mill near us and I secured work there for both of them, together with a house for them to live in. Thinking they would be near us, where we could visit them and help them, I sent them, as I thought, to the mill, but though it is near, they never reached there, nor have I seen them since. What would you have done?—Mary N. Quinter.

MARRIAGE IN THE DANGS.

In the Dangs marriage is only a name. The usual ceremony, if it may be called such at all, is the statement by the patel of the village that a certain man, usually a boy only, may and is to marry a certain girl. The father of the boy secures a certain amount of liquor, such as he thinks he can afford. This is drunk by the contracting parties and their intimate friends and the ceremony is over.

The nephew of the patel of one of the villages where we have a mission school, although not yet eighteen years of age, has had three wives given him in this way. One after another they have left him and now he has no wife. I saw him just a few days ago, and in conversation on this very important subject he showed no more concern about his three wives having left him than if he had lost three pieces of worthless string.

A first cousin of this same young man, a mere boy, who attends the mission school daily, has two wives secured as above described. The poor boy did not want even one wife, but his father compelled him to consent. His father thinks this number not sufficient and in due time no doubt will have his son married as many times more as he thinks befitting.—J. M. Pittenger.

IN A MOB.

I was called to a village to see a sick girl. I did what I could and was about to start home, when an old woman came and asked for medicine. I questioned her, but thought there was

nothing wrong with her. She insisted, so I felt her pulse and asked if she gets fever at night. She gave one shriek and in about two minutes the house was full of such a yelling, angry mob as I hope never to see again. They all seemed angry at me. They came at me, shaking their fists and talking Hindustani faster than I ever hope to speak Gujarati. I don't think I am easily frightened, but I feared that mob, for I was alone in a village, even the name of which I did not know. I kept stepping backward toward the door. When I had almost reached the door an old man came to my rescue. I don't think I was ever so glad to see anyone in my life. It did not take him long to disperse the crowd. Then he turned to me and asked if I was hurt. I told him I was not, but asked what all this meant. He did not say much, but seemed much ashamed, and tried to make up for it by giving me a gift, which I prize very much indeed.—Ida Himmelsbaugh.

SOME EVENTS IN CHINA
FOR THE MONTH OF JANUARY

F. H. Crumpacker

AMONG other reforms that are being pushed is the one against foot binding. The principal agitator is this line is Mrs. Little, of Shanghai. She has for years been busy at reforms for China, and now she, with others, thinks that this is the time for united action.

The opium wholesale dealers in Shanghai and other ports are troubled just now with a lot of opium on hand that they can not sell. The Chinese are doing a better job at suppressing the retail business than they are at suppressing the wholesale business. The wholesale people are appealing to the officials to save them from financial ruin.

The Shanghai *Review*, issue of Jan. 4, gave a very suggestive cartoon. Here we see meek China walking in the midst,

A Line of Barrow-Men Wheeling Their Loads.

with Uncle Sam on one side and John Bull on the other side. They are walking apparently in territory that is a bit wild. On one side, hidden in the grass and bushes, is a Japanese soldier, who seems to be seeking an opportunity to get to the Young China. On the other side, in an even more daring position, is a rough Russian, seeking an opportunity to get at the Young China. This cartoon is rather suggestive, it seems, to the people who are in a position to know the attitude of the Japanese and the Russians.

The new government is at work on getting out a budget for the year. This is a wonderful step forward for a country that in the past has scarcely kept any account of expenditures, let alone making plans as to needs.

The American residents in China are certainly doing their part urging the home governments to recognize the independence of China. Not long ago a group of Americans in Peking sent a cablegram to Washington, asking the home government to recognize the new republic. We certainly hope that ere our

Working on Canals, China.

During famine times in China the Chinese oftentimes work on irrigation projects and are paid by the relief funds. In this way they can make a living besides building canals to relieve their drouths.

readers see this the home government will have openly recognized the republic.

The republic is still showing good faith by making her plans to compensate the foreigners for any loss that was incurred during the revolution. One can see that they are in earnest about their affairs. We can bid them Godspeed.

The late report of the postal work for the year shows a steady growth, even in the face of the fact that during at least half of the year China has been very unsettled because of the revolution and its effects. This department will likely develop into being a great resource for revenue.

Recently the medical men of North China held their triennial meeting in Peking. Yuan Shih Kai is said to have taken great interest in the meeting, and in person welcomed the great gathering to the capital city.

In the recent elections some of the candidates did the very thing that our Western candidates do. They got out and did the canvassing act, a thing heretofore absolutely unheard of among the Chinese. We certainly hope that in the future China can set some of the Western lands a pace in this respect. That pace should be set in the line of the candidate telling what he hopes to

do, and then only saying what he really hopes to do. Empty promises only lessen confidence in the business.

A movement is on foot to form a society that will be world-wide. The society has for its purpose the idea of establishing friendly relations between English, Americans, and the Chinese. It is really a friendship society. We hope there will be a lot of these societies, for these three great countries represent a large percentage of the world's population.

The Church of the Brethren Mission has been grieved this month by the death of a worker. On the first day of January Brother and Sister Heckman took down with the smallpox. Their little Esther had it at the time. Others cared for them as best we could. On Jan. 12 Bro. Heckman succumbed to the disease. He went quietly to his heavenly home. His family are the ones bereaved the keenest, but we on the field feel the loss more than we can express in words. Just as our brother was beginning to get at his life work the call came for him to come home. Bro. Hilton, Sister Hutchison and Sister Cripe had come from their station a long, cold mountain ride of three days, just to get to the bedside of the sick a few days before he left us. The rest of the family are practically well at this writing. Bro. Hilton has returned to his station. The sisters are remaining a few days to help us at Ping Ting Chou.

The work at Liao Chou Station continues to grow and develop in interest and attendance. The workers feel very much encouraged at the outlook there. Plans are being made to open a school as soon as proper quarters can be fixed up and a teacher can be had.

At Ping Ting Chou our work is growing slowly. The chapel is too small for present needs. We certainly hope we can get some place that will seat more people ere long. We pray for the Lord to make the work grow and then, as it grows, we do not supply a place to take care of it. This seems to keep us rather bound when, as we view the matter, we should be ready for the most phenomenal blessings. If the Lord's work must go slow, it can, but sometimes it seems rather hard to pray when the Lord answers prayers and we are not ready to do our part to keep up with the answered prayers. Will you, who are praying, continue to pray that we may have the means to meet the opportunities. In Jesus' name.

Ping Ting Chou, Shansi, China.

WHAT THE GOSPEL BRINGS TO MOTHER HEARTS IN CHINA

"IS your baby better?" one mother asks of another whose little one has been sick. "We have thrown it away," is the stolid answer. "Well, it is gone, and you can not get it back. Just forget it as soon as you can. There is nothing else to do." Such is the hopeless outlook and such the comfort which heathenism brings to aching hearts in China when death invades the home and the little ones are taken. But, oh, the change that comes when our blessed Gospel enters those hearts and homes!

I think of a poor old woman with a heavy, stupid face, Mrs. Chu, who came to our chapel some years ago. Sabbath after Sabbath she was in her place there. Sabbath after Sabbath I sat down beside her when the morning service was over, and told her in the very simplest possible words the sim-

plest truths of our Gospel. It seemed as if she could never take them in. She always listened eagerly, hungrily, but had forgotten it all before the next Sabbath came, and wanted to hear it over again. Months passed before the dull mind and heart opened to receive the glad tidings, but they did open at last. Slowly the stupid look disappeared, and the poor old face lighted up with the new-found joy and love. And then a little grandson was born into the home, and the mother died as the little new life began. Poor baby, it seemed as if it must soon follow the mother, and as if it would be better so. But the grandmother folded the little one into her heart with a different love from that which she had felt for her own children, because she had learned of the Savior how to love. Tenderly she sought to supply its needs, carrying it day after day to one nursing mother and another all through the neighborhood, begging of each a little milk for the motherless baby. Willingly it was given, but it failed to meet the baby's need. Then it was brought to us, and at last condensed milk and the wise counsel of an American mother saved the little life. The baby grew strong and healthy, and came to be more and more the joy of the grandmother's heart. Great was her delight that the first word the baby lips learned to say was the name of the Lord. Proudly she told how the little head was bowed and the little hands folded as they sat down for each meal, and the baby would not eat till the blessing had been asked. Eagerly she looked forward to the time when, grown to manhood, he should make it his life work to preach the Gospel. But the Lord had other thoughts for the little one. Coming home from a summer rest at the hills, the word was brought to me that Mrs. Chu's little grandson had suddenly sickened and died. The poor old woman came to see me soon. Crushed, heart-broken, with tears streaming down her wrinkled cheeks she told me the sad story of the little one's going away. Then we sat and talked together of the Savior. Out of the Word I read to her the sweet story of his love for the little ones, and told her, what she had never before taken in, of our blessed assurance that loving arms fold them tenderly in. It was such a new, glad thought to her. Never shall I forget the look of ecstatic joy on the poor old face from which the tears were not yet dried as she went out of my room holding in her heart the blessed hope that her darling was not lost, was with Jesus, and that she should see him again by and by. It was not long before the Lord called her, too, to the heavenly home, and I doubt not the baby welcomed her there.

I think of a funeral service I saw once in our little cemetery, when a beautiful baby boy had been taken by a sudden and terrible accident. As the little box containing the precious form was lowered into the resting-place, I saw the Christian father bend over the little grave and say quietly, "Tsai chien" ("I'll see you again"), the common parting salutation of those who expect soon to meet again.

I think of a dear young mother, who in one short fortnight had given back to the Lord two dear children, a bright, promising boy of four or five years, the only boy in the family, and a beautiful little girlie not yet a month old. The mother came to my room one day at twilight, and after we had talked for a little of the things precious to our hearts, she quietly laid at my feet a string of cash, saying with tears in her eyes and in her voice, "This is my thank-offering." No need to tell why she brought a thank-offering to the Lord. I knew well that in the midst of the heartache and the longing she was yet rejoicing and thanking God be-

cause she knew so surely that her dear ones were not "thrown away," but were kept for her beyond all possibility of sorrow and of sin—safe forever. In the blessed work for the Master in China not the least is this, to be able to bring such hope, such comfort, such joy into the sad, sorrowing, hopeless hearts of our sisters in that faraway land.—*Mary E. Andrews, in Life and Light.*

MORMONISM IN A NUTSHELL

1. Its Rapid Growth.

One hundred and forty-four thousand three hundred and fifty-two Mormons in the United States by the census of 1890; now about 400,000 — increased nearly threefold in twenty-two years. Over 16,000 new members "baptized" in 1910. At least 20,000 Mormons outside the United States.

2. How It Grows.

By births: Probably half to two-thirds the whole increase; "baptized" into membership at eight years of age.

By proselyting: About 1,000 new converts yearly in the Southern States alone; thousands more outside.

Proselyting machinery: Every young man expects to be sent "on a mission," willingly or not; civilized world districted into missions, officered for proselyting; aim chiefly aggrandizement. Over 2,000 of these emissaries now working; about 800 in the United States. In seeking converts they visit about 2,000,000 homes, use 200,000,000 pages of books and tracts and hold some 50,000 meetings yearly; while the Mormon periodicals aggregate hundreds of tons annually—literature always deceptive and dangerous. Mormon meetings are established in many places; victims made for lack of the real facts.

3. What Mormonism Is.

(a) Paganism veneered with Christian terminology. Here are some of its beliefs today:

Many Gods.

Formerly men and women.
Have flesh and bone bodies and are sinners.
Many live in polygamy.
Chief glory to propagate forever.
No Trinity, Christ a polygamist, and the Holy Spirit a Fluid.
No Spirit, Infinite, Eternal, Omnipresent, Omniscient, Omnipotent, or Holy.
Adam the god of this world; each world has its own god, etc.

Polygamy—among gods and men.

Preëxistence of human beings, as children of the above divinities—this our second life.

A false "priesthood" — "a part of God," "the only right government."

Baptism for the dead.

Four Bibles: and continuous revelation to the "priesthood" superseding all if desired.

Sin a necessity for all.

No true God, Christ, Holy Spirit, Atonement, or ideas of sin or holiness; and every fundamental teaching of Christianity wrecked to them by their false doctrines. Corresponding results in character and life, though the people are yet higher than their system.

(b) Priestly politics, finance, social life, etc. — resulting inevitably from the above.

4. Religious Destitution in Mormon Regions.

Four hundred and thirty-one out of the 545 places visited to January 1,

1912, had no local Christian work—some sixty miles from any; churches started in some since. Probably 380,000 Mormons (and many others) untouched by any Christian work save by the gospel mission. The Mormon people are of strategic importance, owing to their proselyting activity as above; they must be reached by the Gospel!

5. The Only Way to Meet the Issue. In the West: Teach the Mormons Christianity and get them converted to Christ. In the East: Teach everybody the truth about Mormonism, to forewarn them against the Mormon "elders."—*Woman's Evangel.*

OUR SHARE OF THE WORLD

Rebecca Bowman

In Two Parts. Part Two.

CAN it be true that our homelands will never be saved except in a determined effort to save mankind?

Naturally, then, the figures that interest us most just now will be those that pertain to the share our own beloved Brotherhood—the Church of the Brethren—is taking in this work; the previous figures being representative of all Christian denominations of North America.

From the information I have been able to secure we are fully up with the present general average in the number of missionaries appointed to foreign work—perhaps a point or two ahead. In the amount of funds devoted to the support of the work we do not make quite as fair a showing. Would it not be well for us to pause and consider whether we have furnished all that might be needful in a helpful way to the dear, noble souls who so cheerfully spend themselves to carry the gospel message to the heathen abroad? Now, listen!

If we sent one missionary to the front out of every eight hundred of our present membership—our share—we would have 120 foreign workers, who, with their native helpers, would be able to evangelize three million souls, instead of our present little band of thirty-one, able to reach a few hundred thousand. These figures, however, do not include the wives of missionaries, for I have employed the same count for us that is used in computing for the whole of North America. We would contribute to the support of these 120 mission stations, an average of at least $2.40 per member, per year, an aggregate sum of $240,000, instead of the present low average of one cent a week. Only five cents a week for foreign missions given by every member of the church will solve this problem. Think of it! The name of the Lord known and loved in every land—spoken by every tongue. Beloved, shall not this be our goal?

> "We can do it, if we will;
> We can do it and we will;
> We can do it, for God wills it."

Then, after we have come to give cheerfully and liberally of our means to foreign missions, let us remember that God's poorest ones need our gifts far less than we need the discipline of giving. Giving is God's corrective antidote to selfishness, and because the remotest fields bring the slowest returns and the most destitute objects

leave the least hope of personal gains, foreign missions furnish the grandest opportunity we can enjoy for cultivating self-oblivion—pure, disinterested, unselfish, Christlike ministry to want and woe. Jesus says, "It is more blessed to give than to receive." Shall we not all henceforth become willing learners in Christ's school?

There is one thought in this connection, which, if remembered, I feel sure would prove a powerful motive among us towards fulfilling our share of the world's work. I refer to the blessed hope of our Lord's return. In the Scriptures our Lord's coming is represented as always imminent, and thus it quickens our activity, for only so do we realize the importance of being *always ready*. This was no doubt the foremost of all motives, hopes and incentives which moved early disciples to zeal and activity in missions, and to revive this hope among us is to provide a new impulse and impetus to the work of evangelizing the world in this generation.

Early Christians looked for the King's return at any time. He had entrusted them with a commission, and the King's business required haste. They tarried not, save for that enduement which was their equipment. Then to the bounds of Judea, Samaria, Galilee; to Antioch, Ephesus, Athens, Rome, they sped with the message. Peter went eastward to the elect dispersion. Paul swept like a flame westward, across Asia Minor, and into Europe, till he touched Italy, perhaps Spain and Britain. Within *one generation* the cross overtook the Roman eagle and the priests of false fanes feared that their work was at an end. Such will ever be the power of this hope over those who are by it held in constant expectancy of the Lord's advent. On the contrary, if we begin to say, "My Lord delayeth His coming," we are tempted to indolence, self-indulgence and—my dear people, hear me now—*controversy over minor matters.*

When the disciples felt the time to be short and the duty urgent they were *"all at it and always at it."* Revive this hope of the Lord's coming and it will beget hourly watching, ceaseless praying, tireless toiling, patient waiting.

This blessed hope both loosens the hold we have on this world and the hold this world has on us. What have we to do with any pursuit or pleasures which His coming could interrupt or condemn or bring to naught? If all work not done for God is to be turned to ashes, what folly to spend our faculty and vital force upon that which is to be turned into waste! Let us walk with God and work with God and so prepare a structure of character and of service which shall survive the fiery ordeal. Be very sure, my dear people, that the only permanent values in this world are spiritual values, for we brought nothing into this world and it is certain we can carry nothing out. All of us face inevitable and eternal bankruptcy except as we invest our lives and our treasure in that which alone can endure.

"God wants our best, He in the far-off ages
Once claimed the firstlings of the flock, the finest of the wheat;
And still He asks His own with gentlest pleading,
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love,
He only asks that of our store, we give to Him the best we have."

Bridgewater, Va.

THE LAKE GENEVA STUDENT CONFERENCE

S. Christian Miller

THE Lake Geneva Student Conference, under the direction of the Missionary Education Movement, is one of the great sources of inspiration afforded college students which bring them face to face with some of the most vital religious questions of the world. For ten days each summer a special conference is held at Lake Geneva, Wis., where the choice men from the best colleges and universities assemble for the express purpose of gaining a clearer vision of the great world needs and of their relationship toward those needs.

This year the conference will be held August 1-10. It will be under the executive direction of Mr. Morris W. Ehnes, the editorial secretary of the Missionary Education Movement. Such speakers as Robert E. Speer, Dr. F. P. Haggard, and others will give addresses during the conference. Each day will be opened with private devotion by each student at some favorite spot which he may select, where he can best commune with God. After breakfast there will be mission-study classes, normal training classes, and instruction in graded Sunday-school work. The last hour is given to open conferences on methods and problems. The afternoons are kept entirely free for rest and recreation.

During the summer of 1904 it was my privilege to attend one of these conferences at Lake Geneva. I look upon that as one of my most pleasant experiences during my college career. Just back of the camp there stands an oak tree under which I spent an hour each morning in devotion. Since then that spot has often been an inspiration which has stood out distinctly above all other religious experiences of those years. The opportunity to meet great religious leaders, the soul-searching messages, the vision of a larger kingdom, and deeper realization of the needs of humanity all served to make the place something of a Mount of Transfiguration.

The religious atmosphere there is especially adapted to induce one to look into the inner recesses of one's soul as is seldom done elsewhere. It is neither sentiment nor emotion, but it is an hour when the intellect is turned inward and the heart and the mind are for the moment blended so that the student can look at the world needs with an eye of reason as well as with a heart of love. It is under these influences that some of the most courageous religious battles are planned. It is from such a camp that our strongest missionaries set their faces toward the Orient, with a firm resolve to carry the message of life unto the uttermost parts of the earth. It is from these hillsides that our best Sunday-school teachers go out with a new vision of their work.

For ten days the selfish, sordid greeds of the world are forgotten and the better things of life are held uppermost as if being proclaimed from the mountain tops. Class and social distinctions, racial differences and religious prejudices are forgotten, and all eyes are turned toward the one great Source of light.

It is such gatherings that unite the hearts of all religious leaders for the one common purpose of spreading the Light with the highest possible efficiency and of most effectively hastening the coming of the kingdom.

EDITORIAL COMMENT

Recently, after being absent from home some time, upon my return the darling babes, so dear to me, came chattering to the door to bid me welcome. In one long, heated breath they endeavored to unfold the events that had taken place during my absence, the things they desired me to do, and withal a spirit of joy and welcome and love commingled. The sense of fatherhood, with its joy, wells into one's being at such a time and one thanks his Father that he has thus been blessed.

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And as these lines are written I am made to think how closely related is the trusting love of the child and the love and confidence that should permeate our every fiber and well into ecstatic delight as we feel that our Lord is near. The child not only wishes favors: he also has dozens of other things that demand expression. But in our treatment of God how seldom do we consider aught but the things we are needing. Dr. Joseph Parker one time said, in the course of a sermon, "There are some prayers you have offered often enough; don't offer them again. You have asked God; now trust him." So often he who is most verbose in prayer can go no farther than verbosity. It is one thing to ask a blessing of God: it is quite a different thing to rest content until He sees the proper time and the proper method to bestow the favor that we desire.

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There are four things that we should remember in our prayer life: God's promises are the ground of our pleas; God's love, expresed in His acts, is worthy of our confidence; God's delays are not denials; and God's will is always toward our best interests. Above the noise and bubbles of the daily throng there ever rises the voice of God in that promise, "Whatsoever ye shall ask in My name, that will I do." Even barring the many things for which no answers are ever heard—prayers which have not been offered in His name, but offered as the prayer of the Pharisee in the name of self—there is an active necessity for the exercise of simple, implicit faith.

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God's promise of what He will do to those who ask Him and trust Him are of the choicest selection that only a God can select and the blessings He bestows are the choicest of His selection. They are selected with taste and with a peculiar wisdom as to what the soul of man most needs. His promises are set out before us in His Word, to encourage prayer, to cultivate the spiritual appetite for spiritual things, and to exercise the faith as it should be exercised. We are led to believe that man is justified in calling upon God under every condition. We know man is never too sinful nor vile to be heard by Him. We must also know that twentieth-century discretion as to when to pray and when not to pray gives the "not to pray period" the major portion of the day. His promises are suitable for every man under every condition. He can always be found. Why not prayers under every condition? When

conditions and environments are scrupulously considered, it is because the privilege of heavenly communion is forgotten and the duty of heavenly communication weighs heavy. Joy comes not from such an attitude.

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God's love is worthy of our confidence, and that heavenly eye that notes the fall of the sparrow and the gift of the cup of cold water also notes with no slip of memory the petitions that we pour forth to Him. Sometimes, too, we become so busy with sending petitions into His presence, and with contemplation of what He has overlooked for us, that we forget the petitions of days gone by, and when they are answered we have forgotten that such were asked for, and fail to notice the overflowing measure in which the answers do come.

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God's delays connot and must not be considered as denials. When our faith grows most and fastest is not when prayers are being answered "hand over fist." We may think it is. Were every prayer answered the same day it is uttered, selfish joy and gratification would choke out the little "mustard seed" faith springing up, and God in our own minds would come to be considered as one large Power, operated for our own indulgence, and His kingdom would come to be known as one large granary. God's blessings are for more than for the mere blessing. They are for our delight; they are also to serve as food for spiritual growth. Paul says that he prayed thrice for God to take from him the thorn in his flesh, but the answer received from God was that His grace was sufficient. Paul immediately adjusted his vision. Henceforth he gloried in weakness, and that thorn caused him to know that God's Spirit in him was made perfect in weakness—a discovery some of us have yet to make before we shall know Him as He is.

God ever works to our best interests. Heaven needs no enlargement; the heavenly graces are complete; its principles are eternal. Whatever God stoops to do for us poor mortals is for our good, not for His. The great missionary enterprise, inaugurated by Jesus Christ, is for our own training and good, and he who forsakes all and follows Him is doing that which is for his own perfecting, not for God's. It is for angels to rejoice. It is for man to labor. Rest is for heaven; labor and toil are for the earth, and he who would enjoy rest for eternity must enjoy the labors of earth for a season. Praise is angelic; but to pray for strength and vigor and wisdom is manly. He who would work best for himself would most implicitly trust God and most faithfully carry out His precepts.

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Bro. Edgar Rothrock, pastor of the Bethel church, Nebraska, after reading in the February issue of the VISITOR regarding the great need for buildings for the Boys' School in China, at once set to work to assist in meeting this demand. A letter was prepared and printed, and with the letter a small pledge card was placed, and these sent to each member of the congregation. The great need of a Boys' School is emphasized and we are sure that the Bethel church will respond nobly to this appeal. Now, in looking at this China School proposition from a business angle, it is not the best investment that the church can make, to send forth the workers, pray to God for success in their work, and then not supply their needed equipment to foster the work in the best possible manner. We would not ask our membership to pray less, but in this connection the prayer for a Boys' School need not be prayed so much at present, as a prayer for a building in which to place the school already gathered. We must commend Bro. Rothrock's coöperation.

Since the balmy winds of spring have commenced to blow, the minds, naturally, of our young college manhood must look towards their occupation for the summer. We would most heartily direct their attention to the article written by Bro. S. Christian Miller, as appears in this issue of the VISITOR. Lake Geneva Student Conference, conducted under the auspices of the Missionary Education Movement, has been the turning point in the life of many a young man, causing him to see new beauties in the service of the Master. The Editor of the VISITOR received at Lake Geneva the first glimpse of the possible work which his Master afterwards prompted him to take up. Other conferences conducted by this movement will be held during the summer at Blue Ridge, N. C., June 27-July 6, and at Silver Bay, N. Y., July 11-20.

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Dr. Zwemer, in speaking at a conference recently in England, referred to the non-Christian religions, as "Supernatural—from beneath." Then he made clear what he meant by this: "You cannot explain the wickedness of the world as merely human. It is human, plus something; and that is why non-Christian religious are successful. They are supernatural—f r o m b e n e a t h." Dr. Zwemer could not have been far wrong. Eliminate Satan from the non-Christian religions and they would be powerless. It is through his power that men are ensnared and enthralled. Man is not left to himself; he cannot be. He thinks he is sometimes, but he fails to take into account the forces of darkness. "We wrestle not against flesh and blood, but against principalities, against powers." The great deterring force in missionary work is not flesh and blood, "but the spiritual hosts of wickedness in the heavenly places."

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It is our custom to send the MISSIONARY VISITOR free of charge to all donors of one dollar or more to the mission funds over which we exercise control. We have thus a large family of subscribers, and for these we rejoice. However, because the paper is sent without additional cost, and while we know that many send donations, desiring the VISITOR, and that many are prompted to donate because of the offer, and because of what they read in the paper, yet, if any of our friends desire to relieve our mission funds by paying the subscription for the paper, we shall be very thankful for such help. We merely mention this fact to you, appreciating your loyal assistance always.

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We do not very often mention the special events of our India and China fields in our editorial columns, from the fact that our correspondents in both India and China have been so faithful in sending in their news letters. They are able to give the news much clearer and fresher than we, so many miles away.

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When Bro. I. S. Long's sail this spring for their India home they will have the pleasure of escorting a missionary lady, wee lady though she may be, across the briny deep. That lady is little Miss Magdalena Long, who came into their home a few weeks ago to brighten their hearts and increase the joys of parenthood.

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Progress is not without its disadvantages. Recently in a public meeting at Peking, in honor of Dr. Sun Yat Sen, a prominent statesman who was believed to be opposed to votes for women was marked for punishment by the suffrage society. In the crowd, "all at once Sung's hair was forcibly and maliciously laid hold of and a beating on his face followed. Effort was immediately made to separate the assailant and the assailed." Thus the world moves on.

The Little Missionary

HOW TO SPEND A PENNY.

My grandma gave me a penny,
So pretty and bright and new,
And she said, "Go and spend it, darling,
Just as you wish to do."

You know it's so strange about grandmas,
They are always so rich and so kind;
They will give you pennies and pennies,
And never seem to mind.

If you ask your mama for a penny,
She will hold up her hands this way,
And say, "My dear! I'm not made of pennies;
You had one yesterday."

But grandma will give you plenty,
And tell you to spend them, too,
And that is what puzzles me just now;
I don't know what to do.

Of the things you can buy for a penny
I do not need any at all.
I have got a new hat for my dolly,
Some jacks, and a bouncing ball.

And I mustn't spend it for candy,
For the last one went that way,
And it spoiled my dinner and supper;
I didn't want either all day.

But I have been thinking and thinking,
Since I went to the Mission Band,
Of the poor little heathen children
In the far-off mission land.

They never have beautiful playthings,
And when their hearts are sad,
They do not know of the Savior,
Whose love could make them glad.

And they tell me that one little penny,
To a missionary given,
Would pay for printing the story
That shows them the way to heaven.

—Mrs J. H. Chapman.

WORK, WATCH, PRAY.

Work while the sunshine illumines the morning,
Work while the dew all the earth is adorning,
Work while the shadows encompass the way,
Work ere eternity's call end thy day.
Watch like the virgins with lamps trimmed and burning,
Watch with thy heart for humanity yearning,
Watch lest the enemy seek to destroy,
Watch lest he enter and ruin thy joy.

Pray! thy petition shall rise to His throne.
Pray for earth's curse, though thy cry be a moan,
Pray, and thy voice shall be heard in the skies,
Pray, and thy faith like incense shall rise.

Then shout loud hozannas, "Maranatha" our cry,
For crushed 'neath thy feet the rum-fiend doth lie,
And over our land, yea, and over the world,
Be sobriety's banner forever unfurled.

—Mrs. S. P. Hoy.

STIR US TO PRAY.

Stir me, oh! stir me, Lord—I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray,
Stir till the blood-red banner is unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

Stir me, oh! stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind, yea, all
Is wholly Thine to use through all the days;
Stir, till I learn to pray "exceedingly,"
Stir, till I learn to wait expectantly.

PAPUAN WEDDINGS.

THE Papuan comes of age in fewer years than the white boy. From his babyhood preparations have been made for starting him in life. His father, having settled that he shall marry the daughter of some friend, begins to pay the stipulated price for the girl. Now a pig is paid on account, and if accepted by the girl's father, as a native who could talk a little English of

Carrying Presents on Poles, Papuan Islands.

a kind told me, "He all same as finger ring." Next it may be an armshell, or some feathers. Later on some sago; and so the price is gradually paid.

When the boy and girl are old enough to start for themselves, the girl's father often manages to screw an extra pig or a few additional knives or axes out of the boy's family, on the ground that his daughter is either very good-looking, very strong or a particularly smart pot-maker or gardener. When there is no chance of a higher price, the marriage takes place. The couple eat from the same dish, and the knot is tied. At first they do not set up housekeeping on their own account, but usually settle in the house of the bridegroom's father. There is no honeymoon, unless it has been a runaway match, and then the fugitives think it advisable to stay away long enough for the anger of the old folks to cool down.

Sometimes there is a little ceremony, and a touch of display. I remember once at Orokolo seeing a procession going along the beach. It was unlike anything I had seen before, so I gave chase, and was only just in time to see the bride, the chief figure in the procession, and decked out in a finery belonging to her family, vanishing into the house. Her friends had been carrying, suspended from poles, the feathers, armshells, necklaces and other ornaments that had been paid as her price. These poles were fastened to the front of the house she had entered, like barbers' poles in England, but I doubt if they were left out overnight. Too many of the valuables might have been missing in the morning.

On another occasion, at an inland village, the bridal procession crossed the river in canoes. This time no ornaments were carried, but nearly all the people were carrying large sago puddings—round hard balls larger than a football, and all covered with grated cocoanut, which made them look as though coated with white sauce or sugar icing. —*Rev. H. M. Dauncey, in London Chronicle.*

Financial Report

During the months of January and February the General Mission Board sent out 423,-146 pages of tracts.

The General Mission Board begs to acknowledge the receipt of the following donations, during February, 1913, to the funds intrusted to her care.

WORLD-WIDE.

Illinois—$86.19.
Northern District, Sunday-school.
Lanark, ... $ 48 42
Individuals.
Ella Brunskill, $3; A. H. Stauffer, 50 cents; P. F. Eckerle (marriage notice), 50 cents; I. R. Beery (marriage notice), 50 cents, ... 4 50
Southern District, Sunday-school.
Woodland, ... 12 97
Christian Workers.
Woodland-Mt. Pleasant, ... 9 25
Individuals.
Frank Etnoyer, $5; D. C. McGonigh, $2.60; W. C. Warner, $2.80; Alice Rohrer, 65 cents, ... 11 05
Pennsylvania—$80.78.
Eastern District, Individuals.
Mrs. R. D. Raffensperger, $1; Mrs. Mary C. Rider, $1; J. K. Mohler, $1; H. B. Horst, 75 cents; I. W. Taylor (marriage notice), 50 cents, ... 4 25
Southeastern District, Congregation.
Germantown Church, ... 28 25
South District Congregation.
Brown Mills and Shady Grove,... 2 00
Individuals.
Martha J. Martin, $7; Cassie Yoder, $2, ... 9 00
Middle District, Congregations.
Spring Run, ... 4 58
Individuals.
Mr. and Mrs. Geo. H. Brumbaugh, $5; "Serena," $2; D. G. Snyder, $1, ... 8 00
Western District, Congregations.
Walnut Grove-Johnstown, $11.80; Jacob's Creek, $9.40, ... 21 20
Individuals.
Edw. Bauermaster, $1; Cora Christner, $1; Mrs. Mary Berkey, $1; A. Fyock (marriage notice), 50 cents, ... 3 50
Indiana—$79.75.
Northern District, Individuals.
Jacob B. Neff, $5; Mary Lammedee, $2.50; Mrs. Catherine Clark, 50 cents; Ruth Bowers, 25 cents, ... 8 25
Middle District, Sunday-schools.
Manchester, ... 30 00
Individuals.
B. F. France, $6; B. F. France, $5; Mary J. Stutesman, $1; Wm. Circle, $1; J. P. Dickey, $1, ... 14 00
Southern District, Individuals.
Samuel D. Stoner, $25; Mrs. Fanny B. Wise, $1; Mrs. Peter Lorenz, $1; D. L. Barnhart (marriage notice), 50 cents, ... 27 50
California—$68.20.
Northern District, Individuals.
Abbie Miller, $10; S. Beeghly, $10; Daniel L. Forney, $3, ... 23 00
Southern District, Congregations.
Glendora, ... 41 70
Individuals.
Elizabeth Forney, $3; G. W. Kieffaber (marriage notice), 50 cents,.. 3 50
Virginia—$93.20.
Northern District, Individuals.
Samuel Garber, ... 3 00
First District. Congregations.
Cloverdale, $22; Daleville, $10, .. 32 00
Individuals.
Emma Southall, $1; P. S. Miller (marriage notice), $1; Mary Smith, $1, ... $ 3 00
Second District, Individuals.
I. A. Fainter, $6.55; N. I. Buck, $2; Jacob H. Cline, $1; N. I. Buck, $1; M. G. Sanger, 50 cents, ... 11 05
Middle District, Individual.
Mrs. J. W. Huffman, ... 1 00
Eastern District.
Blue Ridge College, ... 23 00
Congregation.
Woodberry, ... 9 00
Individuals.
L. W. Rinehart and wife, $5; John D. Roop. $3; W. H. Swam, $2; T. F. Imler (marriage notice), 50 cents,.. 10 50
Middle District, Individuals.
Amanda L. Ausherman, ... 65
Iowa—$36.50.
Northern District, Individuals.
L. W. Kennedy, $10; H. E. Slifer, $10; Elizabeth Albright, $5; C. A. Shook, $4; W. A. Blough, $3; Mrs. Jacob Wirt, $1.50; G. A. Moore, $1; W. H. Lichty (marriage notice), 50 cents; P. J. Sutter (marriage notice), 50 cents, ... 35 50
Middle District, Individuals.
D. W. Wise (marriage notice), ... 1 00
Ohio—$34.46.
Northeastern District, Congregations.
Chippewa, ... 4 78
Individuals.
G. H. Irvin, $11.40; Sherman Mohler, $5; Simon Harshman, $2; Julia Schrontz, $1; J. E. Daugherty (marriage notice), 50 cents, ... 19 90
Northwestern District, Individuals.
P. F. Dukes, $3; S. H. Schubert, $1; John Hane, $1; John Schwartz, 8 cents, ... 5 08
Southern District, Individuals.
J. A. Miller, $2.40; John E. Gnagey, $1.80; J. H. Eidemiller (marriage notice, 50 cents, ... 4 70
Kansas—$26.70.
Northeastern District, Individuals.
Frank and Lizzie Hoover, $5; J. F. Hantz, $5; J. W. Fishburn, $1, ... 11 00
Southwestern District.
Unknown, ... 6 00
Individuals.
Sadie Thomas, $5; Sylvanus Delp, $2.50; Laura E. Folger, $1.20; Sarah Minnick, $1, ... 9 70
Missouri—$7.50.
Northern District, Individuals.
Mrs. Kate Branner, ... 2 00
Middle District, Individuals.
Mary A. Eshelman, $5; W. T. Bray (marriage notice), 50 cents, ... 5 50
Nebraska—$10.00.
Individual.
Jacob Martin, ... 10 00
North Dakota—$5.00.
Individual.
Chas. F. Culp,..... 5 00
West Virginia—$2.50.
First District, Individuals.
Lillie C. Moore, $1; Flossie M. Moore, 50 cents, ... 1 50
Second District, Individual.
Alex. Evans, ... 1 00
Michigan—$1.00.
Individual.
Mrs. Martha Bratt, ... 1 00
Arkansas—$1.00.
First District, Individual.
Mrs. J. W. Potts, ... 1 00
Oklahoma—$.50.
Individual.
Blair Hoover (marriage notice),.. 50

Washington—$.50.
Individual.
J. U. G. Stiverson (marriage notice), ... $ 50
Texas—$.50.
Congregation.
Ft. Worth, ... 50

Total for the month, ... $ 534 28
Previously received, ... 3,169 68

Total for the year, ... $ 3,703 96

INDIA ORPHANAGE.

Illinois—$72.47.
Northern District. Sunday-school.
Sister Mary Gilbert's Class, Polo S. S., ... $ 11 00
Individuals.
A Sister, ... 40 00
Southern District, Sunday-school.
Organized Classes of Oakley S. S. 16 00
Primary Class Woodland S. S., ... 5 47
Ohio—$36.00.
Northeastern District, Aid Society.
Black River Sister's Aid Society. 20 00
Northwestern District, Individual.
G. S. Throne, ... 16 00
Indiana—$23.62.
Northern District, Sunday-school.
Mauns Laborum Class, ... 8 00
Middle District, Sunday-school.
S. T. A. R. Class, ... 15 62
Iowa—$21.00.
Northern District, Aid Society.
Waterloo Sisters' Aid Society.... 16 00
Southern District, Sunday-school.
S. Keokuk, ... 5 00
California—$20.00.
Northern District, Sunday-school.
Sacramento Valley, ... 20 00
Oklahoma—$20.00
Individual.
Jennie M. Garber, ... 20 00
Nebraska—$14.66.
Sunday-school.
Bethel, ... 10 16
Individual.
Mary A. Harglewad, ... 4 50
Florida—$10.00.
Individual.
C. X., ... 10 00
Pennsylvania—$6.00.
Middle District, Individuals.
Geo. H. Hepner, 50 cents; Eld. Michael Claar, 50 cents, ... 1 00
Southern District, Individual.
Trostle P. Dick, ... 5 00
Kansas—$5.00.
Northeastern District, Individuals.
Frank and Lizzie Hoover, ... 5 00
Missouri—$5.00.
Middle District. Sunday-schools.
True Blue Boys-Kansas City S. S., 5 00
Virginia—$4.45.
Second District. Sunday-schools.
Members of Primary Classes, Beaver Creek S. S., ... 4 45

Total for the month, ... $ 238 20
Previously received, ... 3,169 68

For the year, ... $ 3,407 88

INDIA MISSIONS.

Pennsylvania—$79.52.
Middle District, Congregation.
Altoona, ... $ 35 52
Individual.
"Serena" 2 00
Western District. Congregation.
West Johnstown, ... 18 00
Southern District, Congregation.
Lost Creek, ... 14 00
Sunday-school.
Baker, ... 10 00
Maryland—$10.00.
Eastern District, Sunday-school.
Meadow Branch. 10 00
Michigan—$10.00.
Congregation.
Woodland, ... $ 10 00
Indiana—$10.00.
Northern District, Individual.
C. A. Tasher, ... 10 00
Kansas—$5.00.
Northeastern District.
Individuals.
Frank and Lizzie Hoover, ... 5 00
Virginia—$1.00.
Second District, Individual.
Susan F. Eavman, ... 1 00
Colorado—$1.00.
Western District, Individual.
Roy H. Mohler, ... 1 00
Anonymous—$2.00.
Anonymous, ... 2 00

Total for the month. ..... $ 118 52
Previously received, ... 1,280 88

For the year, ... $ 1,399 40

INDIA WIDOWS' HOME.

Pennsylvania—$100.00.
Western District.
West Johnstown, Roxbury Sisters' Aid Society, ... $ 100 00
Illinois—$14.00.
An Unknown Friend, ... 14 00

Total for the month, ... $ 114 00
Previously received, ... 178 86

For the year, ... $ 292 86

INDIA NATIVE SCHOOL.

Virginia—$50.00.
Linville Creek S. S., ... $ 50 00
Iowa—$5.00.
Old Sisters' Class, Panther Creek S. S., ... 5 00

Total for the month, ... $ 55 00
Previously received, ... 464.60

For the year ..... $ 519 60

CHINA MISSIONS.

Pennsylvania—$31.91.
Middle District, Individual.
"Serena" ..... $ 2 00
Western District, Sunday-school.
Rayman, ... 29 91
Idaho—$31.65.
Sunday-school.
Twin Falls, ... 31 65
Ohio—$23.00.
Northwestern District, Individuals.
Claude G. Vore and wife, ... 12 00
Northeastern District, Individual.
An Individual, ... 5 00
Southern District, Individuals.
A Brother and Sister, ... 5 00
A Sister, ... 1 00
Indiana—$.55.
Northern District, Individual.
Mary Ulery, ... 55
Virginia—$17.00.
First District, Congregation.
Oak Grove-Peters Creek, ... 10 00
Second District, Individual.
Mrs. Martha A. Burner, ... 7 00
California—$15.50.
Northern District, Individuals.
A Sister, ... 6 00
Southern District, Congregations.
Santa Ana, ... 9 50
Iowa—$12.00.
Middle District, Sunday-school.
Panther Creek, ... 12 00
Kansas—$7.25.
Northeastern District, Individuals.
Frank and Lizzie Hoover, ... 5 00
Southwestern District, Individual.
Fannie Stevens, ... 2 25
Illinois—$7.00.
Northern District, Sunday-school.
Dixon, ... 5 00

Individuals.
Maurice M. Cluts, $1; Mrs. Ella B. Thomas, $1, ... 2 00

Washington—$2.00.
Individual.
E. S. Murray, ... 2 00

Colorado—$1.00.
Western District, Individual.
Roy H. Mohler, ... 1 00

Arkansas—$.50.
Northwestern District, Individual.
Anna Fiant, ... 50

Anonymous—$2.00.
Anonymous, ... 2 00

Total for the month, ...$ 151 36
Previously received, ... 849 73

For the year, ...$ 1,001 09

CHINA ORPHANAGE.

North Dakota—$50.00.
Individual.
John McClane, ...$ 50 00

Indiana—$23.00.
Southern District, Sunday-schools.
Y. M. P. Class, Spring Creek S. S., $20; Rossville, $3, ... 23 00

Ohio—$21.87.
Southern District, Sunday-schools.
Castine, $14.87; Boys of Katie Flory's S. S. Class, $7,..... 21 87

Pennsylvania—$1.00.
Middle District. Individuals.
G. W. Kephart, ... 1 00

Total for the month, ...$ 95 87
Previously received, ... 795 63

For the year .....$ 891 50

INDIA LOAN FUND.

Maryland—$50.00.
Margrett E. Englar, ...$ 50 00

Total for the month, ...$ 50 00
Previously received, ...

For the year, ...$ 50 00

AFRICA.

Idaho—$2.26.
Careful Gleaners' Class, Boise Valley S. S., Jennie Brower, Teacher, ..$ 2 26

Total for the month, ...$ 2 26
Previously received, ... 2 00

For the year, ...$ 4 26

DENVER COLORED.

Pennsylvania—$26.00.
Individuals.
Mrs. E. A. Warren, $25; I. A. Stauffer, $1, ...$ 26 00

Iowa—$.50.
Henry Miller, ... 50

Minnesota—$19.00.
Lewiston Congregation, ... 19 00

Ohio—$10.00.
Painter Creek Congregation, ... 10 00

Indiana—$8.00.
Individuals.
Mrs. Anna Kauffman, $1; Ervin Weaver, $5; Emily Daugherty, $2.... 8 00

Illinois—$1.00.
Amos E. Wolfe and wife, ... 1 00

Total for the month, ...$ 64 50
Previously received, ... 4,841 28

For the year, ...$ 4,905 78

COLORADO CITY.

Kansas—$12.00.
Individuals.
John Maynard, $5; Roy Rock, $3; Charles Shank, $2; D. E. Shower, $2,.$ 12 00

North Dakota—$9.00.
A. E. Long, $5; Isaac Wagner, $3; Irvin Deal, $1, ... 9 00

Total for the month, ...$ 21 00
Previously received, ... 572 08

For the year, ...$ 593 08

SUNDAY-SCHOOL EXTENSION.
General.

Iowa—$17.61.
Northern District, Sunday-schools.
Sheldon, $10; Waterloo, $7.61, ... 17 61

Illinois—$9.67.
Lanark Sunday-school, ... 9 67

Pennsylvania—$.50.
W. R. Shank, ... 50

Indiana—$7.75.
N. E. Miller, ... 4 00
Manchester S. S., $3.75, ... 7 75

California—$6.00.
Boys' Class of Lordsburg S. S.,.... 6 00

North Dakota—$4.14.
Egeland S. S., ... 4 14

Virginia—$.25.
Mt. Zion S. S., ... 25

Total for the month, ...$ 45 92
Previously received, ... 589 03

For the year, ...$ 634 95

SUNDAY-SCHOOL EXTENSION.
Building Fund.

Pennsylvania—$10.00.
Johnstown-Locust Grove S. S., ...$ 10 00

Illinois—$2.82.
Lamott S. S., ... 2 82

Total for the month, ...$ 12 82
Previously received, ... 289 30

For the year, ...$ 302 12

MOURUMKWA'S JOURNEY.

(Continued from Page 121.)

tions are kindly asked; and his trembling limbs find strength to follow the directions given by the good man and to walk through the burning sand to the pathway that leads to his home on the hill.

Here Mourumkwa's journey is ended. He finds that he can stay; he learns that he is welcome, not because he is a bearer of venison—that was finished long ago—but because there is a kind Father in heaven Who loves us and wants us all, and Who puts it into the hearts of His children to feed starving people and to love little fatherless boys.—*The Missionary Herald.*

The Missionary Visitor

Volume XV May, 1913 Number 5

IT IS CONFERENCE TIME

MAY, with her flowers, and sunshine, and showers, is Conference month. Sounds of preparation come from all parts of the Brotherhood, and we are hoping that our coming meeting at Winona Lake will be the largest in our history of Conferences.

As a General Mission Board our minds are being directed towards one portion of this Conference which means so much to the work over which we have been placed. That portion is the meetings of Monday afternoon, June 2—the Missionary Meetings.

At the General Mission Board Meeting, held in Elgin, April 9 and 10, the Board made very definite preparations towards sending forth recruits to our various fields, and unless the unlooked-for happens new workers will be sent out in considerable number. The Board has made these preparations, fully relying on the loyalty and open-heartedness of our dear brethren and sisters to supplement their plans by supplying the needed means to send them out.

It was brought out at this meeting that the Conference offering should reach the grand total of $25,000. This is not a fabulous sum, but is easily within the power of our Brotherhood and can be reached without undue effort on the part of anyone. However, it will mean that each congregation in the Brotherhood must send in its offerings; that each Sunday-school and Christian Workers' Meeting shall set to work with a zeal to add its gifts to those of the congregation, or send them in separately, and that individuals, moved by the Spirit of the Master, shall cast funds liberally into the Lord's treasury.

We trust that our pastors and elders will not forget to bring this matter to the attention of their congregations in good time in advance, preach a missionary sermon and lift an offering on either May 12 or May 19. At the same time we trust they will mention that the Missionary Visitor is given by request on donations of one dollar or more to this offering.

The year in India has been very fruitful of results, although the workers have been hard pressed for strength to cope with their increasing number of problems. The work in China has moved forward, although they were handicapped at the beginning of the year by the revolution, and although they suffered the loss of one of their strong men. Encouraging word has come from Sweden and the outlook is hopeful. Each of these fields desires recruits, and the only way in which they can be sent is by all of us doing our best. Let us together make this Conference offering our largest offering, and thereby be assured that we are desirous of the work going forward. —B—

In His Name

General Mission Board

IN PARTNERSHIP WITH GOD

Charles Calvert Ellis

SOME years ago a boy, on his way to New York to make his way in the world, promised a godly old canal-boat captain that he would always deal honestly and always "give the Lord His share." When the boy got into business he tried to learn what God's share of a business is. In order to find out he read God's Book, which told him that "the *tenth* shall be holy unto the Lord" (Lev. 27: 32). From that hour he went into partnership with God; and from that hour his business prospered. As he prospered he gave more than a tenth, until he was giving to his Divine Partner one-half of the profits of the business; but all the while it seemed impossible to overtake with his generosity the rich return which this partnership brought to him. Nor will it ever be possible to overtake it; and more than once have I preferred to purchase an article with the name "Colgate" stamped upon it in preference to any other, because I knew this incident of the founder of that firm, and I doubt not that other folks have had the same experience.

What a privilege and what a joy it is to be "laborers together with God"! But how many folks are missing the privilege and know nothing of the joy, simply because their partnership never gets as deep as their pocketbooks. Few business men would refuse to join an efficient partner on the basis of ninety per cent of the profits, yet there are Christian people who seem to think it is more profitable to avoid a partnership with God on terms as favorable as these.

In this day of fake investments we do not blame folks who look with an air of suspicion upon that which has about it the sound of some modern scheme. But those to whom this proposition is presented have no reason to doubt Him Who presents it. Besides, it is no modern scheme, but one so old and so well inwrought into the race, even among pagan peoples, that it is probably one of the oldest of the God-given laws; furthermore, it has been tested long enough to prove its worth. Why, then, should any Christian fail to avail himself of it?

One reason often given is that it is not commanded of us as it was of the Hebrews. To this there are several answers. In the first place, why do we not ask whether it is denied to us? If a man offers a splendid business opportunity to my neighbor, my first thought is not, whether I shall be compelled to take it up, but whether or not, I, too, may have the privilege of accepting it. So, when I overheard God saying to His ancient people, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," my first thought is not, whether I can avoid so great a calamity (?), but whether there is any chance for me to share such a blessing. And then I begin to wonder whether any one has tested it since those old days that seem so far away; and I am surprised to find in unexpected places, among Christians of both high and low degree, that it is being tried and always attended with great blessing; and I begin to wonder more than ever why anybody should be looking for an excuse to get away from the bountiful returns from so small an investment.

In short, it is not a burden which we should seek to avoid, except under special command, but a privilege which we should not wish to be denied; and it is

interesting to note that those who follow this principle regard it thus, almost without exception. However, it is at least worthy of remark here that the Master Himself approved the paying of the tithes (Matt. 23: 23); and in the seventh chapter of Hebrews, just after our Lord has been set forth as a High Priest forever, after the order of Melchisedec, the fact is set forth and referred to in six different clauses that Abraham paid tithes to Melchisedec. Without being dogmatic as to the significance of these passages one may at least commend them to the careful consideration of those who would prefer something in the nature of a positive command upon which to base their adoption of this principle of giving. Doubtless there are those who feel that the blessings of the Gospel are so much greater than those under the law that they should give even more than a tenth. With them we heartily agree, but every person of this type owes it to the Master to keep a strict account of his giving for a definite period, say three months, to see whether he is giving really more or less than the tithe. The writer will be glad to hear from any one who finds, after a careful accounting of the usual giving, that it has been in excess of one-tenth of the income; he has never heard of but one case where an honest accounting of the spasmodic giving has shown such a result. Surely, indeed, ought we with our greater enrichment under grace to give more largely than did the Jew, but do we?—that is the question we ought honestly to answer. Let those of us at least who would be free from the law of the tithe be sure not to "use our liberty for a stumbling block" by falling short of what God expected of his people of old. Let us feel free only to do more, not less, lest we not only miss a blessing but stand condemned with God's ancient people who robbed him of tithes and offerings.

It might seem strange to say that a man could give hundreds of dollars to the church every year and yet be robbing God; and it might seem more strange to think that some poor soul, giving but a few dollars a year, was giving more than the rich man's hundreds. This is not the way men reckon, but it is the way Jesus reckoned when He saw men casting their gifts into the treasury, and it is undoubtedly the way He reckons still. For it is not the amount of your gift but the proportion of it to your total possession that makes it bulk big or little in the treasury of heaven. Let us all think of this whenever we give. It should encourage the poorest among us; it should inspire our more wealthy brethren to yet more liberal giving; it should open our hearts for "showers of blessing" that are then sure to fall upon the church in the homeland and in the foreign field. God speed the day when every member of our Fraternity shall pay at least the tithe to God.

Juniata College, Huntingdon, Pa.

EXCUSED FROM GIVING TO MISSIONS.

The person who

Believes the world needs no Savior.
Believes Jesus was mistaken in the great commission.
Believes the Gospel is not the power of God.
Wishes we ourselves were still heathen.
Believes in every one for himself.
Asks, "Am I my brother's keeper?"
Does not believe in the Fatherhood of God.
Does not believe in the brotherhood of man.
Believes that might is right.
Approves of war.
Does not desire the kingdom of God.
Does not believe in Christian stewardship.

We join these when we say, "I pray thee have me excused."

—*Helen B. Montgomery.*

TITHING--A PRINCIPLE FROM GOD

M. W. Emmert

PRINCIPLES are eternal. They are eternal because they have emanated from the character of a good and perfect God. We have moral and religious principles ruling the lives of men, not because God has arbitrarily decreed them, but because they are elements in His character. He either revealed them directly to man or implanted them in the nature of man when He created him in His own image. Many of these inborn principles, man, through sin, and consequently through separation from God, lost from his nature. When certain vital principles were about to be lost by the race, God made use of representative men to preserve those principles in the form of decrees. Thus men were given an opportunity to work them back into their nature through obedience. These principles are not what they are, with power to create character in men, because they are the fiat of God; but they are what they are because of the character of God Who decreed them. They are the product of His own nature, emanating from Him and, if taken over into our nature, will create within us the nature and image of God.

Many very important moral and religious principles have not come to us in the form of spoken or written decrees. Some have been implanted within the nature of man, and he has retained them through the ages. We know them because we know God. They must be what they are because God is what He is. They always have existed, because God has always existed. They always will exist, because God will always exist.

Sacrificing, for example, is a principle that was in operation among men before any decree, of which we know, was issued from God. We are told God is love. Love is composed of two elements; viz., getting and giving. True love desires to get the object of its love for its own. A young man wishes to possess his lover as his own. True love also is anxious to give itself to its object of love. A young man will give his life for his true love, if needs be. He will sacrifice his all. God has sacrificed His life for men and He desires in return to possess them in spiritual fellowship. God being perfect in love, one of the fundamental principles in His character is sacrifice (giving). Man, being made in the image of God, instinctively partook from His nature the desire to sacrifice. This is seen in the sacrifice of Cain and Abel. We have no knowledge of a decree given them from God to sacrifice. Their religious instinct led them naturally to sacrifice in some form or other. Sacrificing is an eternal principle proceeding from the character of God in the creation of man. The principle of sacrificing is universal in all religions, and religion is universal among men.

What is said of sacrificing may be said of tithing, a form of sacrifice. It is a principle emanating from the character of God. When do we first meet tithing? Do we meet it in the form of a decree, or do we meet it first in the same way as we meet sacrificing, a spontaneous outburst of the nature of man, implanted within him from the beginning by God, in Whose image he was created? The first case of tithing of which we have any knowledge is that of Abraham giving tithes to Melchisedec. Where is there any decree from God that he should do this? We all well know there is no such decree. Why then did he give a tenth to Melchisedec? Melchisedec was a

priest of the most high God; a priest who seems not to have been appointed as such by any man, but by virtue of his character, his likeness to God, to have been spontaneously recognized by Abraham and others as God's representative. In this he is the type of Christ, Who looked to no man for His authority, but by virtue of His character was looked up to as the Representative of God. There must have been something in the character and practice of Melchisedec that emanated from him as a reflection of the character of God, Whose priest he was, that led people to pay tithes to him. There must have been some inborn element in the nature of Abraham which spontaneously responded to the character of Melchisedec in this matter. It must have been a principle deeply imbedded in the character of Melchisedec, a principle fresh from the character of the God of love which sprang from Him and found response in the heart of the great father of the faithful.

When Jacob first met the Lord on his own responsibility at Bethel, when he realized he was in the very presence of Jehovah, without any command from Jehovah he spontaneously offered one-tenth of all he earned to the God Whom he met. Why did Jacob not offer one-ninth or one-eleventh? It is more than probable he had heard his father tell of his grandfather's offering to Melchisedec; but notwithstanding this knowledge, it remains true that Jacob's first independent response to the character of the self-giving God Whom he met at Bethel was to offer Him one-tenth of his income. It is natural for him to do so. No other amount would have been in harmony with his nature.

In the same manner do our hearts respond to the principles that lie imbedded in the character of Christ. Christ is a Priest forever after the order of Melchisedec. Christ did not abrogate that principle of tithing. He could not. It was eternal. It reverts to the self-giving element in the love of God. Christ did not issue it as a decree from God. It was not necessary. It had been given by Moses as a decree from God. It was not arbitrarily thus decreed, but decreed because it is a principle in the character of God. Man, becoming abnormal in his nature through the effects of sin upon him, was in danger of losing the principle as reflected forth by Melchisedec and responded to by Abraham; so God issued it as a decree through Moses in order that it would be preserved to succeeding generations.

I hear some say that animal sacrifice, the form which Cain and Abel instinctively observed, was done away with by Christ; hence tithing, the form of giving which was instinctively observed by Abraham, must have been done away with by Christ. Nothing could be more fallacious than this. Christ did not do away with sacrifice, but perfected the sacrifice of Cain and Abel by setting us the example of a higher and more complete sacrifice. He did not handle the subject of tithing, but left it to be a spontaneous response, on the part of His followers, to the principle of His priestly character, which originated in the character of God.

If Christ had done anything to the principle of tithing, He certainly would have handled it in the same manner as He did sacrificing. He would not have taken from it, but would have added to it, and made it more complete and perfect, if possible. How could He have demanded less of His followers in this respect than was demanded of the Jews? Tithing is the least that the character of a good God and a perfect High Priest could demand of those whom They are seeking through perfect love to make like Themselves, so as to claim them as Their own.

As a further proof of the fact that tithing is a principle, and that it was implanted in the nature of man, as was the

principle of sacrificing in general, we need only to observe that the custom of paying tithes was not only prevalent among the Hebrews, but was widely observed by other nationalities of antiquity. Dr. Driver, in "Cambridge Bible for Schools and Colleges," says: "The Greeks, for instance, often rendered a tithe to the gods on spoil taken in war, on annual crops, on profits made by commerce, etc. By religious minds it was regarded as an expression of gratitude to the Deity, for the good things sent by Him to man."

God, Who is love, has given His whole self to us. In return He demands us to give our whole selves to Him, and at least one-tenth of our money. The other nine-tenths, if necessary, may be used to sustain our own lives and the lives of those dependent upon us, but in very many instances nine-tenths are not needed for this, in which case more than one-tenth rightfully belongs to the Lord.

My observation and experience have been that the man or woman who gives one-tenth for a few years will spontaneously and almost unconsciously find himself or herself giving more. He will find such a blessing in it, both temporal and spiritual, that he will, without any particular effort on his part, be overpaying the Lord.

If all Christian people would respond to the normal religious impulse to give themselves wholly to the Lord as a living sacrifice, and one-tenth of their earnings, there would be no lack of means to carry the Message of Christ to the whole world. There would be men enough, money enough, joy enough to bring about in a short time the personal reign of Christ on the earth. There is no other one thing that will contribute so much to the return of Christ to the world. It is the normal condition, and that is what God is proposing for the whole world, to restore it to the normal condition, to regain paradise, to harmonize all nature and the character of man with the character of the perfectly good God.

Mt. Morris College, Mt. Morris, Ill.

TITHING, FROM A BUSINESS STANDPOINT

F. A. Vaniman

I HAVE been in business in this city for about twenty years. It has been quite interesting to note the many business changes in this short time. Some merchants have failed, others have sold out and moved away. Some authorities tell us that 95 per cent of the men who engage in business fail; that is, they do not make a success of their business. Have you ever observed that the average farmer, merchant or lawyer is careless in his business habits? How many farmers house their machinery, or keep an accurate farm account, or take an inventory once a year? How many merchants in small towns do a cash business, or display their goods attractively? How many of the average lawyers have "a place for everything and everything in its place"?

Well, what has all this to do with tithing? God is systematic in all this universe. He does nothing by guess. The astronomer tells us, long beforehand, when the next eclipse will be, or when a certain comet will appear. and it is done with great acuracy. God's plans never fail. The successful farmer or business man is the systematic man. Tithing is system. I believe that is one reason why God commanded it. Many a man believes he is better off fi-

nancially, morally and spiritually by tithing. Why do men fail in business? Because they are careless in their business matters; fail to keep correct records; borrow money and fail to reckon wherewithal it is to be repaid; lose their credit and their business is gone. Some farmers are plowing when they should be sowing; fertilizing when they should be plowing; feeding cows that are giving 10 per cent butter fat instead of 25 per cent; raising scrub colts when they could just as cheaply feed well-bred stock—lack of system. Is it any wonder that people fail? "Oh, do you think it will help me financially if I tithe?" That is exactly what I mean, brother. If you don't believe it, try it. "Well, is there no higher motive for tithing than that?" Certainly; but most of men are selfish, and if you can show them how to make a dollar for themselves, they sit up and take notice. But tithing is a privilege, a pleasure and a duty.

Are you a renter? Do you pay any rent to your landlord? If you didn't pay your rent how long would he let you stay? Are you a landlord? Which renter do you prefer; one who half farms and pays half rent, and who is always complaining that he has no luck, his cows won't give much milk, his horses are too poor to work, and his machinery is rusty, or the one who farms well and makes you a big rent? But what would you do with the man who pays no rent at all, or pays only when he feels like it? Do you know that we are only stewards here? We can have, at the most, only a life-lease on this land. And what will He think of me if I steal the rent? But you say, "Oh, no! I worked hard for what I have, and I don't propose to give it away. It's mine and I'm going to keep it." Is that so! How long are you going to keep it? "Well, I am forty-eight now; I guess I can keep it about twenty-two years yet." And then what? "Then the boys can keep it awhile, and take the rent until they die or sell out, and then some one else will have it." Yes, some one will control it indefinitely; and would you blame the Lord if He would get a tenant who would pay his rent? What do you suppose He wants with us here on earth, anyway? Does He want us to become misers, and shrivel up our souls to where His love cannot penetrate? What is our mission here, anyway? Are we to be priest, or Good Samaritan?

We, as a people, pride ourselves upon the fact that we have no creed outside the Bible itself. We accept the Bible as the Word of God, and its teachings as binding upon our lives. Why don't we tithe? Because we have not been taught that the Bible teaches it. Now let us be honest and see what it *does* teach about tithing. The first mention that we have of it is in Gen. 28: 22: "And of all Thou shalt give me, I will surely give the tenth to Thee." It was Jacob who made this vow, and Jacob was a success financially as well as spiritually. It later became a law among the Israelites that they must tithe their income. Again, Mal. 3: 7-10: "Return unto Me and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? Yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye rob Me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Is God's power limited today any more than it was then? Do you think He is less able to bless us temporally and spiritually today than He was then? Abraham, Isaac and Jacob were wealthy men, but not stingy, and they were fine examples of godly, spiritual men.

What we need today is *faith*. Do you

believe God can help you in your business affairs? If not, there is something wrong somewhere. Luke 6: 38: "Give and it shall be given unto you." This is literally true. Now let us have some system about it. I know a fine Christian business man here in Kansas who has an income of over $100,000, a year, and he gives at least half of it to charities. Do you think he is happy? One of the happiest business men you ever saw. He has several boys, and for awhile he tried giving his money to them, but the result disappointed him. It seemed it wasn't for their moral good, so he quit it and now makes them work like other men, and he invests his money for the Lord. Ten years ago he was a poor man, but of late years his business has grown with leaps and bounds, and he is just as careful about investing money for the Lord as he is in investing for himself. 1 Cor. 16: 2: "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Do you see any system in this? Shall we pass over such teachings lightly? The prayer covering is mentioned only once in the Scriptures. Is this any less binding? Paul gave them both. Let us be fair. I know it hurts when we have to give, but it had far better hurt now, here, than —later. 2 Cor. 9: 6: "He that soweth sparingly shall reap also sparingly." This is literally true, temporally and spiritually. If you want to die spiritually, just hold on tight to everything you can get; don't help anybody. Be a selfish old miser and I'll guarantee the coffin-lid will be nailed down so tight you'll never hear the bugle when Gabriel blows on the resurrection morn. It seems to me if there is anything in this world displeasing to Jehovah, it is a stingy, selfish, miserly "Christian." Such never develop into missionaries; neither will they help the storm-stricken, fire-stricken, flood-stricken sufferers at their very doors.

I once almost persuaded a good brother and sister to tithe; so nearly so that they agreed to give 5 per cent of their income toward the support of a pastor, but when they actually figured up what it might amount to if they had good crops, it scared them and they quickly scratched their names off the list, for they had several farms. Luke 11: 42: "But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone." Here Luke says in so many words that ye *ought to tithe,* and here we have been reading right over it all these years, because we don't want to see it—it will cost us something if we do. Now let us be consistent. Both Paul and Luke teach giving in proportion to your income. If the Scriptures teach anything they teach tithing. Then why don't our ministers preach it? Some of them do. Others say, "Why, it *all* belongs to the Lord; I don't believe in limiting one's giving in that way. Just give, give, give until you feel it." No system, little giving. To be sure, it does *all* belong to the Lord, but we are His stewards, and does He anywhere teach that we shall give away all that we have, so that we will have no working capital? I have even heard ministers preach that it is wrong to make money. Nonsense! It is the *love* of money that is the root of all evil. Make money, honestly, all you can, if that is your business, but *be sure you tithe your income.* And if you develop, as you should, you will by and by be willing to make a "free-will offering."

I have been tithing for about ten years, and I know a number of other men who tithe. I even know of some bankers who tithe—the last class, perhaps, of whom you would expect such a thing. When I first became convinced that it was my duty to tithe, wife and I talked it over, and we finally agreed to tithe my salary, and every month a tenth of my salary was set

aside for charity. This was a struggle at first, but the real battle was fought later when I became convinced that I ought to tithe *all* my income, for the salary was not the big end of the income. And then we had to do some more consulting and planning. I didn't get down sick, but it did affect my circulation for awhile. But finally we did decide to do it, and now when we sell wheat or corn or oats, or declare a dividend, one-tenth goes to our charity-fund, to be distributed or invested as the Lord directs. Do you think we get any pleasure out of this distribution? Well, I like to make money, perhaps just as well as you do, but I get as much pleasure out of distributing the Lord's share as I do out of earning it. It is a very rare thing to find a man giving up tithing after he has once honestly begun the system. It is a pleasure to think that we are partners with God, and that we are working together for the good of each other, the church, and our fellowmen.

For those who are interested, I might add that the little pamphlet which first convinced me is, "What We Owe, and How to Pay It," written by a layman in Chicago. His name is a secret, but his address is "Layman, 310 Ashland Ave., Chicago, Ill."

McPherson, Kans., April, 1913.

CHRISTIAN STEWARDSHIP

E. H. Eby, India

GOD has a great concern for this lost world. His heart is full of love and pity for men and women who have wandered away from home. He is yearning to restore them to fellowship with Himself. He gave His Son and the Son gave His life to win the world back home. Christ has redeemed the world with the price of His own blood. He became flesh that He might die; He died that He might put to naught the devil and all his power (Heb. 2: 14). Satan is a usurper; Christ the Conqueror is the rightful King. It is His supreme purpose to win back what He has redeemed.

He has asked the church to help Him. He is depending upon her to do it. Moreover, He has put abundant means in her hands to accomplish the task. The church is in possession of untold resources for the prosecution of her part in the world's reclamation. The greatest of these is *prayer,* by which she can lay hold of the dynamics of heaven, can pull down the strongholds of Satan, can bind the strong man and spoil his house. What a weighty responsibility to use worthily this mighty weapon!

Another resource is *wealth.* Why did God give you, American farmers, the right to broad acres and the skill to operate complex machinery by which you can produce crops far in excess of the actual needs of your family, while the farmer in India, working as hard and long as you, would count himself and family in good circumstances if he had in his house the grain you can raise on two acres of your farm? Why did He give you intellectual capacity by which you can earn wages far in excess of the business man or the teacher in India? Why?

The only possible answer to this question, either from a scriptural or a moral standpoint, is that this capacity for producing large crops and for earning large wages is a STEWARDSHIP from God entrusted to His people for use in the establishment of His kingdom on earth. Certainly God did not give you this en-

larged capacity for your own self-indulgence and pleasure. Nor can it be said that He is under special obligation to you, or that He loves you more than He does them. No! No!

What have you that you can really call your own? Your farm? Your house and lot? Your store? But you pay taxes on your property, and in so doing you recognize the sovereignty of the state; you acknowledge an ownership superior to yours. But when has God relinquished His supreme ownership of the world? "The earth is the Lord's and the fullness thereof" and He has not given over His rights to men for their selfish pleasures. A renter pays his landlord a third of the crop. What for? For the privilege of stirring the soil and keeping two-thirds of the crop for himself. But He Who sends the sunshine and the rain and gives fruitful harvests—what share does He get of the crop or of the rent money?

Another resource in the hands of the church is *life*. Parents, what right have you to call your son and daughter *your own* as against God's claim on them? Dear young brother and sister, can you say that your life is your own, or that you have a right to spend it for youself, when all the time the King is depending on you to help establish His reign of peace and righteousness in some corner of the earth?

If we acknowledge the sovereignty of God (and the Bible teaches this truth with clearness), if we accept the Fatherhood of God (and Christ taught nothing more emphatically than this), then as His subjects we should be very jealous for the honor of our King. As His children we should be most zealous in all the interests of our Father. Common loyalty should teach us our real relation to all that our Lord has entrusted to our hands. True love to our Savior should lead us to irrevocable devotion of *all* we are and have to Him.

A stewardship appropriated for any other purpose than that for which it was entrusted convicts the steward of unfaithfulness, of dishonesty, of disloyalty. A man who refuses to pay his debts is an undesirable neighbor. But what about the church-member who, by one excuse or another, refuses to render to the Lord His due in recognition of his or her stewardship? A robber is an unsafe member of the community, safe only behind bars. But that is the title applied by Jehovah to the Christian who fails to recognize the principle of stewardship of the divinely-entrusted resources of life and of wealth, and withholds from its rightful use that which God meant to be devoted to the interests of His kingdom.

In the Lord's parable, recorded in Matt. 25: 14-30, it is clearly taught that there is a reckoning time coming when the use we are now making of our stewardship will be revealed in its true perspective and in its final results. Faithful stewardship results in an increase of talents and also of capacity for their use. Enlarged opportunities are also afforded the faithful steward. Then, too, there is the Lord's word of approval and the entrance into His joys. On the other hand, unfaithfulness in the use of what the Lord has entrusted to us of life and wealth results in the loss of favor and place with the Lord, as well as loss of the talents formerly entrusted, and lastly the loss of capacity—decay which comes from inactivity. All that is left is a dwarfed, shriveled soul, whereas a proper use of the stewardship would have meant an enlarged and enriched soul and a life of sweet fellowship with the Lord.

May God by His Spirit enable us to see clearly our true relation to our Lord, to His kingdom, and to the life and means He has entrusted to us.

Tarry at a promise till God meets you there. He always returns by way of His promises.—Selected.

INDIA'S STANDARD OF GIVING

Wilbur Stover, India

ALL over India the idea of mercy is common to the people. When a beggar presents himself at the door, the question with the people is not as to how needy he is, but as to how much mercy one will have towards him. Mercy, in such cases means, of course, willingness to give. There are millions of beggars, and storekeepers are harassed by them. But they are equal to the emergency, for they keep on hand a supply of the smallest coin available, and when the beggar comes, they smile and give him one, and he moves on. Thus are satisfied both the conscience of the people and the request of the beggar.

There is a custom prevalent among Hindu storekeepers of selling the right to keep store open on a certain day, while all the rest close up. The evening before, they all assemble and have an auction. The highest bidder pays over the money, which is used for temple purposes, and he alone keeps store the next day. He puts the price up just a very little, else customers would prefer to wait a day for normal prices. What he makes or loses in the deal is known by the eagerness with which he bids the next time the thing is done. The other storekeepers must close up on that day. They may sit within and book orders for the morrow, but they cannot sell outright. Of course, it will be understood, each kind of storekeeper has his day; the cloth-sellers do it one time, the greengrocers another time, and so on.

Certain lands have been conditioned long, long ago, that to the temple erected near by must be given, say for the sale of every hundred dollars' worth of anything, two and a half cents cash. When such property is bought, or obtained on lease, the condition comes with it, and must be complied with. And oftentimes the merchant, after selling, say, a thousand dollars' worth of rice, when he makes out the bill will add for drayage so much, for coolie so much, and for temple tax twenty-five cents.

Among the Mahomedans in Mahomedan-governed countries a compulsory alms or religious tax is collected by a regular taxgatherer appointed for the purpose. It is usually about a fortieth of the income, or of the produce. But in lands governed by Christian rulers it is not quite so strictly carried out, and the gift is more in accordance with what each wishes to give. I have known Mahomedans, when the repair of a mosque was in question, to require their own non-Mahomedan servants to do a certain number of days' work on the mosque without remuneration. I have seen a big Mahomedan quarrel over the right to farm certain lands which belonged to the mosque of a certain village. A certain Moslem was to render a specified service—the calling of the faithful to prayer several times daily—for which he should have the right to farm the lands in question. This right had become hereditary, but the value of the lands went up, and the value of the call to prayer went down. I do not know how it was settled.

The Parsee people are noted for their charity, though not specially for wisdom in the exercise thereof. They give the smallest possible to nearly every beggar, and Bombay, the home of the Parsees, is also the home of very, very many professional beggars. That is the tree, this is the fruit. They build hospitals and inns for man, and wells and watering troughs for cattle. All such bear the name of the builder in a conspicuous

place. Their priests earn their living in a religious way, which saves the proprietor lots of time. The priest is paid either by the hour or by the page, to come to the house, sit there and repeat prayers once a day. When they do it by the page, priests save time by hurrying, and it is surprising to hear how fast they can say the prayers, and know everything else that is happening at the same time.

It is difficult for the Indian to pay directly. He prefers indirectly every time. The cities have a system of octroi, which government winks at, because the people prefer it that way. But it isn't a square deal. Octroi is a kind of tax imposed on certain materials as they are brought through the gates into the towns. It is small, but the inflow is continuous. Sugar, clarified butter, and cloth, bamboos and wood—these five, as I remember it now, are taxed at the gate as they come into the town of Ankleshwer. And this tax amounts to thousands of rupees. But it isn't fair, for it is the people within taxing the people without, for benefits accruing almost wholly to themselves.

Not to be charitable is inexcusable. Liberal-mindedness is greatly appreciated. It is not in the quantity given, but in the spirit of the giver. If you answer a request for something you cannot give, with a very kind "I beg your pardon, brother," you have done your duty. If he persists a third party is sure to step in to help you. He may say, "When you got a kind word, why did you not go? Do you want harsh words?" then he goes.

The standard among Christians can hardly be said to exist yet. It is in the making. In some parts of the country Indian Christians have adopted the plan of giving a sixteenth of their income. This is systematic, and easily counted out, for in the Indian money there are sixteen annas to the rupee. In several missions the plan of giving the tenth is taught. This is systematic, also, and those who give it rejoice in the fact of their doing so. Those who give the tenth almost always give more than those who insist that their giving must be "according as the Lord has prospered them," which fact kills the force of the argument, so far as he who gives his tenth is concerned. Hospitality is everywhere manifest. The good traits of the oriental character will, we trust, remain with all who accept Christ, and in addition the irreproachable character of the merciful Savior of men be given them as a part of the Divine inheritance.

INDIVIDUAL MISSIONS

Foster Cline

THE words "missions" and "missionary" have very definite meanings to most people. To the ordinary individual these words present a great many mental pictures: India, with its unchristianized millions; China, with its hoards of Mongolians; Africa, with its bands of uncivilized blacks; the islands of the sea, with their cannibals. Or, again, the words bring to our mental vision a friend or an acquaintance who may have left America and is devoting a life of self-denial in some far-away land. The younger of us who have had the advantage of a Christian college education may recall little devoted groups of students meeting weekly and studying "Christian Missions," "Comparative Religions," "The Need on the Foreign Fields," or some kindred subjects. These words always present the objective, and seldom do we associ-

ate the words with our own personal everyday existence.

Missions is defined as "a sending, sending away, despatching, discharging"; however, the authorities give the word other meanings: "That for which a thing is destined or designated; predestined function; determined purpose or object; an organized effort for the spread of religion, or for the enlightenment and elevation of some community or region."

The purpose of this article is not to detract from what we have designated as objective missions. We could not do this if we would. The worthy efforts and lives of those who are actively engaged in this noble work are far above our power to detract. We merely wish to analyze what we have been pleased to term the individual missions, with a desire to stimulate our activity in this particular field. Because of training, natural tendencies, social obligations and other reasons we cannot all be missionaries in the sense of "going." Nor is it the intention to make an appeal for financial assistance for those who are actively engaged in the work. We desire to consider and endeavor to stimulate the impulse which is the basis of all our regular missionary activity, including the financial assistance that has been so liberally bestowed and stimulated within the past decade. Missions—that for which a person is destined; predestined function. From this view who shall say missions are not a universally-personal appeal, regardless of the geographical location, regardless of the social status of civilization of the people with whom we are in daily contact. Home missions had had a remarkable growth in recent years; however, missions are not yet near enough home. First of all missions are and should be a personal matter, and when once this is realized the impulse will be so active that it will become a dominant factor in our activity. When once this personal obligation is realized there will be little need for bands of loyal women workers in every church community, who are compelled to consume so much of their time and energy endeavoring to kindle or keep alive the missionary spirit.

Missions in this sense are a personal attitude, a mental condition, which has to do with the everyday commonplace things of life. The farmer who realizes his mission will as unconsciously radiate the impulse and bless those around him as does the sunshine of noonday warm and generate the seed in the soil. The student with a mission as his guide will keenly feel the responsibility of his acquirement, and intuitively act upon the impulse of helpfulness. The merchant thus imbued as he comes into daily contact with his community will no longer figure how little he can give, but how much. As the mechanic changes the molten mass into the finished product he is rewarded by the consciousness of having produced something of use to his neighbor. The judge on the bench, permeated with his mission, feels the heart-throb of the people, and his opinions are warmed by his broad sympathies, full of real life. So it is with us all, if we have realized our mission: the daily routine of life becomes an opportunity for service.

If, then, missions are a personal matter and a vital factor in life, the important question is as to the method of securing this desire or attitude. We are all familiar with the story of Ernest and the stone face. Day after day, year after year, he stood and looked at that marvelous face. He became more and more like it. In time he was pronounced an image of that towards which he had so often looked and thought of. There is no simpler nor greater law than there illustrated. Our daily thoughts and acts, in doing and living the day at hand, create and determine the tendency. We open and broaden our lives to the good and true, or we close and narrow life by

our selfishness. On a beautiful spring morning it is a good and grand thing to walk down to the city, through the slum section, and breathe the pure, fresh air and have a feeling that one is able to conquer the greatest tasks of the day. It is a greater and grander thing to have within us, on that fine morning, the impulse or desire for helpfulness, rather than an attitude of superiority.

It is the greatest and the grandest thing to put these noble impulses into action, and do the things that we feel can and may be done. In fact, it is essential to do this, otherwise volition grows weaker and in time the impulse itself is not noticeable. We cannot master a profession, build up a business, create a masterpiece or do anything worth while without beginning at the lower round. No more can we build up a strong character without the effort and the simple beginning. The success of Washington, Gladstone or Morgan, in their respective lines, was not accomplished in any other way than a strict adherence to and a close following of the natural laws of development. There may have been years of obscurity, hours of toil at the sacrifice of present personal enjoyment. In time, out of this course, blooms success. So is this natural law in the spiritual world. Natural energy progresses. Add knowledge, and a definite course of activity is opened. To this experience acts as a guide. The feeling of satisfaction enjoyed and experienced at the accomplishment of one good deed should act as the incentive for a continuance along that line of effort. To follow along this line with persistence assures success; success—not the applause of men or financial gains, but the consciousness of having done our best and a feeling of having accomplished something worth while. It is the same feeling that compels the missionary, who is fully consecrated, to devote all of life in the work. This same worthy feeling is by many acquired, and can be by all who will pay the price. The particular field in which we work is immaterial, if the desire is to accomplish the end.

Such a life finds expression in these fine words by Rudyard Kipling:

"If you can keep your head when all men about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

"If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools;
.....
Yours is the earth and everything that's in it."

703 Continental Bldg., Denver, Colo.

"Between the great things that we cannot do for foreign missions, and the small things that we will not do, the danger is that we shall do nothing."

TITHING IN THE LIGHT OF THE LIFE OF CHRIST AND HIS TIMES

Galen B. Royer

HEREIN is presented the scriptural grounds on which rests the obligation for Christians to return to the Lord in free-will offerings for His kingdom, not less than a tenth of their income; that to give less does not meet the expectation of the Master; and that no one has the right to give as little as he pleases.

Historically

the tithe dates back far beyond the law as given by Moses. It is a sacred institution, found in common practice in Abraham's time, and probably goes back to the time when Adam was taught to render to Jehovah what belonged to Him as Creator, Preserver and Provider. Tertullian, basing his statement on the Septuagint translation of the Old Testament, says that Cain's offering was rejected of the Lord because he did not properly "divide." Hebrews 11: 4, according to "Rotherham's Emphasized New Testament," a literal translation unusually clear, says, "By faith a fuller sacrifice did Abel offer unto God than Cain. " "The New Testament in Modern Speech" in a footnote gives the literal meaning for "more acceptable" as "greater." This indicates rather strongly that the tithe began with Adam and is a sacred institution, claiming the right to be perpetuated like marriage. The reader therefore should

Disabuse His Mind

of that all too-common error that the tithe principle, the return of the tenth to the Lord, belongs to the law. True, the law gave instructions for its observance; but Moses simply reduced to writing what had already been in force and common practice. Those who say, when the tithe is urged, "It belongs to the old dispensation and

Away with the Law

for we are under grace," need to be careful lest they fall into a greater difficulty. The law has not been done away with, else we may murder, lie, steal, commit adultery, covet, break the Sabbath, violate the marriage relation, and disregard tithes. No part of the law has been abrogated; for there is but one way in which a law can be repealed, i. e., the same power that enacted it can by the same process repeal it.* God might have repealed the law through some prophet, but the last one on record pleads for the observance of the tithe as the one great step to restoring true piety among them.

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*In deciding what we owe the Master we should at least not fall below those rules which the experience of ages has confirmed as wise, and which are of universal acceptance by the civil courts in determining what we owe our fellow-man. Among the accepted canons on this subject which may be found in any law textbook, are the following:

1. A temporary statute, expiring by its own limitation, leaves the law as it found it.

2. Repeal by implication is not favored, and is never allowed, unless the repugnance between the new provision and the old is plain, and the two provisions are irreconcilable.

3. The whole statute must be read together, and the real intention of the lawgiver must prevail.

Under each of the three above rules it is submitted that the case of the tithe is made out, and that a clearer case is hard to find in the courts. If a civil case falls within any of these rules it is sustained. If, in the matter of money between one man and another, one of these rules would be sufficient, shall not all three suffice in a matter between us and our Maker? If the matter is doubtful in deciding our own case, we should solve the doubt in His favor.—Judge J. P. Hobson, of Kentucky, quoted on page 60 in "Gems of Thought on Tithing."

God might have annulled the law through Him Who said He came "not to destroy the law but to fulfill it," but instead, Jesus placed emphasis on this feature of the law when He said that men "ought to tithe" (Matt. 23: 23).

Jesus was a

Careful Observer of the Law.

At no point in His life did He violate it. In childhood He was presented in the temple according to the law (Luke 2: 21-24). He returned with His parents to Nazareth after "they had accomplished all things that were according to the law" (Luke 2: 39). He manifested a scrupulous allegiance to the law when He healed the lepers. Though He knew they were whole He sent them to the priest to have legal approval (Matt. 8: 4; Luke 17: 4). Not only this, but Jesus appealed to the law in His teaching. One instance is enough. When the lawyer came to Him about eternal life, Jesus asked, "What is written in the law" (Luke 10: 26)? He even measured greatness and littleness in the kingdom by doing and teaching or not doing and teaching against the commandments of the law (Matt. 5: 19). In fact, living as He did in a day when the minute directions of the "Mishna" concerning tithe touched every phase of life; when His parents went yearly to Jerusalem and offered the second tithe, and when if, for convenience, this tithe was carried in the form of coin, the coins must be perfect and not mingled with other coins (Talmud, "The Second Tithe," Chapter 1, Sec. 2, 4, 7); when, for a woman to set before her husband untithed food, was an offense serious enough to divorce her ("Mishna," Treatise Ketuboth, and "De Sola and Raphall," p. 259), it will readily be seen that tithing was a burning question and one concerning which the Lord could not be neutral. This being true what was

Jesus' Attitude

towards tithing? We all know that His invectives against the Pharisee were the most keen and penetrating, and yet this sect was the most scrupulous in their observance of the minutiæ of law, even in tithing. Was it because they tithed that Jesus assailed them so? The Pharisee that went up to the temple to pray and told Jehovah among other things that he tithed, was not disapproved because he tithed, but for his self-righteousness (Luke 18: 9-14). On another occasion Jesus pronounced woe against them for their heartlessness in mistreating widows and orphans, and not because they "tithed mint, anise and cummin" (Matt. 23: 23). And if the Master urged the tithing of mint, anise and cummin, surely in all the larger things of life the same law would hold good. Noting such teaching and how constantly the Pharisees were after Christ to find some fault in Him, we have just grounds to conclude that Jesus not only endorsed the tithe principle, as His utterances indicate, but that He Himself is an

Example for Us

in tithing. But how could He tithe when He declares He had no home, and of course no business or income in the sense those terms are used today? From some avenue unknown He received what funds he needed. "Judas had the bag." Three instances point to what uses He made with His money outside of the purchase of food. He directed the securing of the coin out of the fish's mouth to pay taxes (Matt. 17: 27). At the last supper, after Judas left the room the disciples wondered if he went to give something to the poor, or to buy things against the feast (John 13: 29). Evidently to do both these things was customary in the life of the Master, or His disciples would not have thus surmised. But grant that the Master's life was entirely dependent upon alms as He went about teaching, yet the law of the tithe was incumbent upon Him; for, being fully conversant not only with the law

but the latest interpretations put upon it by the rabbis, he knew that even the poor man to whom was given a piece of bread or a fragment of a fig-cake, was expected to tithe each piece according to the instructions of the "Mishna," Demai chapter, Sec. 4, 5, 8. And had He failed in one such point

Those Pharisees

who had received His strongest denunciations and were most eager to find some fault with Him, surely would have questioned Him, gotten hold of Him and done away with Him. This they would have quickly done from several considerations: Jesus would be violating their law; second, they needed the funds—they were burdened with taxes and assessments; third, they were eager for some excuse to arrest him.

Carefully summarizing the foregoing, one cannot reach any other conclusion than that Jesus during His lifetime gave a tenth or more to Jehovah. Why should He not? He knew that all the tithe of the land and the herd and the flock—not the excess after expenses and so on have been taken out—the tenth of all was "holy unto the Lord" (Deut. 27: 30-33), and the Son, of all those on earth, would be the last One to displease His Father in heaven.

Christ not only set an undoubted example in the observance of all points of the law including tithing, but He spoke further in no unmistakable terms about giving that most

Beautifully Fulfills All

that the law anticipated. The principles He laid down on giving are broad, deep, and comprehensive, and their meaning cannot be mistaken by any one who wishes to follow the Lord Jesus Christ. He commands His children "to give to him that asketh thee" (Matt. 5: 42), leaving no room to refuse any one at any time. This alone should be considered seriously by those who complain that they are called upon to give so often. If one has two coats he is to divide with the man who has none; likewise with food (Luke 3: 11). Not only are we to give every time we are asked, but note how: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured unto you" (Luke 6: 38). How does some people's skimpy giving look in the light of such plain teaching! Again, "Freely ye have received; freely give" (Matt. 10: 8). It would appear also that the Master had a common expression that none of the evangelists recorded, but which Paul saved for the world, when he wrote to the church at Ephesus to "remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20: 35). But this is not all. After pleading with His disciples to trust God for all things He commands that they shall "sell that which ye have, and give alms" (Luke 12: 33).

Even the motive in giving must be right. It dare not be for show (Matt. 6: 1-4).

Jesus Understood Human Nature

perfectly and guarded against the liberal giver making a show of it; but He never meant that the small giver was to hide his scanty gifts by saying "Thou shalt not let thy left hand know what thy right hand doeth." In other words, Jesus never meant that this scripture was to be used to hide our shame under the cloak of a pretended piety. Again, this grace of giving is of such great importance that one must be careful not to be at variance with his brother when exercising in it; for he that is not at peace with his brother is not fit to give a gift until he has righted his differences (Matt. 14: 12-14). And to encourage us all to be free in our giving He declares that our gifts to help fellow-man is giving "even unto Me" (Matt. 25: 40). Jesus is

Not Silent on the Amount

to be given. He does not ignore the smallest gift, for a cup of cold water in the name of a disciple shall have its reward. But verily, verily, He did not mean that small gifts should be the standard of our giving; for just preceding these words are those most sweeping ones, "He that loveth father or mother more than Me is not worthy of Me" (Luke 14: 33). All that a man has, his lands, his money, his income would quickly be given up before parents or children. Plainly and unmistakably He commands His children to "seek first the kingdom of God and His righteousness" and the needful things of life shall be added (Matt. 3: 33). His children are not to lay up treasures on earth (Matt. 6: 19-20). When one came to Him

Seeking Eternal Life,

one who had lived up to the law—didn't steal, told the truth, honored parents, loved his neighbor, a splendid kind of man—Jesus told him to "sell that which thou hast, and give to the poor, . . . and come and follow Me" (Matt. 19: 16-21) —a hard test for the young man and is for Christians today. But Peter "left all and followed Jesus" (Mark 10: 28), and it is plainly said, "If any man would come after Me, let him deny himself, and take up his cross and follow Me" (Matt. 16: 24), for there is no discipleship unless one does leave all—even kindred—for Christ's sake (Luke 14: 25-26).

Jesus also set his

Seal of Approval

on the right kind of giving. Three notable examples stand out and are a great lesson for the Christian today. First, is the approval of the widow of Zarephath who, out of her great poverty, was called upon to feed the Lord's prophet. Here is evidence that the Lord forsakes not those who even in poverty share their little for the progress of the kingdom. Most every one would have said she had no right to give; but the Lord commended her and said she had honor over all the widows of Israel, because in her poverty she gave liberally (Luke 4: 25). Then there is the

Splendid Example

of Zaccheus. Of course he would not pass for a "good Christian"; the crowds called him a sinner." But such as he was he gave half his goods to feed the poor after he had found the Christ as his Savior, and the latter declared that salvation had come to his house (Luke 19: 9). The last and

Most Striking Incident

is the widow in the temple. Jesus was sitting over against the treasury and the people were coming in piously and casting into the treasury, not one of them less than a tenth. Perhaps the rich put in the tenth and no more, and yet it made a jingle as it fell into the box. Soon a poor widow came noiselessly in the procession and cast in two mites. It attracted the Master's attention. He could look on in silence and see the procession cast in of "their superfluity"; because it cost them nothing there was not enough merit in what was given to call forth any comment, though their gifts had filled the treasury. But when the widow cast in "all her living" the sacrifice, the heart-cost, the quiet, humble devotion, the true spirit of giving was so manifest to His tender eye that He had to say to His disciples, "She has given more than all they that are casting into the treasury" (Mark 12: 41-44). But how is this? Hers was but a farthing, while the sum total of the others ran up into multiplied farthings! Then it is not so much how much one gives as how much he gives in relation to what he has left. The others gave of "their superfluity"; they had plenty left —were not hurt, were not deprived of any comfort—just lived on as before in the same formal, godless manner. The widow gave her all. What

Measures of Giving

are these three instances! The widow of Zaraphath first feeding a hungry man from barely enough for one meal for herself and her boy; the second giving a half; the third giving her all. How did the

Apostolic Church Understand

this grace of giving? The sound of Peter's voice from that memorable Pentecostal sermon was hardly still until, the record declares, the followers of this new religion not only gave one or more tenths but gave their all, for "all that believed were together and had all things common; and they sold their possessions and goods, and parted them to all, according as every man had need" (Acts 2: 44, 45). This is a beautiful glimpse of the real work of Christ through the Holy Spirit in the heart of the true believer, and stands in striking contrast against the spirit of giving so general today. Not only can there not be found anywhere the abrogation of the tithe, but Paul, that wonderful apostle born out of due season, a strict Pharisee in his day, constantly guards against the ever-present tendency of getting riches and trusting in them (1 Tim. 6: 17, 18).

Indeed, one cannot follow the teachings of the apostles and reach any other conclusion than that our giving should be at least a tenth. Then the question presses itself, where, oh where, comes in that discipleship which

Fails to Give

as much as a tenth; whose "living under grace" is to hide one's living in real disgrace because he does not return to the Lord as much as the Jew was required to give, and contends that it is not required to give as much as a tenth in this generation? Can Jesus be other than disappointed in such followers? He, knowing that the gifts of the Pharisees were about a fourth of their income, said to His disciples on one occasion, "Except your righteousness exceeds the righteousness of the scribes and Pharisees ye shall in no wise enter the kingdom of heaven" (Matt. 5: 20). Giving is one of the most prominent features of a righteous life. James declares that giving is the only proof of proper faith. Not by prayers but by deeds does God know we really love Him.

Yes, this is the day of grace of our Lord Jesus Christ, Who gave Himself as a ransom for all. He gave much, but how many Christians are even seeking sincerely to obey the Savior's plain teaching in this wonderful grace? Jesus gave at least a tenth while here on earth; the Jews tithed all their products from land, herds and flocks. This was the Schoolmaster's plan to prepare the world for Christ. Now we are in Christ, and rightly can any one think his is a less duty, a less obligation, a less privilege today than was demanded under the law? Did the Lord of glory ordain that Christians may

Do as They Please

about their giving, making it little or much as THEY feel like doing? In other matters of religion no one has a right to do as he *feels* like, but as he is plainly taught. Why not here? for nothing is plainer than that he who gives less than a tenth is far below the foreshadowing Jewish economy in doing his reasonable duty to God and for His kingdom.

But perhaps even yet some one may ask, "If Christians are expected to give at least a tithe to the Lord, as is urged herein, why is it that

Not More Is Said

in the New Testament about it?" First, the same manner of reasoning will hold good on other doctrines. For instance, Jesus said, "Ye ought to wash one another's feet" (John 13: 14), and He also said, "Ye ought to tithe" (Matt. 23: 23). Why not obey both instead of the one, especially when the word for "ought" in connection with tithing is a stronger word in the original than in John 13:

14? Second, why not reason and ask why the Lord did not say more about the Lord's Day, building meetinghouses, establishing Christian colleges, church government, the sin of the saloon, the evils of the dance, going to war, and many other such questions? Or why are we not told more fully about heaven, the state of the soul after death, and such things? The following might be a reason why the New Testament does not say more on tithing. For the first Christians the Old Testament was their only Bible. The New Testament was not written till towards the close of the apostolic period. Of course, all Jews had been taught to tithe, and the Gentiles knew its practical value. The system was in full force on every hand. Jesus did not repeal the law of the tithe; and what was there for Him to add to it? "The New Testament leaves the tithe just where it found it, to be used to the glory of God through the guiding spirit and the good common sense of consecrated and loyal disciples."

But some one may argue, "The Mormons and a few other organizations have a tithe system and it has been the occasion of

Great Corruption

among them." Yes, the Mormons, for example, tithe and it has enabled them to be the most formidable foe to American religious liberty and purity; not because they tithe, but because with their tithe at the command of the church they are able to press their corrupt practices and teachings unto the ends of the earth. Their error of polygamy is *our* menace; the tithe is *their* powerful agency to force it forward. On the other hand, let Christians set apart as holy a tenth for the Lord, and such will become so greatly in earnest about their Christianity that they will also use the balance thoughtfully and prayerfully as unto the Lord.

Dr. Chas. A. Cook, quoted in "Gems of Thought on Giving," page 88, sums up in the following a few of the most

Prominent Benefits

to be derived from the practice of giving at least a tenth to the Lord:

1. "It removes the element of uncertainty from giving."

2. "It leads men to conform their expenditures to their giving. Tithers do not spend a large share of their income first, and then give something out of what is left. They usually lay aside the tenth at the outset. They make it a first lien on their income."

3. "It fosters devotion to the cause of Christ."

4. "Tithing begins in a definite forward step in consecration, and leads on to a greater consecration. It is seldom easy for a man to begin to tithe his income. It involves so much that it requires a new exercise of faith, and a little fuller surrender to Christ."

5. "Tithing would solve the problem of the financial needs of the church and missions. When a group of men in a church begin to tithe their income, the offerings are immediately increased."

"There is no system of giving that has ever been proposed that produces greater results than that which teaches that God is Owner of all things; that we are stewards of all that comes into our hands, and that one-tenth is the minimum that we should lay aside for the advancement of God's kingdom in the world."

John Wesley used his money for the Lord Whom he served. In 1786 he wrote: "Money never stays with me." In his "Appeals to Men of Reason" he says: "Money must needs pass through my hands; but I will take care it shall not rest there. Hear this, all you who have discovered the treasures which I am to leave behind me: if I leave behind me above ten pounds, you and all mankind bear witness against me, that I lived and died a thief and a robber."

A SYMPOSIUM ON GIVING

TITHING

A SISTER.

I was influenced to begin giving the tenth of my income in money by reading the VISITOR some five or six years ago. I tried it one year and could not quit. I don't believe any one that tried it could quit. It seems like cheating the Lord to put His share in my pocket, although I am only a lone widow. I don't believe that I am one cent poorer than I would be did I make use of that tenth for my own use. It may not be enough, but I am satisfied. If we would all even do that much our Mission Board would not need to plead so hard.

Lovejoy, Pa.

TITHING

I am happy in this, that I have the privilege to testify to the fact that there is much joy to the Christian who lives very close to the Lord and the spirit of His teachings. I am a firm believer in tithing and have practiced the same for ten years. God is systematic in all His works and critically exact. Why should not His children be systematic in giving? Knowing that the Lord loveth a cheerful giver, remember, He that soweth sparingly shall reap sparingly.

Neffsville, Pa.

TITHING

M. M. ESHELMAN.

I have found giving God's share regularly to His cause produces wondrous joy. My ground for tithing may be found in Heb. 7: 5-9. The Holy Ghost here records the type of the priesthood of Christ in a double way, one by that of Levi and the other by way of Melchisedec. Abraham, by way of the natural or fleshly priesthood, paid tithes to Melchisedec, who was the type of the spiritual priesthood, so I am joyous in paying tithes out of the heart of flesh to the spiritual constructions. Surely this has its results in felicities, and never produces poverty. The ground or scripture as above quoted is my authority for "Giving freely to the Lord." My joys are abundant and the conscience never is mutilated by withholding what is truly God's.

Tropico, Cal.

TITHING: IS IT FEASIBLE?

It is feasible if nine dollars will reach as far in providing the necessities of life, with God's blessing, as ten dollars will without His blessing, and my experience and observation prove this to be the case.

I began tithing when heavily in debt and when each succeeding year seemed only to increase the indebtedness; and from that moment the tide turned and from then until now I have steadily prospered, although I have devoted more time to the Lord's work by far than formerly, and the added spiritual blessings have more than kept pace with the increased financial blessings.

It makes giving a constant joy, and especially does it solve the problem of "how much to give" for those who are in debt or in limited circumstances, for if we decide that one-tenth belongs to the Lord, it is but common honesty to give it to Him, and to turn it into any other channel would be robbing Him.

It develops our trust in the Lord and our sense of dependence on Him to believe that He will multiply the nine-tenths so that our obligations will be met as formerly as though the one-tenth had not been given.

What was feasible for Israel of old is feasible for us. They not only gave a

tenth but, counting all their gifts, they easily gave one-third; and besides the observance of the Sabattical years cut down their earning capacity one-seventh, and did they come to penury as a consequence? Indeed no; but prospered abundantly.

Of course, we understand that there is no law of tithing in this dispensation, just as there is no Sabbath law; and yet as a thank-offering, one day in seven is still held sacred unto the Lord, and since we so willingly give one-seventh of our days voluntarily to the Lord and find ourselves blessed thereby, it would seem reasonable, to say the least, if we would find a like blessing in voluntarily following the good example of God's people of old in the matter of tithing.

It is so good in actual practice that one finds it growing on oneself so that one-tenth is not nearly enough, and the very joy drives one on nearer and nearer to Israel's one third.

California.

WHY I BEGAN TITHING

A SISTER OF THE BEAVERTON CHURCH.

Because I believe it to be a duty that I owe to my God as well as a privilege. I feel that the Holy Spirit dictates for me to give a portion of my financial income, and by the reading of the Word of God I believe He intends we should give one-tenth.

I hear some say that they are poor; that their income is too small to amount to much, but I believe if we give the tenth, let it be ever so small, and give it in the right spirit, we will receive just as great a spiritual blessing as the one who has a large income, for the Lord only asks us to give as He has prospered us.

If we as Christians have faith to realize that all we have in this world belongs to the Lord, and we are His servants, and that He only asks us to give him the small portion of one-tenth part of our income, leaving us nine-tenths, I believe we would all say He is a merciful God. My prayers are that we may all be united on the tithing question.

Beaverton, Mich.

WHY I BEGAN TITHING

First, I wanted some system of giving, and when I read my Bible I find a number of scriptures to bear me out in my convictions. I thank God I need not be ignorant along this subject. Malachi 3: 8: "Will a man rob God?" Read it. Another is Malachi 3: 10: "Bring ye *all* the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it"—one of God's richest promises, and God keeps His word with me. To enjoy this blessing, try tithing. When I think that God is the Giver of all good, then I know that all I have is His, and how could I withhold that which rightly belongs to God? Oh, to have a heart so full of love for the Master's cause that we so cheerfully give God His tenth! Words are so weak to compare with the peace and comfort and rich experience we have in the soul. We get a firmer grip on God by obeying His Word. Thanks be to God for this unspeakable gift of giving God His own.

Harrisburg, Pa.

WHY I BEGAN TITHING

"Why I didn't begin sooner": Simply because my convictions were not strong enough in favor of giving. This being true, I was very ready to agree that to "give as the Lord had prospered me" did not mean tithing at all, as that would be according to the Jewish law.

"Why I began": As a Christian I realized it was my duty to go or send to "teach all nations" and "preach the Gospel to every creature," and I happened to think, Suppose I am instrumental in bringing about the conversion of a Jew, persuading him to give up Judaism for

the better (Christian) religion; he quits giving his tenth, and gives to the better cause as I do, because of my example. Then I thought with the spirit, or lack of spirit I have in this matter, that a tithe-law would serve me just as well, and the Lord better. However, my tithing is not because of law, there being no law to that effect, but because of a personal desire that the Lord shall not fail to receive this amount. I also feel that this does not conflict with the "give as the Lord has prospered thee" at all, as it does not prohibit giving more according to prosperity. At any rate, the above-mentioned suggestion of Paul almost requires account keeping with the Lord. And why not? If I rent a farm and the Christian spirit prompts me to keep an accurate account so that I may be *sure* to give my landlord (fellow-man) his share, why should not the same spirit prompt me to be just as careful to see that the Lord is not robbed of His, or any part of it?

Pennsylvania.

WHY WE BEGAN TITHING

A BROTHER AND SISTER.

Several years ago I was at church, and the minister read the third chapter of Malachi and preached a touching sermon on it. I then made up my mind that hereafter we would give the tenth of our income, little as it is. We think giving to the mission work is for a noble cause. All we regret is that we did not commence tithing long ago. We think all should be engaged in mission work, and if we cannot do more than make our desires known unto God. Both of us are well up in years, seventy-three and seventy-nine. All the income we have is from our chickens. The Sunday eggs we save for church and Sunday-school expenses, but we must say our children stand nobly by us.

Pennsylvania.

THE JOY RECEIVED FROM TITHING

I have always found it a pleasure to give towards the work of the Lord, but it seems to me we do not catch the true spirit of giving until "we lay aside on the first day of the week as God hath prospered us."

About ten years ago I began giving one-tenth of my money to this cause. I found whenever I wanted to give to help His work I always had it in what I call "the Lord's pocketbook." It was not long, however, until I found my promptings to give exceeded my tenth, and of course found it necessary to increase my amount. I believe when we lay aside money to be used in this way new avenues for using it are opened before us—avenues that possibly we never thought of before, but knowing that we have in our keeping some of the much needed means to further this work we are more alert to finding our opportunities. Then again, we cannot forget the fact that our money, our time and our talents belong unto the Lord and we are accountable for the use of them. I pray that we as Christians may catch more of the true spirit of giving, and also the blessings and the joys received from it. God loveth a cheerful giver.

Pennsylvania.

THE JOY RECEIVED FROM TITHING

ERVIN WEAVER.

The joy received from tithing is great, such as the giver can realize when he knows that he has the approval of God. "God loveth a cheerful giver."

By having a system of giving something will be accomplished, and this will be a source of joy. Look at the business man; the one that prospers and enjoys his work is the one that has a good system of business. And the farmer; there is very little gain and enjoyment for the one that has no system. Look also in the home; the woman that has a good system of housekeeping gets her work

done and has time to work for the Master. Look at whatever you will, there is nothing accomplished without system. Any one that has a haphazard way of giving cannot enjoy it as those that have a system, for when there is an opportunity to give they have nothing. It took all their money to pay a debt, or if they have any left, they think of how much it is needed for this, that, and something else. But not so with those that from their wages, crops sold, stock sold or any other income they may have, have "laid by in store" a tenth part of all. They can give, not grudgingly, but cheerfully now. When the Jews made an offering to the Lord it always was of the best, the first-fruits or the firstlings of the flock. The Lord's cause was first remembered, then their own needs. We, as Christians, are living under greater privileges than the Jews had. Ought then our religious duties to be less? When the Jews brought that which was required, unto the Lord, they received such blessings that the land could not contain. Oh, what might we enjoy!

Bremen, Ind.

HOW WE BEGAN TITHING

We thought we could not afford to give a tenth. When a call came we responded according to the amount of cash on hand. A crop was marketed and a place was always ready for the money. We kept out barely enough for running expenses. In this way the Lord did not get a very large share of our earnings. We were not sure our method of giving was pleasing to the One Who gave His only Son. We considered tithing. The enemy said, "Wait until you are out of debt." We delayed for more than a year. To be honest, we did not expect to keep out of debt. The rule in the neighborhood seemed to be, "Work hard and clear the home place; then buy the eighty across the road, pay for it and purchase as soon as possible the quarter on the opposite corner." Yes, we thought we had a better religion than the Jews, but the New Testament does not teach tithing. It says, "Upon the first day of the week let each one of you lay by him in store, as he may prosper." But how could we give as Paul instructs without giving a certain proportion? and surely that part would not be less than a tenth. After careful consideration a plan by which a farmer could tithe, came. We told the Lord we would try it for one year. We were afraid to make it for a longer time. Expenses were heavy, the wheat crop was short. We had to ask for grace to give the Lord's tenth cheerfully, and sought guidance in investing it. He gave both. Our hearts swell yet when we think of the letter we received from certain of our city missionaries, telling how they were encouraged by the amount sent and would now be able to do some practical work they had long been planning. The Lord gave us so many blessings within the year that were new in our Christian experience, we never mentioned discontinuing the tithe.

Nebraska.

CHRISTIAN GIVING

IN HIS NAME.

There should be a growth in our giving, as in all our Christian experiences. We have been giving more and more all along our Christian life, until now we are giving all we can. Not how little, but how much can we give is our rule.

We hold all we have at the service of the Master, and consider it a joy to be used of Him in whatever way He may see best. We deny ourselves of much that others have (as our needs are few, but our wants many) in order to be able to give more for the Lord's work. We are now never giving less than one-fifth of our income and often more. We expect to continue to give all we can, as the older we get the work of the Lord appeals to us more strongly. We believe

we should make the Lord's work first and everything else second.

New Windsor, Md.

WHY I BEGAN TITHING

H. B. CODER.

Whether or not the tithe is a divine requirement is an open question. The trend of the best modern Christian thought is unmistakably and increasingly toward the restoration of the tithe as the only possible adequate method of financing the building up of Christ's kingdom on earth. Is it not full time that we abandoned our man-made makeshifts and adopted God's financial plan and obeyed the law of the tithe? Most of us think we own property. We do not. "The earth is the Lord's and the fullness thereof." Knowing this, we should see to it that we are stewards of the right stamp, using the Lord's means in a way that will met His approval.

My wife and I began tithing because our former haphazard and spasmodic method of giving was not satisfactory. We found that the so-called rule of giving, "until we felt it," was not a fair test. With us, feeling was not a safe guide. We realized that a portion of our income should be paid to help extend the kingdom, but how much it should be we did not know. We either overpaid or underpaid, but we never certainly knew when we had done either. After we began to pay the tithe, all these difficulities were overcome. We felt that the responsibility of how much we should give was transferred from us to our heavenly Father; permitted Him to decide whether it should be much or little, as He prospered us. We have also found that by giving systematically, God is prospering us beyond any previous experience, both temporally and spiritually.

The hope of the world is in Christ coming again. Our courage should not droop. Before He comes it is hoped many more souls will break through into the light and grasp the Bible vision of the future.

Irvona, Pa.

WHY I BEGAN TITHING

S. P. EARLY.

I began tithing a year ago, and the steps that led to it were as follows: I was preparing a missionary sermon, and as that included the subject of contributions I felt that I could not make an appeal for systematic giving without first putting in practice some system myself. I read what I could find on the subject of tithing and ran across this statement: "In the early Christian church the custom of consecrating to religious purposes a tenth of the income was voluntary, and it was not made obligatory until the Council of Tours in 567." This voluntary giving of the tenth appealed to me, and I felt that we were not living up to the standard of the church in the first centuries.

To my mind, tithing was a most excellent way to carry out the instructions of Paul, "Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come." It was systematic; it was proportionate to one's income. Such considerations induced me to lay by a tenth for religious purposes.

I must add my testimony to that of others, that having a separate "Lord's pocketbook" makes giving a pleasure, and it is not a question whether it can be spared, but where will it do the most good?

We are specially instructed to "provoke unto love and good works." Considering the wonderful benefits and blessings resulting from tithing, I consider it a most worthy motive to *incite* one another along these lines.

764 W. High St., Lima, Ohio.

WHY I BEGAN TITHING

GEO. H. BRALLIER.

To give every reason and influence that helped me to the place of tithing, I will not attempt. If I wanted to, I probably could not, as it has been several years since the first impressions were made on my mind. It did not come upon me all at once, but gradually grew into my life.

I was rather antagonistic to the idea, thinking it belonged to the Jewish age and was not applicable to the Christian era, and indeed it does not belong to it but a higher standard. I thought that certain New Testament scriptures would not allow a fixed amount of giving; for instance, 1 Cor. 16: 2: "Upon the first day of the week let each lay by him in store as he may prosper" (R. V.). But reason would dictate that this scripture calls for a system of giving in order to carry it out. If the Lord prospers me with ten dollars, one should be returned to Him if we purpose the tenth, but if we purpose a seventh or a fifth return accordingly. Secondly, "Not grudgingly or of necessity, for God loveth a cheerful giver." Certainly, I thought, our feelings must govern in this text, but it doesn't say not to give if we can't do it cheerfully. So purpose in your heart and give, whether it hurts or not. We learn to like to do things by doing them, and "God is able to make all grace abound unto you" if you are willing. Then you can do it cheerfully and rejoice in it.

The tithe was held up in the community where I lived and some practiced it. A certain minister said we owed the tenth and we gave only what we returned above the tenth. Living under these influences and the feeling of responsibility of my stewardship, which could not be satisfied under a tenth, has brought about this grace of giving in my life.

It is said of Noah that he was a righteous man and perfect in his generation. Can it be said of me that I was perfect in this generation if I fall below the standard of the Jewish law? What think ye?

Curlew, Iowa.

HOW I MANAGE THE TENTH

I keep a book account of the Lord's money. I have a notebook handy, and I have two columns, one for the amount I receive for the Lord; the other is for what I give. For instance, if I am prospered with $25 I put $2.50 for the receive column, and if I give $2 for the Lord's work, I put down $2 in the give column. I can tell in a glance how we stand, by summing up the columns.

Curlew, Iowa.

WHY I BEGAN TO TITHE

W. E. WOLFORD.

I didn't want to be a robber. I began tithing several years ago because I wanted to practice what I preached. From the time I was converted (which was after my marriage) until a few years ago I claimed, and I believe rightly, too, that a Christian ought to give a tenth, and I also claimed that I did so, but was never willing to prove with figures on white paper, and if I had tried to do so I should have been found badly wanting. So, several years ago, when I started to work at a coal works, my wife said we ought to begin to give the tenth to the Lord. However, before this time, my wife had tried and proved the Lord, for she sold some milk and gave one-tenth and she declared that the cow gave more milk and I know she told the truth. So we began, and you would be surprised how easy it is, with the tenth laid by, to meet the poor or to see the collection basket come around, besides the wonderful joy to know that we don't leave undone what Jesus said we ought not to leave undone. If *ought* is binding, *ought not* is also, and the plan is fair to all, and if each one would tithe

I am sure the Lord would not require any more, for it would reach all the needs of the work of the church, and the rich and poor would all be equal, as all would give a tenth. Prove the Lord once and see if He is not true. I find it easier to persuade the moderately poor to obey the Lord in this blessed, joyful practice. May the Master help us to be as good as a Jew, anyway.

Pennsylvania.

THE JOY RECEIVED FROM TITHING

CARRIE L. GARNER.

We always receive joy from doing the Lord's will. We give a tenth to the Lord, because we believe it is His will for us to do so. We make others happy by giving to those in need. We receive a great blessing by giving for the spread of the Gospel, for Jesus says, "It is more blessed to give than to receive" (Acts 20: 35). There is nothing that shall yield us so rich a harvest as giving to the Lord. It will benefit us more to give than to keep, for to keep is to rob God, and they that rob God cannot prosper.

We should give not only a tenth, but all it is possible for us to give, for by so doing we shall bring peace, joy and happiness to those who are in darkness and sin, and will advance God's kingdom on the earth and hasten our Lord's return.

If it is a joy for us to lay up treasures on earth, how much greater joy should it be for us to lay up treasures in heaven? "for where your treasure is there will your heart be also" (Matt. 6: 21). Paul says that God is able to keep that which we have committed unto him (2 Tim. 1: 12). Brother, sister, how much have you committed unto His trust? We want the heathen to be saved. How can they be saved without the Gospel? It is not only our duty but our privilege to help send it to them.

We have our good homes, schools, churches, peace, plenty and happiness, because we have heard of Jesus. But in our great fortune let us not forget the millions that have never heard of the dear Savior. Let us be loving and generous-hearted and pass to the unfortunate of God's human family the blessed knowledge of Jesus.

Union Bridge, Md.

HOW WE RAISE MISSIONARY MONEY.

S. S. AND WIFE.

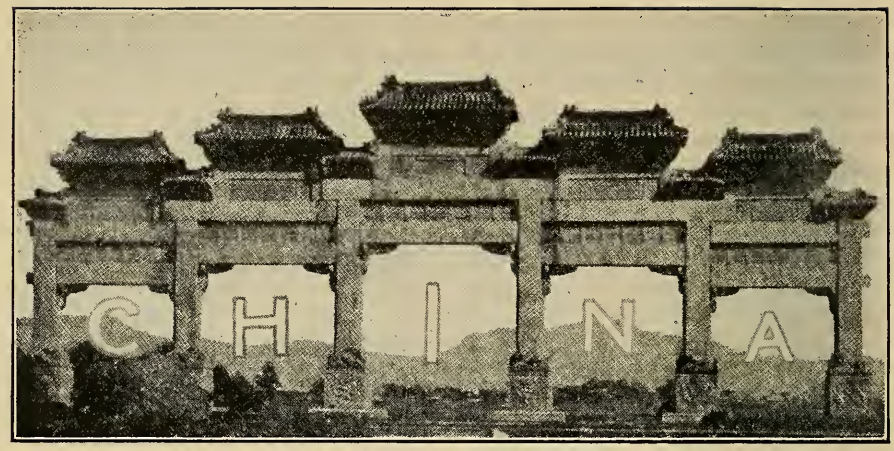
It has been our method of raising money for missionary and charitable purposes to tithe as required under the Mosaic law. This method we have followed for twenty-five years or more. It has been very satisfactory to us. Many blessings we have enjoyed by thus giving. The amount given by this method has been larger than is usually given.

The first tenth of everything sold is the Lord's. It is held as a reserve fund to draw from as needed. We never give any less; often more. By this method of providing a fund to draw from we can give just as easy as to eat a meal when hungry.

How can we follow Paul's instructions (1 Cor. 16: 2) unless we have some specified percentage of our increase as the basis to govern us? Where have we the percentage God claims only in the law of tithing? There can be no argument produced strong enough to cause us to quit tithing and give as is usually done. We are fully satisfied that we never lost one cent by tithing, but have gained much by it.

Where would the men and women be found that are fully consecrated to use the money raised for missionary purposes, if every member of the Brethren church should give as God required the Jews to give? Who can tell what would be accomplished by such giving, and no one be a loser? Please turn to Prov. 3: 9-16, and Mal. 3: 10. Precious promises are made in these scriptures, only to be enjoyed by those who can trust and obey.

Pearl City, Ill.



NEWS FOR THE MONTH OF FEBRUARY IN CHINA

F. H. Crumpacker

A RATHER peculiar condition existed in China this year. The fact that the great mass of the people were not acquainted with the idea of the new calendar gave us the two kinds of New Year observance in most all of China. It will likely be a good long time ere the entire country adopts the Western Calendar.

The financial condition continues to grow more strained in China. The money syndicates and China do not seem to make much progress toward getting together on the matter, and China continues to suffer on without any money. We certainly can pray that such conditions do not last much longer.

Opium smoking continues to get hard knocks. Almost daily one can hear of sections of the country where there are some kinds of suppression going on. The crop being destroyed, the dens for smoking are being closed, the places where opium can be bought are becoming fewer, and the people desiring to break off are increasing in great numbers.

For the last few months the missionaries of China have been having a treat from the visit of John R. Mott, of America. He is secretary of the Continuation Committee of the Edinburgh Missionary Conference. He is making a tour of the world in the interests of missions. He had been in southern Europe and in Turkey and India, and later came to China. They arranged for five conferences in China. This method made the coming together of the missionaries more easy, for China is not well filled with railway lines, and often these delegates traveled several days by cart or mule ere they came to the railway or the place of meeting. After each conference they collected what was called the findings of the meetings. These included the needs of the various departments of work. After the findings were made came the recommendations of the conference. In everything it was only a body to recommend and not legislate. After these local conferences were held came the final General Conference of Delegates selected from these five local conferences. This was held at Shanghai, and was to be a summing up of the needs for all China and the recommenda-

tions best to fill these needs by the leading missionaries of the entire field. We hope when the report is published that it will be of great value, both to the laity at home and the home Boards as well as the missionaries on the field.

Another thing that is unique about these conferences is the fact that Mr. Mott has arranged with friends of money in the homelands to pay all the expenses of these meetings, including the traveling expenses of the delegates. This made possible a good representation from all parts of the field. The writer was privileged to attend the Conference of North China and was greatly blessed. Mr. Mott in his opening address impressed us with the fact that we are working at the world's greatest task, and that missions are a world task and can not be looked upon locally only at the expense of the best interests of the work. To make the best use of the forces on the field we are to have confidential, friendly coöperation in every department of work, such as occupying the field, educational and medical work. Even wider than this, if such is possible, is coöperation in the printing and distributing of literature in China. China wants the Gospel, and at this opportune time we should unite our forces and double our strength by so doing. The Edinburgh conference is authority for the statement that if we would unite the forces in a confidential, friendly way it would mean the doubling of our forces on the field. Such a statement is likely to cause one to stop and think, in the face of the terrible need, concerning the possible way we could better unite our forces for the conquest. The Balkans have had a very great victory over the common enemy of each state. This victory would have been impossible but for a united front and coöperation.

On Feb. 22 occurred the death of the ex-Empress Dowager. The cause of the death is not made known, only that she had been a sufferer for some time from a complication of diseases. It is thought the immediate cause was possibly poisoning from Bright's disease. The President has asked the country to observe mourning for a term of days.

Reports have it that there is a gradual tightening of the grip by Russia on outer Mongolia. Some think that conditions are in such a way now that it is practically impossible for China to regain the lost territory.

Mr. Sherwood Eddy, of America is making a tour of the principal places in China where there are student centers. He has great power as he lays before the students the claims of Christ. There are hundreds of young men enrolling themselves in Bible clases, that they may learn more of the doctrine of Christ. In many places there are real decision meetings, and these meetings, too, are often blessed by having many of the young men take a real stand for Christ. One missionary, in remarking on this subject, declared that the time is here when we should begin to fish with the net rather than the hook. We can hope that such methods will bring great blessings to the Chinese nation for, after all, what China needs most of all is a change of heart. Change of rulers can accomplish but little unless there comes with this the changed heart. May we pray much that these times of blessings among the student body will be of great help to the real heart of the Chinese.

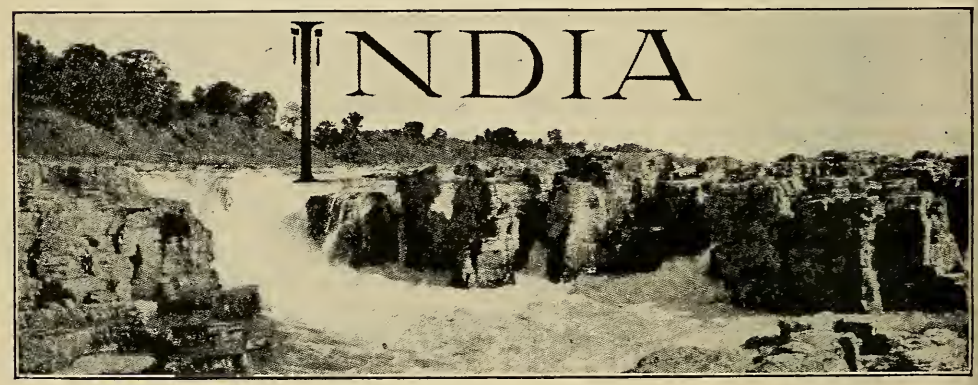
The spring weather is coming with us, and as we enter into this season we begin the preparation for some building that we hope to do this summer in order to furnish better quarters for our orphans and the schoolboys. As we begin this added work for our already-loaded little band we certainly long for a force of helpers who could divide the load and thus honor and glorify the work of the Lord in this place. The opium patients keep coming. The pupils apply for admittance to the school almost daily and there is not room. This is real proof

that our work is coming on faster than we can take care of it.

Recently a primary school was opened at the Liao Chou Station. The people are showing their appreciation by enrolling their children, and it is encouraging to the work at that place. The last word from there stated that some fifteen boys had already been enrolled. This is certainly encouraging, for it means so much for the future of the work.

At one of our outstations from Ping Ting Chou we have recently started a primary school, but the people are a bit more slow in enrolling their children. This can be accounted for by the fact that there are no foreigners resident at this place. There is no promise for English like where there are foreigners. There may be other reasons, but we can only go on working and praying for the Lord to open the hearts of the people. Our outstation at Soa Fang is opening up nicely. We have worked there but a few months. We must pray constantly if we would have the Father's blessings.

Ping Ting Chou, Shansi, China, Feb. 27.



THEY DO FEEL, TOO

Florence Baker Pittenger

No. III.

FOURTEEN months ago little Anna was born into a home where the parents had greatly longed for a child, for more than five years. After the child had really come their joy was full, and little Anna was a sweet, strong, fat baby and did very well in every way until she was about eight months old. She then began getting weak and sickly. We felt teething was the trouble, and so at first we were not especially concerned, but we soon saw that something was wrong, and we took her to the government doctor here. But she made no progress, and after two days of high fever she passed away. Oh, the sadness and grief in the home! To the parents all that was worth while had gone.

They had gotten nice clothes for the child and put them safely away until a proper time for her to wear them. How our hearts did bleed as we watched the father getting all these things out, saying, "Put them all into the grave. I got them for her and I can not keep them now." We put them all carefully into the little home-made coffin with the sleeping child. The clothes the baby had worn were carefully tied into a bundle by the father and he carried them to the grave and placed them in.

More than two months have passed

since the sad event, but still these hearts bleed. They do feel, too, and in a way that many of us can not understand. They have the hope of meeting the child again, but the present seems to hold no comfort for them. In this land a childless home is looked upon with disgrace, and so the parents have not only grief to bear, but are confronted by this fact.

Ahwa, Dangs, India.

INDIA NOTES

Alice K. Ebey

"Ye shall be witnesses unto Me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

THIS was the parting command of Jesus to His disciples. Ah, had all His disciples since then obeyed this command, the world might have been evangelized before this, and the millennial reign might have been ushered in. Let us arise in the power of the Spirit to bear witness for Jesus at home (Jerusalem), among relatives (Judea), in adjoining districts (Samaria), and even to the uttermost part of the earth.

Bro. Lellu Kalidas was recently installed into the ministry at Taropa, near Umalla. Bro. Lichty is elder of the church there. The same day Bro. Dhanabhai Ramji was elected to the deacon's office and installed. We are glad that young brethren in India are able to fill some of these important places of trust and service.

Three times during the past month death has visited our little community at Dahanu. The first time Vitabai Yedke, or Aji (grandmother), as she was familiarly called, was taken. For more than twenty-five years she had walked with crutches. A widow for many years, she had passed through many sorrows. She lived to see her great-grandchildren. She was glad to go and be at rest.

The next to go was Josephrao, a young man in the prime of life. He was an enthusiastic teacher and preacher, full of vim and life. Ten days of intense suffering from black smallpox and the Lord called him home. The young widow is very sad, but is sustained by her faith in God.

Then a few days ago little Dorcas, aged five months, was called home out of the family of one of our teachers; a bud of promise transplanted from earth into the garden of God above. So the aged, the young and strong, the helpless infant, one by one are called to go. What a lesson that we should stand ready at any moment to answer the call of our God!

Several of our missionaries have been suffering with fever recently. Sister Powell was kept indoors for a week or more, but recovered sufficiently to be present at the District Meeting and has now about recovered her strength. Sister Eliza B. Miller had a severe attack of chills and fever at Umalla. She was taken to St. George's Hospital, at Bombay. A week of rest and treatment in the well equipped hospital brought her back to health, though she has not quite regained her usual strength. Many keen regrets were expressed because of Sister Eliza's enforced absence from District Meeting, but we are thankful for her speedy recovery. During the District Meeting at Vyara Bro. Pittenger took sick with high fever and much pain. A few weeks previous he had had hard fever, which left him weak. On Friday he was taken to St. George's Hospital.

Latest reports state that he has had no fever for several days and that he was resting quietly. We hope for his speedy recovery. Your missionaries need to be remembered in prayer constantly—special prayer—that they may be kept in health.

The report for 1912 of our India Mission, as given at District Meeting, was as follows: Foreign missionaries, men, 8; women, 13. India workers, men, 113; women, 27. Main stations, 9; out-stations, 58. Organized churches, 6; members, 1,125; baptisms during the year, 331; disfellowshiped, 89; restored, 33. Village schools, 81; pupils, 1,425; boarding-schools, 4; pupils, 125; training department pupils, 14.

Two weeks ago we spent a few days very pleasantly with our missionaries and Indian workers at Vada. After a short railway journey we hired a horse tonga in which we rode twenty-nine miles over the hills. The team was a good one and the day pleasant, so we all enjoyed the ride, even the little ones. After a ride of four and one-half hours we came to the mission bungalow, where we were welcomed by the missionaries. Brother and Sister Heisey and Sister Anna Eby are busy with language study. Sister Powell was not well, but even into her sick chamber workers and others came to receive directions for their work. The annex to the bungalow is under construction and will be completed, we hope, by the time the real hot weather begins. Vada District is a hopeful field and we trust more workers may be available for the work here.

Bro. Pittenger's and Bro. Ross' have engaged passage to leave Bombay June 15, hoping to reach America the latter part of July. We trust that there may be no need further to postpone their sailing. Sister Powell will be sailing in September for her year's furlough.

Famine has been declared in the Ahmednagar District. The rainfall was scant, so there is a scarcity of water as well as of food for the people and of fodder for the cattle. The government is trying to transport fodder from other districts, so that at least some of the cattle may be saved. Kitchens have been opened for the feeding of the starving people. People and cattle are being removed from some of the villages where water cannot be obtained. This famine covers only a small area, and it is hoped that actual starvation may not be known, though there must necessarily be much suffering, especially among the poor farmers.

Our twelfth District Meeting of the First District of India is now in the past, leaving in our hearts encouragement because of what has been accomplished and a renewed purpose of heart to press forward in the Lord's work.

On the evening of March 3 we were all gathered in the mission compound at Vyara, having come from every one of our mission stations. At Surat the companies coming from Umalla and Anklesvar joined those coming from Vada, Dahanu, Jalalpor and Bulsar. After an hour's wait we boarded the train on the branch line leading to Vyara. A special coach was provided and missionaries, Indian Christians with their families, widows from the Widows' Home at Jalalpor, boys and girls from the boarding-schools at Bulsar, made up a company which seemed to interest the heathen onlookers. Large cooking vessels, folding beds, large rolls of bedding and a motley array of other baggage were piled in the car with us, and we went on our way singing songs of the Lord. Some who could not afford the car fare walked across the country from Anklesvar and Umalla, a distance of some forty or fifty miles, over jungle roads. Other years more or less financial help had been given, but this year it was decided to give no help except to the delegates from

the churches. It was feared this might lessen the attendance, but nothing of the kind was noticeable. From Umalla came ox carts loaded with baggage and women and little ones. Just as our train pulled into Vyara one of these carts joined us, as well as those who were walking, seemingly as rested and happy as those who were on the train. The parties from Pimpalner and Ahwa had arrived at Vyara earlier in the day, having come by ox carts and earlier trains. When we all got together there were twenty-one missionaries and some four hundred Indian brethren and sisters. Temporary shacks served for lodging and cooking-places, and a large, unfinished stable with a good tile roof was used as a tabernacle. Brother and Sister Ross, with their helpers, had worked hard to have all things in readiness for the entertainment of their many guests, and all seemed pleased and happy.

Tuesday morning, March 4, Bro. J. M. Pittenger, by virtue of being elder of the Vyara church, gave the opening address, reading Psalm 72. Bro. J. B. Emmert followed with a sermon from 2 Kings 19: 9: "What doest thou here?" He applied it especially to our purpose in coming together at Vyara.

That afternoon we convened in Sunday-school meeting. Bro Lellu Kalidas presided. Benibai, wife of Bro. Nani Valji, primary teacher in the Bulsar School, gave the first address on "How to Train Children." Then Bro. Govindji Khengar, principal of the Bulsar Mission School, talked on "How to Obtain Better Sunday-school Teachers." Bro. Daniel Salve, of Ahwa, and Bro. Jiva Hirabhai spoke on "The Value of the Sunday-school." The latter grew very warm in his appeal to enlarge our Sunday-school work and bring India under the white flag of peace even as the English Raj (government) has brought all the petty kingdoms under one flag.

In the evening the magic lantern pictures of the life of Christ, accompanied by appropriate singing by the Vyara schoolboys, was much appreciated by the large audience.

Wednesday, March 5, Bro. Blough presided at the missionary meeting. A report was given by a representative from each of the stations. A large map on the wall had stars for each station and small disks for the village out-stations. This map was encouraging when we noted the growth, and yet when we looked at the large territory still unoccupied, and for which the Church of the Brethren is directly responsible, our hearts ached for more workers and cried out to the Lord to thrust forth His harvesters.

Wednesday afternoon special meetings were held in separate buildings, one for the men and one for the women. Bro. Pittenger presided over the men's meeting and Sister Blough over the women's meeting. In both the special subject was social purity, and we trust that our Indian church may strive to be purer in thought and word and deed.

In the evening Bro. Blough preached a strong sermon on, "Come, Learn, Follow, Inherit," reading suitable Scripture portions.

Thursday morning, March 6, District Meeting proper convened. Eighteen missionaries and twelve delegates from the different churches constituted the voting body. Bro. Adam Ebey was chosen moderator, Bro. Nanji Valji, Gujerati secretary, and Bro. Quincy A. Holsopple, English secretary. No queries came from the churches, but the field committee asked that a separate congregation be organized at Ahwa, which is yet a part of the Vyara church. This request was granted and the work will soon be completed.

The District Mission Board secretary and treasurer read their respective reports and the three workers who are at work under this Board, Brethren Bugwan Ganesh, Girdharlal Champa and Bugwan Pathilal, gave short but glowing

reports of their respective villages, Vadi, Khamba and Ruda. Three schools, three Sunday-schools and twenty-three Christians were reported. Victories and successes and open doors for the Gospel were everywhere reported. There are also many adversaries. Bro. Govindji Khengar and Bro. Renchord Ganesh were chosen as members of the Board for three years. About $348 was the amount of the offering from the churches for the year.

Bro. W. B. Stover is to represent India on the Standing Committee of 1913.

There being no call for the District Meeting for 1914, the matter was left in the hands of the District Mission Board to select a place and report later. Then, after a late noon meal, many of the brethren and sisters left for their homes.

The missionaries remained a day longer to attend to the work of the field committee. The absence of Sister Eliza B. Miller, Sister Pittenger and Brother and Sister Heisey was much regretted. It has been some years since all the missionaries on the field have been together at one time. Sickness or duty seems to keep some one away every time. During the meetings Sister Himmelsbaugh was called to Ahmedabad to care for one of our girls who became quite ill there. Bro. Adam Ebey accompanied Bro. Pittenger to the hospital, so the last day of committee meeting seven of our number were absent.

Bro. I. S. Long was elected to take Bro. Ross' place on the field committee, Bro. Ross to act until Bro. Long comes.

The committee organized as follows: Bro. Blough, moderator; Bro. Emmert, secretary; Bro. Ebey, treasurer.

At this meeting it was decided that Bro. Blough be the principal of the Bible School. Dormitories are being erected at Bulsar. A four years' course has been arranged. School is to be in session six months a year, May 15 to Nov. 15. About forty brethren and sisters will be in the first year, it is hoped. Pray for the Bible School! Pray for Bro. Blough! Pray for the students of the Bible School! 'Tis all for His glory!

Karadoho, via Dahanu, India, March 14, 1913.

A WISH

Do you wish the world were better? Let me tell you what to do:
Set a watch upon your actions, keep them always straight and true;
Rid your mind of selfish motives, let your thoughts be clean and high;
You can make a little Eden of the sphere you occupy.

Do you wish the world were wiser? Well, suppose you make a start,
By accumulating wisdom in the scrapbook of your heart.
Do not waste one page on folly; live to learn and learn to live;
If you want to give men knowledge, you must get it ere you give.

Do you wish the world were happy? Then remember, day by day,
Just to scatter seeds of kindness as you pass along the way;
For the pleasure of the many may be oft-times traced to one,
As the hand that plants the acorn shelters armies from the sun.

—Ella Wheeler Wilcox.

COUNTRY VS. CITY CHURCH WORK

A. I. Mow

AN observation has been made which can not help attracting the attention of the Church of the Brethren, as our brethren have been a rural people. It is becoming quite apparent that the healthy and efficient church worker comes out of the country. A little incident so impressed me with the importance of the observation that I felt sure the whole Brotherhood would be benefited by the reflection.

A few weeks since the Pastors' Union of this city had the opportunity of hearing an address from the field secretary of the American Sunday-school Union. He spoke of the menace to the church found in neglect of country churches and the tendency to congregate in the cities. He stated that conditions found in the churches led to a serious and extended inquiry, and that the results should awaken alarm. They found that seventy-five per cent of the successful ministers and promoters of the Christian faith come out of the country; and also that about sixty-three per cent of the most desperate criminals are of rural origin. At first view it did not seem reasonable that the greater number of both classes could come from the outside of the cities. But at second thought it is easily credible. In answering the question, why it is so, it was said that the country affords greater freedom from restraint, and almost unbounded latitude for independent initiative. Also that there is much less general mixture of the evil and the better than in the city. In the rural neighborhood it is more commonly the one or the other; and the youth getting started either way is less restrained and has larger opportunity to win out through his personal genius. I remember thirty years ago, while at school, it was pointed out that the markedly sucessful business men of the city were in their early lives country boys, and in many cases made their own start. In earlier American life, especially frontier life, there were doubtless more children in the country than in the city. But that alone should not make all the difference. There doubtless is more rough-and-ready energy set free in the country. There is far greater diversity of engagement to the individual. There is better chance for a man in the country to find employment which will afford independent growth. All the powers of the young are in ready touch to the original activities of nature, and they develop with healthy and decided energy.

These facts certainly account for the phenomenal growth and hardiness of the Brethren church. Considering the many things which the Gospel eliminates from men's lives, and how they shun the church which accepts man's faith by the gospel rule, we think that the church is not only holding her own, but moving ahead remarkably.

On the other hand, many of the churches have fortified themselves in the cities. There they build their houses of worship and their parsonages. The struggle to maintain a pastor makes it neccesary that it be done as economically as possible, and therefore neither the church nor the pastor feels disposed to prosecute the rural work, particularly as there are far fewer people reached in the country for the same time and effort involved. In the city, therefore, are found the churches of various denominations; and most all are in sharp competition with each other. In the cities, also, are found all the follies and dissipations which money and idleness can

invent. In our city of five thousand there are eleven different denominations organized and meeting for their several services. There are also places and programs for amusement and carnal association for every night of the week. The standard bearers go to church, and their children and their neighbors and their neighbors' children go to the devil. The only rule of election is the domination of lust. But the evil doer in the city has his limitation somewhat proscribed, and he somehow learns to keep his dissipations inside the limit. But the churches can do him no good while he dissipates every night of the week. Thus, while the city is the breeding pen of vice, degradation and crime, there are not so many of her product that mark the extreme. I venture to say that in the great majority of cases the criminal credited to the country is made such by his city.

Almost irresistibly we are led to believe that the growing notion of the churches retiring to the city is a mistake. And this has become so much the case (and may I say here that the Brethren are allowing themselves to get into that trend?) that many country people are entirely neglected, and are distressedly crying for helpful church privileges. I believe that just as the church pitches her tent toward the city she loses power to save.

It is true that there is greater display made in the city; but in the face of the fact that she obtains her best material, and eventually her sustaining force, from the country, it would seem prudent for the church carefully to husband the rural communities, even at the sacrifice of display. Is it not possible that the Bible gives the story of Lot's drifting into Sodom as an object lesson to the churches? It is an alarming fact that each succeeding year there are fewer applicants at the theological schools; and consequently fewer for the pulpit positions. But that is so because the country boys are neglected and lost and the city boys can not be sufficiently deterred from their dissipation ever to make anything out of them. Those who are raised soberly and develop a taste for steady occupation are glad to get a clerkship in some business house, and that forever bars all further progress.

Our brethren, in keeping to the country, have been blessed. I greatly fear the day when our own churches will be built in the cities and the hired pastor, in consequence, will become a necessity. Then is when we lose our first love, and our sons and sons-in-law will go down in the conflagration of the city.

Weiser, Idaho.

THE ONE RELIGION IN THE WORLD WITHOUT A SACRED BOOK*

Robert E. Speer

THE South American religion is the one religion in the world which has no Sacred Book for the people. In China the great ambition of the whole nation for centuries has been to master the classics. In Moslem lands the Koran is the most exalted of all books, and the ideal of the educated man has been to be able to read it in Arabic in its miraculous purity. Hindus and Buddhists have had their sacred books open to all who would study them.

*From South American Problems, by Robert E. Speer.

But in South America we have had the phenomenon of a land in the complete control of a church which has, as far as it could, sealed its sacred Scriptures to the people.

There are Roman Catholic translations of the Bible both in Spanish and in Portuguese, but the church has discouraged or forbidden their use. Again and again priests have burned the Bibles sold by colporteurs or missionaries, even when they were the Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures and have driven them out of villages where they were so employed, and have even secured their arrest. It is safe to say that not one Roman Catholic out of a thousand in South America would ever have seen a Bible but for the Protestant missionary movement.

The priests themselves are ignorant of the Bible. In only one church did we find a copy of it, though there were service books by the dozen. And in that one church it had apparently been confiscated by the confessional. The Bible is not read in the Roman Catholic churches, and there are no Bible schools for its study.

The Protestant missionary effort has scattered millions of Bibles over South America, and has not only brought the Book with its vivifying power to the people, but actually forced the South American church to take up a different attitude.

Mr. Turner, the agent of the American Bible Society in Brazil, wrote in 1908: "In the beginning of our work in Brazil we had to face constantly the fact that the Catholic church positively prohibited the people from reading the Scriptures, and threatened with excommunication any who dared to do so. Even the priests in former years had to ask for a special dispensation if they wished to read and study the Bible for a time. I have visited many priests who did not have a copy of the Bible, and the few that do exist are in Latin."

Seeing, however, that prohibitions, excommunications, persecutions, and Bible-burnings had not availed to put a stop to the circulation of the Scriptures, which is all the time increasing, a translation of the four Gospels from the Vulgate was made, printed, and placed on sale, together with Sarmento's translation of Carriere's French paraphrase of the Acts of the Apostles.

But in spite of these facts the circulation of the Bible is still discouraged or prohibited by the South American system, and no effort is made in Brazil to act upon the advice of the archbishop of Rio, commending these translations.

The archbishop of Bogota, in his circular issued in 1909, declared that all who received or had in their possession Bibles or books of whatever kind which are sold or distributed by Protestant missionaries or their agents or by other booksellers, are absolutely obliged to deliver such books to their parish priest or to surrender them to the ecclesiastical tribunal of the archbishop. His people could not retain copies even of the Roman Catholic version of the Scriptures which are often distributed by the missionaries. Only a few months ago the priest in the church on the main plaza in Chillan in Crete, where the great markets are held, boasted openly in church of having burned seven Bibles.

The circulation of the Bible in South America is still dependent upon the Bible Societies and the Protestant missionaries. If it were not for them, the people of South America would today be without the Bible. Is it wrong to give it to them? Must we justify a movement without which forty million people would be ignorant of the Bible? —*South America.*

HINDU PHILOSOPHY

(Extract from a Series of Articles in the "Vanguard," by Pandita Ramabai)

TO study Hindu philosophy it is best to visit India and experience it. Plenty of opportunities are afforded if you go to Bombay. The city is very large and it is very hot there, but that will make no difference to philosophers, who never experience heat at all. The people of India and the philosophers who have studied with the learned men ought to feel alike toward all people and beings; but they never show a particle of kindness to the women and their lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy to all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity towards the bugs. I recommended that hospital for the education of American students of Buddhism. Let them stay one night in the bug ward. That will pay them for all their labors in studying that philosophy. The Hindu women have been made slaves, and it is the Christian people who are now bringing them the liberty of Christianity. Our philosophers have never established schools for our women and girls, but they have taught that it was a religious duty to burn thousands of widows alive. The women are very necessary in order to cook the food and care for the husband, but when the husband dies they are good for nothing.

When I was in Calcutta I was asked by some of the philosophers to speak on something of the religion of the Hindu women. They tried to make a preacher of me. If I had become a preacher of the Hindu religion I do not think I could have remained a Hindu a single day. I was told in the first place, by our learned people, that the woman must never study the holy books of the Hindus. The men of India think the very study of the books gives them salvation; but if a woman studies these books she is lost. What is good for a man is not good for a woman in India. That is their belief. I just overstepped the rule a little and made a study of the religion. What do you think I found woman's religion was? This religion said we must never read nor write, and knowledge is not the thing that is desirable for women. Women are naturally wicked, and if they get any knowledge they become worse and worse.

The Hindu woman's religious duties consist in household cares and the worship of her husband. After rising early and attending to the cares of her house, her next duty is to put her head on the sacred feet of her husband and worship him. When he comes home from business, with bare feet, her duty is to take warm water and wash those beautiful feet, and drink the water in order to purify herself. Woman is naturally unholy, and drinking that dirty water is what sanctifies her. That

cleanses her from all sin and there is nothing else, and this way she is to live all her life. I wonder how many of these American disciples of Hinduism would like to realize that religion?

The philosophy of India teaches that there are five sinless lies, and among these are lies told to women. It does not matter whether it is to a mother or sister or wife or daughter. They must be met on their own standard, and so the man tries to deceive them. That is how the women are treated, and if the American women think they would like that philosophy, I wish they would feel it before they forsake the Bible and take it up. India is the best place for the study of the results of Hinduism. Go out there and see what it has done for women, and you will know what the religion is.—*Selected by Sister Sadie J. Miller, India.*

MT. MORRIS COLLEGE MISSIONARY SOCIETY OF 1912-1913

Mary Heckman

THE Missionary Society started upon the school year with unusual zeal and interest. Its meetings had not lagged during vacation, and everything was ready for reorganization when school opened. The reorganization effected consisted of president, J. Hugh Heckman; vice-president, U. J. Fike; secretary, Mary Heckman; treasurer, J. P. Holsinger. Those responsible for the year's programs were U. J. Fike, Mrs. M. M. Sherrick, and Harvey Swartz. Finances were found to be in a more flourishing condition than for several years previous.

The general nature of the programs has been such as to stimulate mission thought and activity. The students have contributed much in the way of special music and readings, and some have made effective addresses. Mt. Morris has been very fortunate in having the Stover family as residents during the year. Brother and Sister D. L. Miller have been present at nearly every meeting, and always add inspiration to the service. During part of the winter Bro. W. E. West and family, of Iowa, have resided here, and he has taken part in a number of programs. Worthy of special mention among the students who participated in the exercises are J. Emmert Stover, of India, and Walter Mahan, of Cuba. These brethren spoke of the mission condition of their respective countries from the viewpoint of young men.

Interest in missionary activity at Mt. Morris reached a high tide in the meeting of Sunday evening, March 9. Two messages were delivered at that time, one by letter from India, the other by person from China. The first was from Bro. D. J. Lichty. It was very interesting. He told of the tie that binds him to the society, and gave some account of his busy life in India. The last was by Bro. Moy Gwong, from Bethany Bible School, of Chicago. A large congregation assembled to hear what he had to say. In spite of his foreign accent in the use of English he was able to deliver an inspiring message. He had with him objects to illustrate the heathen darkness that has overshadowed China for many years.

Before the end of the school year there will be three more held, in which we hope to gain as much inspiration as we have in the past.

Mt. Morris, Ill.

EDITORIAL COMMENT

We are happy this month in the opportunity of presenting to our readers a special issue of the VISITOR on the subject of "Giving." The articles, we feel, need no additional words. They are clear and businesslike, and at the same time breathe a spirit of consecration and devotion. The symposium on "Giving" is its own comment, and we cannot but print the things that have been experienced by many of our brethren and sisters. What we need more and more, brethren, is to get our gifts on the same basis as we do our other affairs of importance. We need system, and we need to work the system. We are gratified this year with the number of people who have adopted systematic giving. The results are fraught with good. We hear little complaint from those who have adopted the plan. They know it is scriptural and they know that God works according to a definite plan. And why should we not all do that? We can if we will!

The word "tithing" appears in practically all of the articles. We are glad that it does. While we do not feel that it is in our province to say how much any one should give, nor can we teach that any one should limit his gifts to the amount that the Jews of old were taught to cast into the Lord's treasury, we do feel that our donations to the Lord should be placed on the basis of offerings rather than collections, and we do unhesitatingly say that the setting apart of one-tenth is businesslike and systematic, and works for good in the hearts of those who adopt the plan. Those who give one-tenth experience the joys of liberality, and they will most likely give more than that amount. We have many honest hearts that are opposed to the tithing system. We would not for one moment condemn them; rather we would hopefully pray that they may have in their lives and hearts a consecration, begotten of system and abounding liberality, and that their plan at least anticipates the expenditure of one-tenth of their gross incomes. The outlook is hopeful, and prayerfully working together, our efforts will be fruitful for the work of the Master.

It sounds homelike to learn from India that the number fed at Vyara during the District Meeting was 400 at noon on the first day and 359 in the evening. Words fail to express what such means in a country entirely heathen not a score of years ago.

We are in receipt of a copy of the Sunday-school Report of the Church of the Brethren for India, for the year 1912. We notice from this that the total enrollment of the Sunday-school was 1,358; average attendance 1,003. The offering for the year was $275.74, and of this amount $120.94 was given to missions. During the year 239 pupils were baptized. Of the 803 Christians living in the villages where there are Sunday-schools, 590 attend the sessions. There were 318 enrolled for the All-India Sunday-school examinations, and of these 227 passed. Such a showing is fine, in very many cases not equaled by the

home church. Certainly there is no comparison when we compare ourselves with them by the distance of years from heathendom!

The First District of India has inaugurated something in the line of giving that is destined to grow and become more fruitful year by year. That is their self-denial week each year before their District Meeting. This year the offering far surpassed any since the plan was started. At Bulsar many of the members gave a day's work. Women came to Sister Emmert and asked to work at odd hours and make up their day. Men also made their plans accordingly. The schoolboys have little time outside of school and work hours, to find odd hours, so they went out several moonlight nights and worked till midnight filling in ground for the new Bible-school building. In this way their offering was earned.

The Bulsar church was also divided into sections a little according to places of employment. A solicitor was appointed for each section, and friendly rivalry arose to see who would give the most. Carpenters gave Rs. 12.75; railway men, Rs. 8; school teachers, Rs. 15; some independent workmen and clothes sellers, Rs. 10; orphan girls, from fasting, Rs. 10; orphan boys, from fasting, Rs. 22; English people, missionaries and some from town, Rs. 56; the wages of the special day given to the Lord, Rs. 33; from non-Christian friends in Bulsar, Rs. 54, and some from other sources. The total raised at Bulsar was Rs. 235. (A rupee is about thirty cents.)

Now let us make a comparison. There are 160 members in the Bulsar church. They gave Rs. 235, or about Rs. 1½ each or 45 cents per member. The day's wage of a first-class laborer is ten cents. An average of 4½ days' work per member! Take a church of 160 members in this country, average wage at least one dollar per day, or $4.50 Conference offering per member! For the whole church it would mean a total of $720. What! Is our India church surpassing us, even from the standpoint of liberality! Surely the India church must be building on the proper foundation—that of sacrifice and personal consecration. They give time over there for their religion. Let us give more over here for ours.

The fiscal year of the General Mission Board closed Feb. 28, and we are gratified with the results that are shown. The financial report, as this is written, is ready for the auditors and the next issue of the Visitor will contain our Annual Report. Suffice it at this time to say that the offerings have increased considerably over last year, and the endowment funds have made a good increase during the year. This is as it should be, for the work of the Board and its liabilities are growing each year. A healthy growth must naturally mean a growth both in resources and outlets for proper expenditure. If any one does not receive the Visitor and would like to have a copy of the Annual Report he may have the same for the asking. Simply mail us a card, saying "Annual Report," and the June issue will come to you as soon after printing as possible.

The article, "How the Plan Works," published in the March Visitor, brought forth the following letter from a member of the Southern Illinois Mission Board: "At our last District Meeting the Mission Board recommended that the plan adopted by Annual Meeting be adopted in raising our District Mission funds, instead of the apportionment plan. This was unanimously accepted and the plan was put into operation, using the envelope system. It has met with approval in almost every church, as far as I have been able to learn, and

there is more money being pledged than was apportioned to the churches. It was my pleasure to introduce the plan to a large part of our congregation and in some others of the District, and it does me good to see the members take hold of the gospel plan. Some that were not members also pledged and wanted to give on the weekly basis. I think it is the nicest plan I ever saw, and it cannot be otherwise as it is based on the Gospel. Some adopted the system for their children that were quite young, in order to educate them in the duty of giving." We pass this along for the benefit of District Boards who are struggling to raise their budgets for the year. To many this is the only solution if once adopted and faithfully taught.

We trust that before these lines come under the eyes of our readers the United States Government will have recognized the great Chinese Republic. We have all to gain by this and, as we see it, nothing to lose. China is a republic at this time, out of admitted admiration for our country. She is a friend of ours because of our attitude in the Chinese indemnity question. She is becoming Christian through the influence of a large number of American missionaries.

China needs bread, not a stone; she needs fish, not a scorpion. She needs credit, not coercion; she needs assistance, not territorial exploitation. She has emerged through her open door and knocks at ours for recognition. In the name of all that is near and dear to us in our Christian institutions and professions, and in the name of our missionary religion, she should have that recognition so much desired.

The prejudice of the average American against the foreigner is both senseless and baseless. We have what we have largely because of them, and are what we are because they have helped in all decades of our national life to shape our destinies. What they need is our Christian religion, and that Christian religion reinforced by an example of Christian living. Recently Rev. Hubert C. Herring, of New York, fittingly emphasized the injustice of our attitude to the foreigner, in the following words: "Not only do they furnish us with brawn, but with brains. Who is engineering the building of the Panama Canal? A German. Who heads the medical research work in our country? A Jew. Who is at the head of the great tuberculosis campaign? An Italian. And so on, all through the different classes, you will find them furnishing brains for this great country."

A Congo missionary illustrates the innate cruelty of the heathen heart by the story of a little black boy covered from head to foot with sores and cast out to die. Taken to the mission to be cared for he was soon sound and well. One day it was discovered that a chicken which the boy possessed had but one leg. When he was asked who had been so heartless, he retorted, quite unconcernedly: "That is all right, white man; I did that myself. I got hungry and cut it off and ate it." The missionary indignantly returned, "But don't you know that is cruel?" To which the boy replied, "Look here, white man. I am not rich as you are. I cannot afford to eat a whole chicken at one time." The heartlessness of the parents was in the blood of the child.—*Record of Christian Work.*

The war between Turkey and the Balkan States seems almost ended, and surely it has been waged at a fearful price. It cannot end too soon. All of the contestants are being drained of their meager resources; men and money are being exhausted. It will take years to recover what has been poured out in the last few

months. The hands and hearts of the missionaries in this whole region are full and bleeding for the people. A missionary at Philippopolis, in Bulgaria, writes of the misery of going out to purchase food for his family, only to be beset by a throng of mothers pleading for bread for their children; or, within the home, of eating the daily meals to the sound of voices outside clamoring for food. May the Prince of Peace come soon!

We all know that China is progressing rapidly, still once in a while something happens that makes us realize all the more the rapidity of her pace towards liberty. An exchange magazine records an incident that shows quite conclusively that religious liberty exists in that nation. The Altar of Heaven in Peking was perhaps the most sacred and impressive spot in the empire; it was jealously guarded; was reserved for the approach of the emperor once a year, who knelt there to show that he, himself, was subject to the will of High Heaven, whence he held his throne. Upon the steps to the altar, recently, on a Sunday afternoon, 125 Christian student leaders gathered for a meeting of training and inspiration, and at the close of their discussions they ascended to the altar itself and there poured out their hearts to the God of Heaven in thanksgiving for His gifts to China and in petition for the new republic.

The Sunday-schools of India reported in 1910 a membership of 565,717 as against 65,728 in 1881—an increase in thirty years of 860 per cent. North Ceylon has now one Sunday-school member for every nineteen of the total population. Ten million pages of Sunday-school literature are published yearly in twenty Indian vernaculars, and Scripture examinations on Sunday-school lessons for the previous six months are held in more than 2,000 centers. It will not take many years until the Sunday-school scholars of that great country will redeem and renew that hoary old empire.

We trust that our Bible Memory League members are carefully continuing their memorizing work. The following letter shows the quiet work of one who has kept her pledge: "Last July 17, 1912, I signed the pledge and since that time have missed but a very few days, and whenever this happened I learned two verses on the next day. Up to this date, I have committed the entire Sermon on the Mount; John 14; Romans 8; 1 Cor. 13; 2 Cor. 5; Psa. 23 and 90; Eph. 1 and part of chapter 2. Although the verses could be learned daily without joining the league, the latter plan keeps you from forgetting them any day." We shall be glad to supply slips to any who may ask for them.

BOOK REVIEW.

Milly and Mei Kwei.

Anna M. Hively.

An interesting little book, written by Oma Karn, and read with interest by old and young alike. This book possesses a charm peculiarly its own and cannot help but stimulate the missionary spirit in all who read it. Though Milly recovers from the severe illness, so long endured, she cannot become reconciled to the loss of her sister Lily, who has been called to the glory-world, and she determines that she will manifest her devotion by placing at Lily's grave a stone to mark the spot thus made dear to her. The story of how she meets the difficulties which confront her is full of inspiration.

Although she is hindered and prevented from following her life-plan as she had planned it, she learns the valuable lesson of adjusting herself to her circumstances, eventually meeting the purpose of her existence, thereby opening the way for the little heathen girl, Mei Kwei, who through the "Lily-bed" is brought in contact with a Savior's love.

These two girls are not creatures of the imagination, but as all flesh and blood they have their testing-time, and the endurance and strength of character with which they meet the test proves the book well worth your careful reading.

This book may be obtained at the Brethren Publishing House; 35c postpaid.

April 8, 1913.

The Little Missionary

ONE BRAVE LITTLE MEMBER.

Ten little members sitting in a line;
One dropped out, and then there were nine.

Nine little members coming in late;
One got excused, and then there were eight.

Eight little members by command of Heaven;
One forgot his duty, and then there were seven.

Seven little members found themselves in a fix;
Cause one didn't pay, then there were six.

Six little members all of them alive;
One moved away, and then there were five.

Five little members felt right heart-sore;
One got discouraged, and then there were four.

Four little members, all officers, you see;
But the president resigned, and then there were three.

Three little members wondered what they should do;
One said she didn't know, and then there were two.

Two little members felt all undone;
One went away crying, and then there was but one.

One little member stood all alone,
But she didn't feel discouraged, and she didn't moan;

She just went to work with a will and a way,
And she worked right along from day to day,

Until she had won every member back;
And the fund in the treasury did not lack,

For of boys and girls there were always a plenty,
And instead of ten, they now number twenty.

And you, little member, and you and you,
Can do what this one little member did do,

If you work and pray from day to day
And ne'er get discouraged and stay away.

—Selected.

WHAT GIFT HAST THOU TODAY?

"What gift hast thou today
Of sacrifice complete,
A more than willing offering
To pour at Jesus' feet?
The mighty debt of love
Thou ne'er canst hope to pay
But thou may'st all its fullness prove.
What gift hast thou today?

"Hast gold? Bring here thy store,
Nor let the stint be small;
The mines of earth were not enough
For Him Who gave thee all.
Bring here thy gems, nor let
Them idle, worthless lie,
When Christ's own chosen ones have need,
And souls immortal die.

"The labor of thy hands
Thou, too, canst bring; how dear
The hours of toil for Him,
His very presence near.
As if the shuttle flew,
Swift as time's rapid wing,
And wove in colors fair and bright
A garment for the King.

"But, better far than gold
Or workmanship most rare,
Pour over all with grateful heart
The incense sweet of prayer.
Lit by the sacred flame
Of love, its odors rise,
An offering acceptable
To Him Who rules the skies."

—Selected.

RECITATION: "WHAT I CAN."

I can't go out to the distant lands
Where the heathen live and die,
Who have never heard of the children's Friend
Above the bright, blue sky;
No, I can't go yet to tell the news
Of the Savior's love to man,
But I'm quite, quite sure that when God says, "Go,"
I'll go as fast as I can!

I can't give much, for I am not rich,
So I mean to collect the more,
And also give what I really can
Out of my little store.
I'll give my pennies, my love, my prayers,
And ask God to bless each plan
That is made for the good of the heathen world;
I'll pray as much as I can!

I can't write books, and I can't build ships
To sail o'er the ocean wide,

But I can read of the world's great need
Across on the other side;
And when I know, I'll be able then
To tell how the work began,
So I mean to study with all my might,
And read as much as I can!

I can't do work that the world calls great,
But I can do, one by one,
The little things in my daily life
That the Lord would have well done.
Where He leads on we are bound to win,
So I'll follow His conquering van,
And keeping close to my Savior's side,
I'll work as hard as I can!

—Selected.

THROUGH THE EYES OF AN AFRICAN BOY

THE following story is told by a young Kaffir boy:

When I was a boy in Africa, my father sent me to keep sheep. In Africa, men don't work at all; women work; but men dress their hair and fight and talk. Boys keep cattle, not in little fields, but in wide open places, where a lion or leopard may come to catch them. The boys watch, and if lion come make a great noise, a great, great noise, and frighten him away. One day some boys tell my brother and me they have been to Natal, and seen many wonderful things: big houses and ships and looking glasses, and white animals like men and women, and they make strange noises, nobody could understand. This makes us think we must go and see these white animals and these wonderful things, and we ask our father to please let us go to Natal, for three months. That's three or four years ago now, and we never go back yet; but we want to go and tell our father and our king, and all our people, about all the things we have learnt.

We leave our country and walk long way, quite naked, but when we come near Natal some Kaffir man tell us, "Must not go on, quite naked; white animals don't like it! Must get clothes!" Oh, dear, oh, dear! what must we do? We got no clothes, we don't know about clothes, what they for, where can they be got; so we stop and work, for get some. Men give us money. Then we got some clothes, trousers, and boots, and put them on to walk to Natal. But oh, dear! oh, dear! what must we do? So tight! can't walk! So very tight! hurt our foot—feel as if tied up! Must take them off! Man say "No," must keep them on, else white animal put in prison. We know not what "prison" mean, but very much afraid, if white animals angry with us; so keep clothes on, and soon could walk, and work in them too. Then we come to Natal. Very much surprise! Look at everybody and at everything. All white animals got clothes, and big, big houses with walls upright, and doors so very high! Kaffir house-door so low as chair, and inside all dark, no window, no fireplace, fire on floor, no chimney, no chair, no table, just sit on floor in smoke and dark. Natal houses beautiful, with books and looking-glasses. These make us laugh very much—like water. When Kaffir man do his hair very well, he go look in water and see how grand he look, but never could think how to make looking-glass. In Natal everybody work, white man work, white woman work, and white woman do her hair and talk! We think that bad way—not to make woman work—but now I know that is proper, because man is strong and woman is weaker, and got babies to mind. But Kaffir woman very strong, must put baby on her back and work just the same, make crops grow and grind corn, and dig and build house; and when she get old and weak and no use Kaffir man say, "This one no use now, must push her over," and then they take her to steep place on top of hill and push her down, because she is no use, can't do anything. Now I know that's very wicked, and I want to go back and tell my people, and they shan't push my old grandmother over, I hope. She loves me and my brother, and we want to go soon to save her from being pushed over, and tell her about Jesus.—*Mission Dayspring.*

Financial Report

CORRECTIONS.

In the January report, printed in the March Visitor, $5.00 of the unassigned amount acknowledged at the close of receipts for the World-wide fund should have been credited to S. A. Honberger and wife, Arcadia, Florida, and should have appeared in Colorado City Churchhouse funds. Transfer is being made for the amount.

In the report under World-wide in the March Visitor, the $4 credited to Levi Overholser and wife should have been credited to Lewis Overholser and wife.

During the month of March the General Mission Board sent out 62,374 pages of tracts.

FINANCIAL REPORT.

The General Mission Board begs to acknowledge the receipt of the following donations, during March, 1913, to the funds intrusted to her care:

WORLD-WIDE.

Pennsylvania—$258.59.
Western District, Individuals.
John W. Spicher deceased, $72; Rachel Christner, $1; T. B. Mickel, $1; Catharine A. Walker, 75 cents; Amanda Roddy, $2.35; Mrs. H. B. Coder, $5, ... $ 82 10
Southern District, Individuals.
Mrs. Flora Brinkerhoff, 50 cents; J. Daniel Stoner, $5; Wm. C. Koontz (marriage notice), 50 cents; Flora M. Dicks, $3, ... 9 00
Middle District, Individuals.
Ruth C. Stayer, $2; J. H. Brindle (marriage notice), 50 cents; Chas. O. Beery (marriage notice), 50 cents,.. 3 00
Eastern District, Congregations.
Chiques, $15; Tulpehocken, $25; Spring Creek, $40; Fairview, $12.30; Mingo, $33.75; Conestoga, $12.50; Mountville, $17.94, ... 156 49
Individual.
H. H. Royer, ... 5 00
Southeastern District, Individuals.
Sara M. Degler, ... 3 00

Nebraska—$58.15.
Congregation.
South Beatrice, ... 1 50
Individuals.
A Widow's Mite, $4; D. Vasey, $2.65; D. E. Price, $25; A. R. Holsinger, $25, ... 58 15

Virginia—$53.95.
First District, Individual.
G. A. Moomaw, ... 28 80
Second District, Individuals.
Bettie Hornsberger, $1; John W. Wright, $2; Wm. H. Sipe, $10; J. W. Zigler, $1; N. I. Buck, $3, ... 17 00
Middle District, Individual.
Nannie O. Humbert, ... 50
Eastern District, Congregation.
Manassas, ... 7 65

Ohio—$50.85.
Northwestern District, Individuals.
J. E. Roberts, $1; Jos. Barnhart, 80 cents; Abednego Miller (marriage notice), 50 cents; Harry Fuller, $1.50, ... 3 80
Northeastern District, Individuals.
Two Sisters, $1.50; Geo. H. Irvin, $11.70, ... 13 20
Southern District, Sunday-schools.
Bethel, $24.08; Eversole, $5.17,.... 29 25
Individuals.
S. B. Christian, deceased, $3.60; Eliza Shroyer, $1, ... 4 60

Kansas—$48.00.
Northeastern District, Individuals.
Mrs. J. Jolitz, $5; W. B. Devilbiss (marriage notice), 50 cents; J. M. Ward (marriage notice), 50 cents; C. B. Smith (marriage notice), 50 cents; C. A. Shank (marriage notice), 50 cents, ... $ 7 00
Southwestern District, Individuals.
J. C. Peterson, $40; M. S. Frantz (marriage notice), 50 cents; J. J. Yoder (marriage notice), 50 cents, 41 00

Indiana—$36.30.
Northern District, Individuals.
Link Ober, $5; G. C. Everding, 77 cents; John Diveny, $1; Priscilla Studebaker, $1, ... 7 77
Middle District, Congregation.
Sugar Creek, ... 20 67
Sunday-schools.
Burnett's Creek, ... 7 36
Individual.
Lawrence Schultz (marriage notice), ... 50

Colorado—$29.00.
Western District, Congregation.
Mt. Garfield, ... 27 00
Northeastern District, Individuals.
E. F. Sherfy (marriage notice), 50 cents; H. S. Knoll, $1.50, ... 2 00

Iowa—$27.50.
Northern District, Individuals.
N. W. Miller, $6; A. P. Sommers, $1.50; J. O. Kimmel, $1; Wm. H. Pyle (marriage notice), 50 cents,... 9 00
Middle District, Individual.
Sister Lydia Omen, ... 10 00
Southern District, Congregation.
English River, ... 8 00
Individual.
Peter Brower (marriage notice), 50

Illinois—$26.71.
Northern District, Congregations.
Pine Creek, $13; Cherry Grove, $3.71, ... 16 71
Individual.
L. J. Gerdes, ... 10 00

California—$20.37.
Southern District, Congregation.
Covina, ... 10 87
Individuals.
A Sister, $5; Edmund Forney, $3; S. G. Lehmer (marriage notice), 50 cents; M. M. Eshelman (marriage notice), 50 cents; M. M. Eshelman (marriage notice), 50 cents, ... 9 50

Denmark—$8.90.
Congregation.
Denmark, ... 8 90

Michigan—$0.50.
Southern District, Individual.
C. Walter Warstler (marriage notice), ... 50

Minnesota—$0.50.
Individuals.
J. Schechter, Jr. (marriage notice), ... 50

Wisconsin—$5.16.
Individual.
Jacob Winkler, ... 5 16

Louisiana—$2.30.
Individuals.
W. B. Woodard. 2 30

North Carolina—$17.30.
Congregation.
Pleasant Grove, ... 9 30
Individuals.
David H. Lewis, $1; Mrs. Nellie M. Frisbee, $7, ... 8 00

West Virginia—$11.65.
First District, Congregation.
Pleasant View, ... 65
Individuals.
Vergie McAvoy, $1; Joseph Rembold, ... 10 00

Oklahoma—$7.80.
Individuals.

Harvey and Mollie Fillmore. $4.30; Sarah Merkey, $3; A. B. Diller, marriage notice), 50 cents, ...$ 7 80

Missouri—$6.80.
Northern District, Individuals.
Frances B. Bowman, ... 4 00
Southern District, Sunday-schools.
Nevada, ... 1 30
Christian Workers.
Nevada, ... 1 50

Maryland—$4.50.
Eastern District, Individuals.
Wm. E. Gosnell. $1; Amos Wampler, $1; Albert J. Fike, 80 cents; W. E. Roop (marriage notice) 50 cents, ... 3 30
Middle District, Individuals.
Jonas E. Flook, deceased, ... 1 20

Texas—$3.60.
Individuals.
Mrs. Mary E. Spangle, ... 3 60

Washington—$2.50.
Individuals.
H. H. Johnson, $2; J. U. G. Stiverson (marriage notice), 50 cents, ... 2 50

Tennessee—$2.00.
Individuals.
Mrs. Thos. A. Mooney, $1; Joseph Carey, $1. ..... 2 00

North Dakota—$0.54.
Congregation.
Williston, ... 54

Total for the month, ...$ 685 47

INDIA MISSIONS.

Pennsylvania—$57.53.
Western District, Individuals.
Lydia A. Fyock, ...$ 50 00
Southeastern District, Congregation.
Bethany, ... 7 53

Ohio—$18.81.
Northwestern District, Christian Workers.
Fostoria, ... 12 26
Sunday-school Class.
God's Willing Workers, ... 5 55
Northeastern District, Individuals.
Anna M. Hively, ... 1 00

Indiana—$1.50.
Southern District, Individual.
John Heilman, ... 1 50

Nebraska—$0.19.
Congregation.
South Beatrice, ... 19

Total for the month, ...$ 78 03

INDIA ORPHANAGE.

Pennsylvania—$114.35.
Western District, Sunday-school.
Middle Creek Sunday-school, ...$ 20 00
Individuals.
W. H. Blough and wife, $8; T. B. Hickel, $3.35; Amanda Roddy, $1,.. 12 35
Middle District, Christian Workers.
Flower Mission Fund of the Altoona Christian Workers, ... 20 00
Sunday-school Class.
Truth Seekers' Class, Alice Long, Teacher, ... 20 00
Sunday-school.
Huntingdon. 40 00
Eastern District, Individual.
Sara M. Degler, ... 2 00

Ohio—$72.25.
Northeastern District, Sunday-school.
Owl Creek, ... 20 00
Southern District, Sunday-schools.
Bethel, $32.25; Upper Stillwater, 20, ... 52 25

Indiana—$35.00.
Northern District, Individuals.
S. L. Driver and wife, ... 35 00

Illinois—$25.00.
Northern District, Christian Workers' Society of Sterling, Ill.
Individual.
Mrs. H. W. Filer, ... 5 00

Idaho—$20.00.
Sunday-schools.
Fruitland and Payette, ...$ 20 00

Iowa—$20.00.
Northern District, Individual.
Mary S. Newson, ... 20 00

Washington—$11.50.
Sunday-school.
Sunnyside, ... 11 50

Kansas—$10.10.
Northwestern District.
Individual.
Mrs. T. N. Carter, ... 10 10

California—$1.75.
Southern District, Individuals.
A Family, ... 1 75

West Virginia—$1.00.
First District Congregation.
Pleasant View, ... 1 00

Total for the month, ...$ 310 95

INDIA WIDOWS' HOME.

California—$35.00.
Southern District, Aid Societies.
Lordsburg, $5; Pomona, $5; Glendora, $5, ...$ 15 00
Individuals.
Mrs. Alice Vaniman, $5; Sister D. A. Norcross, $15, ... 20 00

Washington—$10.00.
Individuals.
C. A. and Libbie Bates, ... 10 00

Indiana—$1.00.
Southern District. Individual.
Mrs. Ollie Lester Cross, ... 1 00

Total for the month, ...$ 46.00

INDIA NATIVE SCHOOL.

Illinois—$100.00.
Northern District, Individual.
Sister J. D. Lahman, ...$ 100 00

Iowa—$5.50.
Middle District.
Old Sisters' Class of Panther Creek S. S., ... 5 50

Total for the month, ...$ 105 50

INDIA HOSPITAL.

Maryland—$2.00.
Eastern District, Individual.
Mary R. Weybright, ...$ 2 00

Total for the month, ...$ 2 00

INDIA INDUSTRIAL.

California—$20.80.
Southern District.
Christian Workers of Inglewood, Los Angeles. South Los Angeles, Pasadena and Long Beach, ...$ 20 80

Total for the month, ...$ 20 80

CHINA MISSIONS.

Indiana—$80.35.
Middle District, Sunday-school.
Manchester, ...$ 80 00
Individual.
Mrs. Eva H. Bixler, ... 35

Canada—$10.00.
Individuals.
Bro. and Sister J. S. Culp, ... 10 00

Pennsylvania—$6.00.
Western District, Individuals.
Amanda Roddy, $1; Mary A. Kinsey, $5, ... 6 00

Ohio—$5.00.
Northeastern District, Individuals.
Lizzie Toms, ... 5 00

Virginia—$5.00.
First District, Individual.
An individual in the Roanoke City church, ... 5 00

California—$4.80.
Southern District, Congregation.
Santa Ana, ... 4 80

Maryland—$2.00.
Middle District, Sunday-school Class.
Katie S. Grossnickle's Class, ...$ 1 00
Eastern District, Individual.
Mary R. Weybright, ... 1 00
Illinois—$3.88.
Northern District, Christian Workers.
Batavia, ... 1 48
Sunday-school.
Batavia, ... 2 40
Missouri—$2.50.
Southern District, Christian Workers.
Nevada, ... 2 50
Nebraska—$1.75.
Congregation.
South Beatrice, ... 50
Individual.
N. B. Nelson, ... 1 25
West Virginia—$1.33.
First District, Congregation.
Pleasant View, ... 1 33

Total for the month, ...$ 122 61

CHINA ORPHANAGE.

Michigan—$20.00.
Southern District, Sunday-school.
Bronson, ...$ 20 00
Illinois—$12.70.
Northern District, Sunday-school Class.
Primary Class of Yellow Creek, . 7 71
Individual.
Mrs. H. W. Filer, ... 5 00
Indiana—$10.00.
Northern District.
Loyal Class of Middlebury Sunday-school, ... 10 00
Oregon—$5.00.
Sunday-school.
Evergreen, ... 5 00
Kansas—$5.00.
Northeastern District.
Individual.
Mary E. Needles, ... 5 00
Pennsylvania—$5.00.
Eastern District, Christian Workers.
Ephrata, ... 5 00

Total for the month, ...$ 57 71

CHINA BOYS' SCHOOL.

Pennsylvania—$4.00.
Middle District, Christian Workers.
Lamersville, ... 2 00
Individuals.
Pearl Sell, $1; Mrs. J. C. Miller, $1, ... 2 00
North Dakota—$5.00.
Individuals.
Mr. and Mrs. J. I. Clark, ... 5 00

Total for the month, ...$ 9 00

CHINA HOSPITAL.

Indiana—$2.00.
Southern District, Individual.
Jas. A. Byers, ...$ 2 00

Total for the month, ...$ 2 00

DENVER COLORED.

Pennsylvania—$29.50.
Eastern District, Individuals.
Isaac W. Eshelman $10; Mrs. S. W. Root, $2, ...$ 12 00
Southern District, Individuals.
Trostle P. Dick, $12; Chas. A. Koons, $3; Laura Needy $2.50.... 17 50
Illinois—$27.00.
Northern District, Individuals.
Ira Butterbaugh and wife, ... 2 00
Southern District, Individuals.
Elsie Noffsinger, $6.25; Belle Noffsinger, $6.25; Pearl Noffsinger, $6.25; Cora Noffsinger, $6.25, ... 25 00
Indiana—$11.00.
Northern District, Individuals.
Henry Fuller, $5; Mary Strycker, $1; Milo Geyer, $5, ... 11 00
California—$5.50.
Southern District, Congregation.
Covina, ...$ 50
Individual.
John Smeltzer, ... 5 00
Maryland—$2.00.
Middle District, Individual.
W. M. Rowe, ... 2 00
Texas—$2.00.
Individual.
C. C. Sheaffer, ... 2 00

Total for month, ...$ 75 00

SUNDAY-SCHOOL EXTENSION.

Ohio—$6.00.
Northeastern District.
Class Three of Boys and Girls of Zion Hill Sunday-school, ...$ 6 00
Indiana—$4.13.
Northern District, Sunday-school.
Nappanee, ... 4 13
Michigan—$0.75.
Southern District, Sunday-school.
Lake View, ... 75

Total for the month, ...$ 10 88

THE LORD'S REPLY.

"O God," I cried, "why may I not forget?
These halt and hurt in life's hard battle throng me yet.
Am I their keeper? Only I—to bear
This constant burden of their grief and care?
Why must I suffer for the other's sin?
Would that my eyes had never opened been!"
And the thorn-crowned and patient One replied,
"They throng Me, too; I, too, have seen."

"Thy other children go at will," I said, protesting still.
"They go, unheeding; but these sick and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart; for them I serve and groan.
Why is it? Let me rest, Lord. I have tried."
He turned and looked at me: "But I have died."

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest tossed—
They are not mine."
He looked at them—the look of One Divine!
He turned and looked at me: "But they are Mine."

"O God!" I said, "I understand at last.
Forgive! and henceforth I will bondslave be
To thy least, weakest, vilest ones;
I would not more be free."
He smiled, and said, "It is to Me."

—Selected from the Missionary Helper, by Mrs. Harry Pressel, Delphi, Ind.

The Missionary Visitor

Volume XV June, 1913 Number 6

MISSIONARY WATCHWORDS

J. Kurtz Miller

Delivered at the Missionary Meeting of the District of Southeastern Pennsylvania, New Jersey and New York)

TO the wide-awake Christian there is but one watchword of all watchwords. It is, "JESUS CHRIST, OUR RISEN LORD and COMING KING." Wherein is the magic charm of this great watchword? Why is it that the name of Jesus brings all true Christians into a sweet, common fellowship? No other name on earth has this power. It is because we have Him in us the hope of glory! The real value of the risen Christ's daily companionship with us is beyond feeble words to express. Yet how readily we do detect in another the true spirit of Jesus, and instantly we have Christian fellowship.

But the larger word I wish to speak of is

"Missionary Fellowship."

When a believer is baptized into Jesus, as his Savior, he by that act has joined God's great missionary society, whose mission it is to evangelize this unsaved world. The church is more than a "come-in-and-rest" society! If the great commission of our Lord means anything, it surely means that every member in the church is under marching orders to carry a whole Gospel to a whole wide world. If our Lord's ideal is: "The whole church proclaiming a whole Gospel to this whole world," then we have a big job assigned unto us! Some have thought the task too big and as a result have lost out in having "missionary fellowship" with our risen Christ. Others have given Christ right of way in their lives, and in meeting Christ's challenge have met Him in the richest possible fellowship. Christ made an appointment to meet the apostles, first in Jerusalem; then in Judea; then in Samaria; and then in the world. They kept the appointment with the risen Christ, and He met them in the richest fellowship any soul may know, this side of heaven. Nothing short of our meeting Christ's challenge today, to do the big things, will ever cure us of awful littleness in real service for Him.

I am confident that you agree with me, when I say that we should be more than a

"Silent Letter Christian."

Far too many are like the silent letters in a word. The word pronounces the same, with or without them. There is little or no vital relation to the word.

If our spelling needs to be simplified and revised, as some educators would have us believe, how about some things in our Christian lives that greatly cumber and hinder us from doing efficient work for the Master? The proper pruning not only preserves life, but is an aid to fruit bearing. It will greatly aid our spiritual life if we often recall the fact that when we joined the church we placed our names to a

"Life Contract."

We did not join a dead movement, nor did we join a dead Christ. He is very much alive! His Gospel is a traveling Message. It is kept alive by activity.

Why did the Sardis church die? For the same reason that others die. Nothing kills like ingratitude, indifference, and inactivity, and the rest of the irregular things that grow in a lukewarm heart. The eyes of the Lord run to and fro throughout the whole earth, to show Himself in the behalf of them whose heart is perfect (or in tune) with Him! Surely that Christian is to be pitied who is not a joyful servant and who does not serve our Master out of a glad heart.

The dynamic that spreads a soul-saving Gospel is spelled with four letters,

L-O-V-E.

Love never quarrels with Christ. That heart is destitute of love that does not see through Christ's love that every soul in this world should be homed in the very heart of God. This is the missionary task, that our Master is more concerned about than all else combined. The measure of our love is the measure of our effective service. Little love; little service. Strong love; much service. Hence, a redeemed multitude, ever since the day of Pentecost, has been

"Moving Up Along the Firing Line."

Since it is the Lord of hosts that is leading on, why should we not keep our interest at white heat? No soldier has ever been proud of a bullet hole in his back, which he received whilst fleeing from duty. When the great conflict between truth and error is settled; when Christ, our Captain, hands out the crowns for the victors, He will not look us over for medals, diplomas, and high-sounding titles, but He will look for scars. Happy is that Christian who can say: "I bear in my body the marks of the Lord Jesus." How many scars do you bear? Remember, that it is the easy Christian life that is the undoing, or the breaking step with Christ. Our Lord never found any fault with Peter's zeal; neither will He find fault with yours. He never found His charity exhausted when any disciple made a mistake; but He did severely rebuke those who tried to hide their mistakes and form as it were a

"Graveyard and Bury Their Blunders"

without receiving gain for the next effort in proficiency. Here is a vital truth which we, as a church, as a Mission Board, as individuals, have as yet not made the most of. Mistakes are real finger boards to success, when we discover wherein our effort was a failure. But when we quickly dig a grave and try to hide our mistakes we are paving the way for our own defeat. Here are two rules which I have written on the wall of memory: First. Never worry over a mistake alone. Second. Never hide a mistake. Talk it over with some one until it is clear to you how that same mistake can be avoided hereafter. Above all, talk it over with the Lord, and ask for His guidance. There are some expensive graveyards dotted here and there. Do you happen to know of any? When defeat is greater than success, what a folly it is that we keep on making graveyards!

Did it ever occur to you that the things that Christ made much of, the rank and file of the church of today set little value upon? He made much of faith in God; He made much of repentance toward God; He made much of the power and guidance of the Holy Spirit; and especially did He make much of prayer. For an example take

"Praying for Laborers."

First, note our Lord's declaration: "The harvest truly is plenteous, but the laborers are few." Now mark His command, and may I say, a command which is the test of real discipleship: "Pray ye the Lord of the harvest, that He will send forth laborers into His harvest"

(Matt. 9: 37-38). Upon the strength of this, the marvel of marvels is that there is so very little made of prayer today. Come, now, and be honest! When did you really and sincerely pray for missions? How much of your daily prayer life is devoted in prayer for missions? I mean how much time do you give the Lord to talk heart to heart with Him about missions? In putting this question to a brother who criticised missions, he at once threw up both hands and said, "I see I am guilty before my Lord." He at once began to pray this matter through with the Lord and today is the happiest Christian man that I know of in the church.

Who has not heard of Sophia, our New York scrubwoman? It is an inspiration to hear her testimony of how God met her and wonderfully saved her and gave her a message, which is leading thousands of men and women to accept Jesus as their Savior. But listen! It is a greater inspiration to be in touch with this "scrubwoman's prayer life." The walls of her humble home are completely covered with the photos of missionaries from every church, as far as she can obtain these photos. The missionaries of our own church are there. Now hear this! Before she leaves her home in the morning, she prays for all these missionaries by name, as far as she has the names. For years she has prayed very fervently for our own mission work in this city. Heaven will reveal some astonishing facts some day, when the Lord deals out His rewards for coöperation in the spreading of His saving Gospel of grace. If I am Christ's, surely I must find my joy as Christ finds His, in

"Giving and Serving."

Some one has said:

"What money I have spent upon myself, is gone forever;
What money I hoard here I shall soon leave forever;
What money I spend in loving service for Christ, I'll keep forever."

The selfish life always loses out. To do nothing for Christ, means failure. "God loves a hilarious giver." This is only another way of saying that God loves success. Giving promotes success, by stimulating the Christ life within you; withholding greatly retards success and tendeth to spiritual poverty. Are we faithful stewards? God's highest title for any one is this: "Thou good and faithful servant." How much real resemblance is there between this title and your present daily service for Christ?

Summary.

Jesus Christ is the risen Lord and coming King!

How much missionary fellowship do you have with Him?

Beware of being a silent-letter Christian.

You have signed a life contract.

The dynamic of love is the secret of our power.

Keep up along the firing line.

Profit by your mistakes; don't hide them.

Be much in prayer for missions.

Give gladly; serve joyfully; ye serve Christ, not man.

New York City.

Having set my hand to the plow, my resolution was peremptorily taken, the Lord helping me, never to look back any more, and never to make a half-hearted work of it. Having chosen missionary work in India, I gave myself wholly up to it in the destination of my own mind. I united or wedded myself to it in a covenant, the ties of which should be severed only by death.—Alexander Duff.

WILLIAM WHITING BORDEN—THE RICH MAN WHO HEARD

P. B. Fitzwater

THE praise of William Whiting Borden is in all the churches today. This is not because of his long life, for he was only about twenty-five years of age, but because of the unusual life which he had so nobly begun. He was born and reared in affluence, such as the home of the rich in Chicago would furnish. His educational advantages were the best that wealth could provide.

Early in life he was converted to Jesus Christ and became a member of the Moody church. Instead of choosing a church home among the wealthy, into whose fellowship his culture and wealth would have admitted him, he chose that of the democratic Moody church. This choice was, no doubt, because of the loyalty of this church to the Word of God, and its fervent evangelistic spirit. After completing his college course at Yale and theological course at Princeton he set out to spend his life and fortune in work for Christ among the Mohammedans in China. The animating motive of his labor among the heathen was, "that all men should be given an adequate opportunity to know Jesus Christ as their Savior and to become His real disciple."

In order further to prepare himself for his work before going to China he went to Cairo, Egypt, to study the Aramaic under the direction of Dr. Zwemer. While there he contracted the dread disease, meningitis, while caring for a missionary who was suffering from the same disease, and after a brief illness departed out of this life to be with the Lord. In that far-away land, where God's people were enslaved, where the Lord wrought many wonderful works and where the Child Jesus was in exile, lies that which is mortal of Mr. Borden, while his spirit abides with the Lord Himself.

That a man so superbly equipped—in the early bloom of youth—so devoted to Jesus Christ and the service of lost men, should be called from this world is one of the inscrutable mysteries of Providence before which we can but bow in silence, wonder and worship.

It was the writer's privilege to be with Mr. Borden in Princeton Theological Seminary last year; also to be invited to share the courtesy and hospitality of the Borden home. Mr. Borden being in his senior year, and the writer being in the graduate department, prevented our becoming intimately acquainted, but my acquaintance enables me to indorse the following tributes of men who knew him well:

Rev. E. Y. Wooley: "Mr. Borden was a man of great earnestness and ability, and his whole soul was wrapped up in his desire to do the Lord's will and work. Equipped with unusual natural gifts, trained by an exceptional education, and with large means at his command, it appeared that the Spirit of God was purposing to use him mightily in carrying the Gospel unto the uttermost parts of the earth.

"Integrity, humility, magnanimity were three marked characteristics of this man's life. Straightforward, sincere, direct and candid, he hated all sham, pretense and hypocrisy. Quiet and modest, he shrank from publicity.

"Generous in his nature and broad in his sympathies, head and heart combined

to give in every case of need and to every cause after careful investigation had shown that the giving would not be misplaced. Whether it was for the children of the city slums, or for the heathen of darkest Africa, so long as it was calculated to hasten the coming of the kingdom of our Lord, it appealed to him and enlisted his support."

Dr. Gray: "I knew William Whiting Borden from his boyhood; knew of his sweet and clear conversion to Jesus Christ, and how, though he was reared in affluence and had every opportunity that wealth and training could set before him, he yet chose to unite himself with the unworldly and democratic Moody church. And this because of the spiritual life and power he found there, and the evangelistic motive which controlled it. It was to be expected that he would be equally interested in the Moody Bible Institute, the life of its students, the character of its curriculum, its method of work and its plans for development in every way. At about the time of his graduation from Princeton, he accepted office as a trustee of the institute, and contributed to its well-being, not only by generous gifts, but by wise counsels and many a stirring address to the student-body.

"His departure (out of this world unto the Father) in the early bloom of his youth, and when he was so ripe for the missionary service to which he had dedicated his life, and so near the goal he was attempting to reach, is a disappointment only to be borne in the thought of that which God hath laid up for them that love Him. God wastes nothing, and the preparation this beloved brother had for His holy service and the ardent desire of his soul to enter upon it have not come to naught. In the meantime what holy lessons have been taught us by that young life! 'Tis thus that 'Heaven gives us friends to bless the present scene, resumes them to prepare us for the next.'"

Much can be judged by Mr. Borden's work. While pursuing his college course at Yale University he started a rescue mission in New Haven and erected a building for its use at a personal cost of $20,000. He not only provided the place, but gave time personally to work therein. It is said that many times while at Princeton, instead of spending Sunday at ease he would go to New York and Philadelphia and work in the missions. Now, having been called to the higher work in the presence of the Lord, it is of great interest to know how he distributed his wealth. According to his will the bulk of his money was given as follows: The Moody church, $100,000; the Moody Bible Institute, $100,000; the National Bible Institute of New York, $100,000; Princeton Theological Seminary, $50,000; Chicago Hebrew Mission, $50,000; Board of Foreign Missions of the Presbyterian Church, $50,000; China Inland Mission, $250,000; American Bible Society, $25,000; Chicago Tract Society, $25,000; African Inland Mission, $25,000.

The secret of this extraordinary life under God is to be explained from two angles: 1. The influence of a godly mother. Mr. Borden was known to testify again and again of his gratitude to his mother for taking him as a boy and leading him to the Moody church, where the claims of Jesus Christ were pressed upon his youthful heart. Further, at the altar of a mother's prayer, she laid William upon the altar of sacrifice. In conversation, Mrs. Fitzwater sympathetically suggested the great sacrifice she was making in giving up William to the mission field, to which Mrs. Borden replied that it was the supreme desire of her heart that he go—that she had made his going a matter of prayer—that his going was an answer to her prayer. 2. The impelling vision of the cross of Christ. Like Paul, he had seen a vision of Christ; therefore, necessity was laid upon him. The influence of a

godly mother was vitally important, but the experiential reality of the grace of God in his own heart, made operative by faith in Christ's blood, was preëminently the dynamic of his life. This is attested by both the words of his mouth in speaking to students and to men who are "down and out," and by the stipulations of his will. In the bequests before mentioned the sole condition is that the money be used to support missionaries who believe in the divine inspiration and authority of the Scriptures, the doctrine of the Trinity, including the deity of Christ, and the atonement through the substitutionary death of Jesus Christ.

The home going of Mr. Borden is a real loss to the entire church. It has touched a sympathetic chord in the hearts of all Christians, but the loss is infinitely more keenly felt by his mother and immediate family. We would not deny them a right to pour out their tears of filial affection, but would assure them that they should not weep as those who have no hope, for God had need of him so He took him to Himself. May we all bow and say, "Even so, Father, for so it seemed good in Thy sight."

OUR EDUCATIONAL PROBLEM

A. W. Ross

FROM an educational standpoint our field here in India presents to the Brethren church one of the greatest problems that have ever confronted her. As stated in former writings, we have here among these more than one million people some four hundred thousand or more of the reachables. These are coming into the church in increasing numbers, and at several of our stations the opportunity is ripe for a real forward move. A tremendous change has taken place in these communities. In the earlier days the missionary was unwelcomed by all classes. There was nothing in common. No one cared to risk his destiny in his hands, no matter if the message did sound reasonable. They had often been deceived and thought perhaps this was another trap of a different model.

The missionary had to find common ground with the people and to identify himself with their interests. In other words, he had to find a point of contact. This done, confidence has been won, and now there is a growing sentiment in favor of Christianity, and there come calls for teachers from all directions. Where before the minds of the people were against us, now they are turned and receptive, and open to leading and direction.

This change of mind and attitude has taken place among a people who are largely ignorant and consequently oppressed by all classes. In some stations they are quite poor, while in others their condition is still fair and they will become prosperous once they are free from the oppressor and from strong drink. Being ignorant and superstitious creates a necessity for Christian education. The parents have been born and reared under the most adverse circumstances—morally, socially, and spiritually. Their sense of sin is meager, and to a large extent their religious instinct is feeble. Many of them are known to be cheats, liars, drunkards, and even murderers, but they have had more encouragement to be thus than to be good.

You can readily see that under the conditions, we can not expect these recently heathen people to become at once twentieth century standard Christians.

In many ways they will be disappointing, and in fact the demeanor of many will be so far below what we think is becoming a Christian, that were it not for the hope for the rising generation, the missionary would often feel discouraged. But the fact that they are Christians places the rising generation under the influence of Christian teaching and direction, and herein lies our greatest opportunity for good in relation to the future church. I would go farther and say that we succeed or fail in proportion as we take hold of this opportunity. To evangelize widely, and then after a few years withdraw from the field, thinking that we have fulfilled our Lord's command, would mean religious disaster in the end.

The enduring missions of India have not only reached the adults, but have followed closely with a strong educational work, training leaders and teachers and raising the status of the Christian community in general. A good example to show the relation of the educational work to the evangelistic is to be found in the famous "Lone Star Mission"—Baptist—to the north of Madras. Once evangelizing widely and baptizing people by the thousands, even ten thousand in one year, but now educating the children of the Christians by the many hundreds and even thousands. Their village school force, now largely supported by the people themselves, consists of upwards of five hundred teachers, while the number of brighter and more promising children in the various station schools will reach many hundreds.

The reason for this is not hard to find. The results have been logical. The evangelistic work created the demand and the actual necessity for educational development. The missions saw that they could carry on evangelistic work indefinitely and still not have strong churches, and in fact they saw that the work was in danger of a collapse, since ignorance and superstition make poor material for a foundation for a substantial Christian church.

We Must Educate! While we would not place education above spirituality and the power of the Spirit to influence the lives of men, yet we believe that Christian education is used of God most mightily. Up to this time the governments have done very little for these backward peoples, save in the territory ruled by the gaekwar of Baroda, but even there the village primary schools, save a few, are, for various reasons, not very successful. While it is necessary to maintain village schools where such are not conducted by governments, yet the mission which depends solely on them will find later that it has made a serious mistake. Under present economic, social, and religious conditions, they can not be made adequate to meet the needs.

In the light of these conditions it behooves us to consider the situation confronting us. Up to this time our educational work largely dealt with orphans and a few primary schools in the villages. Not having many large towns or cities in our field makes us largely a rural mission. Consequently the mission has spent no efforts on high schools for non-Christians, as has been common in most missions in India. Such institutions have been a heavy draft on the financial resources of many missions, some of them bearing worthy fruit, while many others have a long row of question marks after them. Our mission has not one such institution, and it is doubtful if it ever will have. Our higher educational work will grow out of the evangelistic efforts, and will be planted to meet the needs of the Christian community. Thus the heavy expenditure of well-equipped institutions for non-Christians will not confront us, leaving us free to throw our whole strength and might into the one great object of taking the Gospel to the masses

and training them into strong Christian churches.

With our orphanage work almost finished, for the present at least, and the evangelistic work rapidly expanding at several stations, we have some great problems confronting us, and aside from the working of the Holy Spirit and religious teaching, perhaps no phase of our work is of more importance towards the solution of these problems than that of education in its various phases. This means that where primary schools are not conducted by governments, the mission must take the work in hand. The brightest of these children, capable of further instruction, must be gathered into our station institutions and the picked few from these will pass on into our high school, Bible and training schools.

This will take much hard work and perseverance, heavenly grace and wisdom, well supported by a lot of hard cash. In time the evangelistic work and the village school work can be made self-supporting, but we can not hope for so much for the station educational institutions. By making them industrial we can no doubt succeed in reducing the expense, but they can not be made self-supporting. If it can't be done in the homeland, where the people are well able to pay, it is futile to think of doing it here.

Some may wonder whether it were not better to have one central institution for the whole mission. In this day of centralizing and specializing, this idea appeals in theory and is workable for higher instruction, but it is not the thing for the lower grades, no more than it would be to have one large primary school for several counties at home, thereby causing the necessity of sending the children away from their environment and possible contact with their homes, for a long period of time. Their primary education must be given in at least the vicinity of their environment; otherwise the tendencies are towards "denationization" in a local sense, and the consequent tendency to drift towards the city with all its evil consequences.

Properly speaking, the lower grades should be taught in the village schools, but until the people have a better appreciation for education, and until there are better social environments, and also till there is a larger supply of well-qualified teachers, most of the training above third standard must be given in our station schools. It is even difficult to get qualified teachers for these centralized schools, not to say anything about furnishing many times that number capable of teaching the grades in the village schools.

This means for the Brethren church that since each of our stations represents a large territory, often equal to several counties—as, for instance, in Vyara District, there are more than 700 square miles—it will be necessary to establish and maintain, aside from the village schools, primary institutions called boarding schools, at several of our stations.

Each station institution must necessarily be for both boys and girls, and will likely mean practically two schools at each such place, since coeducation in India above the very lowest grades is a very doubtful proposition, and generally not attempted. The number of children entering these schools will depend, first, on the progress of the evangelistic work; second, on the reachable population of the district; and third, on the demand for an education. The cost of buildings for each school and dormitory will vary from $3,000 to $6,000, or from $6,000 to $12,000 per combined station institution.

But to maintain these institutions is the biggest proposition. First, from standpoint of character building, and second, to make them self-supporting, every effort must be made to make them

industrial institutions, engaging in such industries as will be in harmony with their surroundings; but at the most they can be only partially self-supporting.

In North India is an institution for the children of the domiciled English-speaking community. There to build and furnish a cottage for thirty children costs $6,000, for which same sum we can build quarters for one hundred or more native children. To maintain the thirty children, an endowment of $52,000 is solicited, while for a like amount 125 native children can be supported in school continuously. The income from an endowment of $10,000 will support twenty-five children. Supposing girls will remain in school five years. That means that your $10,000 has in twenty-five years schooled and prepared for life 125 girls. A splendid proposition, is it not?

The problem seems large indeed. We realize it as much as you do. Yet it must be met and solved. And it is surprising to find how mountains diminish into molehills once we go at the task with energy and determination. What seems to the miser as the limit of his ability, is to the Spirit-filled, soul-seeking disciple, only the beginning of limitless possibilities.

May God help us to see the great call that He is making to the church. For years we have prayed the Lord to turn the hearts of the heathen towards the Christ, the Savior. He has heard and answered. Will we accept the answer with its great responsibility? May it be so, Lord. Amen.

Vyara, India.

INDIA NOTES

Alice K. Ebey

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11: 25.

THESE words of Jesus come to us fraught with a deeper meaning and a sweeter comfort than ever before, as another Easter season comes and goes in this land of death and hopelessness. Sorrow and death come to all, rich and poor, high and low, Christian and Hindu; but only those who trust in the risen Christ find comfort in sorrow, or life in death.

Ramidas, the grey-haired priestess who keeps the temple of the idol, Mahadev, in the village near us, came walking familiarly up to the veranda of our mission bungalow, where we sat in the cool of the evening, and in her wonted familiar way sat down in front of us for a chat. "These two little girls are all you have?" she asked, looking at the little ones playing about. "Yes, only two are here with us," we answered, "but in our heavenly home, with our Great Father, we have three little sons and two little daughters." "Nashib! Nashib!" ("Fate! Fate!") she exclaimed, with expressive gestures. "Never again will you see them!" "Oh, yes," we replied, "we hope to meet them again, because Jesus arose from the dead and He will bring forth our little ones from their graves and take us all to his glorious home above where we shall dwell together forever and ever. This is the belief and hope that comfort Christians."

But old Ramidas sadly shook her head, picked up her staff, fingered her prayer-beads, clasped our hand and went her way, doubtless pitying our ignorance about spiritual things. We watched her wending her way across

the fields toward the idol temple, and we breathed a prayer that the benighted soul and many others like her might learn to know the power of the Redeemer, the resurrection and the life, before another Eastertide dawns upon this sad, dark land of India.

On Easter Sunday the little children of Sister Shumaker's Sunday-school class at Bulsar gave a special program for the benefit of the congregation. Some forty tots took part in these exercises, singing songs, reciting Scripture portions and other spiritual recitations. Sister Shumaker had taken great pains to have each child prepare his part well, and all were greatly pleased with the program. These little ones in Sister Shumaker's class are chiefly children in the Christian families of the Bulsar church. Surely these children, being trained from earliest childhood in spiritual things, will develop into useful servants of the Lord.

The Hindu Holi, or Shimga Holidays, come each year about Easter time. This Holi Festival is observed by many castes in the most vulgar and indecent manner. Feasting, dancing, drinking, carousing, begging, throwing dust, ashes, paint or dirty water on each other, and all manner of evil speaking—this is the occupation of thousands of India's citizens during Holi week. Sacrificial fires are also lighted in every village and the people cast in their cocoanuts and other offerings. It is a very auspicious time for weddings, and on all sides the beating of drums and the wedding dance songs of drinking people are heard. This year some of the social reformers in Bombay undertook to reform the vulgar way of observing these holidays. They provided music, athletic games, picture shows, lectures and other attractions at thirty-five different centers throughout the city, in order to divert the people from carousing in the streets. It is said that this Holi holiday season was the quietest ever known in Bombay. Education and Christianity have greatly improved society and public manners in Indian society. Hinduism, with all its vile celebrations, is dying. May the living religion of Christ be planted in the hearts that are turning away from the ancient dying religions of India!

Holi celebration here at Karadoho was greatly modified because of a tragedy which occurred the first night of Holi week. The body of a young man was found floating in the river not far from the mission premises. The police came at once, but it was noon before the special officer who acts as coroner came and had the body removed from the water. Since there were suspicions of murder, the body was not removed from the riverside until the government doctor held a post-mortem examination. He lives thirty-five miles away, at Jawar, the capital of the native state where the body was found. So it took forty-five hours from the time the body was removed from the water until he arrived. Meantime the corpse lay exposed to the hot sun, and some thirty or forty relatives sat by, keeping watch day and night. They are Kunbis by caste, a respected farmer class. According to their caste rules they must fast until the body is cremated. During these hours of waiting for the doctor, groups of these men came to talk maters over. They were old friends, of some ten years' acquaintance. The unfortunate young man was the only son of an aged couple. When the doctor came they urged the missionary to be present at the post-mortem examination. He went. It was evident that the lad had been killed and his body thrown into the water, but the murderer has not been found. The relatives feel sure in their own minds who did the foul deed, but say, "We are poor and who will push the case for us?" Some

day the dark secrets will be revealed and the Lord will avenge the wrongs against the poor and helpless.

The M. E. Mission has recently lost by death one of her best loved and most efficient missionaries, Dr. W. A. Mansell, principal of the Bareilly Theological Seminary, North India. He was the son of the late Dr. Henry Mansell, also a missionary to India. Dr. Mansell was still in the prime of life, and seemed so well fitted for useful service, that one wonders why he should so soon be called from labor. The Lord calls home some good workers from the midst of service, but He is faithful to send forth other laborers into His fields of ripened harvests.

The hot season steals on us apace and the season for extensive touring and tenting in the villages is about past. We have had an unusually long and pleasant cool season, and our missionaries have been trying to push the work as time and opportunity and strength permitted. When the intensely hot months of April and May come, it behooves the missionary to husband his strength and avoid undue exposure to the heat. This does not mean that the missionary ceases work. He works in season and out of season, but he does try to arrange his work so that he need not be out in the midday sun so much. Villages nearer home are visited in the mornings and evenings, and the hotter portion of the day is devoted to study, writing, teaching, accounts, and such work as can be done indoors. The wise missionary desires to be in health and strength only that he may serve the Lord more and more acceptably.

Bro. J. M. Pittenger is out of the hospital and gaining strength day by day. However, the doctor forbids his return to work in the Dangs. At present he and family are visiting some of the mission stations and making preparations to sail. We trust that a year in the homeland may fully restore him to health, and that he and Sister Pittenger may be given many more years to serve the Master in India. Sister Himmelsbaugh, who has been working hard in the villages and in her dispensary at Anklesvar, has lately been in poor health. She is taking treatment under medical advice and may go to the hills for a month or two to recuperate. We hope for a speedy and complete restoration to health, that her ministry among the sick and suffering may not long be hindered. Several others of our number have not been so well lately. Let the Lord's children in America pray that the health of the missionaries may be always precious in His sight.

Karadoho, via Dahanu, India, April 4, 1913.

MARCH DOINGS IN CHINA

F. H. Crumpacker

AMONG other work that the Missionary Conference for North China did was to start a move to encourage greater work among the neglected classes, the army, the ricksha coolies, the slum classes in the large cities and small shopkeepers or peddlers.

President Yuan had a representative at the National Opium Conference, held in Peking a short time ago, who spoke very earnestly in favor of any and every method that would help the country rid herself of the curse of opium smoking. Several resolutions were passed, which tend toward a more thorough exclusion of outside opium and a more sincere

effort to stop absolutely the growth of the plant in the republic. This includes a move to get the officials to see that the task is largely with them. Will they enforce the laws?

The National Assembly has not succeeded in meeting as yet to select a President, owing to the fact that some of the provinces have been slow in appointing members and then the long distances to be traversed by these electoral delegates in getting to Peking. It is hoped that the Assembly can get together in April.

A modern Chinese University is proposed to be started in Peking. The promoters promise to make the teaching of all modern branches second to none, and in doing this they hope to employ specialists from the Western countries. They are selecting for the principal of the school a Chinese young man who has received his education in Japan. This, with other signs, seems to point toward the settling of China's real difficulties—getting ready the leaders of the country. To date there is a dearth of qualified leaders.

The mourning for the late ex-empress dowager is said to have been rather generally observed in Peking. In the interior of the country there has been no attention paid to it. In fact I do not think the masses of the common people know that she is dead.

The above referred-to National Opium Conference passed, just at its close, a resolution asking all who are interested in getting rid of opium in China to contribute toward a fund publicly to destroy the great stores of the stock on hand in the ports. They hope by doing this to cut off the possibility of smuggling into the country the deadly poison. It is at least one method. And one can see what would happen if all this drug should be suddenly taken off the market. We hope it will really mean success; anything to get rid of the possibility of the people getting the drug and thus injuring themselves by its use.

The home church should know that the building now going up for the Orphanage and Boys' School is being financed by borrowing from the fund that our Board has granted for the Girls' School and quarters for the unmarried sisters to live. It was decided by the mission in China to borrow from this fund for the present, hoping that by doing this we would be able to supply the need that seemed to be the most pressing at the time. Since borrowing from the fund the Girls' School has taken a start and is bidding fair to be in need of her funds that have been borrowed from that department to supply, for the time, what we thought the greatest need. Our building will be equipped with rooms for keeping about 100 boys. There will be the assembly room and the various recitation rooms. The kitchen and dining room will be in another part of the yard. The material for these buildings is being collected, and we hope by the time our readers see these lines to be in the very midst of our work. To get this work done this summer will necessitate the employment of about 150 men. The writer had hoped to be one of two who would look after this work, but now that Bro. Heckman has gone to the Father the work is left for one instead of two. We hope to have a better report to make of this building in about three months. We are fortunate in having as help several very competent native helpers, on whom we can put much of the general work. All details must be looked after, though, by those who have seen such buildings. The structure will not be entirely foreign, neither will it be Chinese, but a mixture of each; just enough to make it in the reach of these mechanics to build.

Just as we come to writing these

lines word comes from Lioa Chou that Bro. Hilton is not well. He has taken a trip over the mountains, three days away, to have the advice of a doctor in a neighboring mission. The opening work of the station has fallen rather heavily upon Bro. Hilton, and he has not been the one who did not feel the keenness of the responsibility, and with it all he has recently taken up the treasurer's work that had been done by Bro. Heckman last year. The most willing worker sometimes gets to the end of his endurance. We hope that he will be able soon to return to his regular work.

The educational work at our various places seems to be doing wonders. We have this spring and winter started two primary schools for boys and one for girls. They are filling a need, and we only wish we were better equipped in this respect. As we view it the educational work of our missions is sure to bring great results in the future. May we be blessed with strength and wisdom to do this very important work! How we wish we had more men and more means to do what seems to be a very important work! May the Lord supply both and then give us the wisdom to do His work aright!

We can only rejoice in the way the people are hearing the Gospel at our regular meetings, both at Liao Chou and at Ping Ting Chou. The crowds are simply too large for our limited quarters. We here wish for greater strength in being able to supply the need. The time is ripe for work to be done in China. The opportunity is ours. Now may we have the strength to do it as the Lord directs.

Ping Ting Chou, April 1, 1913.

"HADN'T IT BETTER BE IN CIRCULATION?"

James M. Gray, D. D.

KATIE is a quaint maiden lady of 90 years, living in a New England town where we spend our vacations, a record of whose sayings and doings would be very interesting reading. She is a Christian, and considering her religious advantages, an unusually intelligent and devout Christian. Many an agreeable conversation have we had with her touching the "best things." One summer she learned we had a Zenana Band in our church, the cost of membership in which was but 50 cents a year, and she desired to become a member. She had been saving up her pennies for such an object for a long time—she had now about 60 cents in store—and she hailed with joy this opportunity to apply it, as she had long wished, for the extension of the Master's kingdom on the foreign field.

When we learned that, although she had saved this money, poverty had denied her *fresh meat as an article of diet for a whole year,* we at first hesitated about receiving it; but the spiritual finally overcame the carnal, and we rejoiced to be the vehicle for conveying such a treasure in the Lord's name to those who, in a sadder sense, were more destitute than she.

The next year, when we called upon her, she was ready with her offering again. Out came the little pasteboard box, which, with one or two scientific shakes, unloaded its valuable contents upon the wooden chair—in all sixty-eight cents.

"There," said Katie, "please give that for foreign missions, to the lady who wrote me such a nice letter last year."

"But," we objected (knowing what a struggle she had to gather so many pennies together), "had we not better take only the fifty cents, the actual cost of membership in the society, and leave you the remaining eighteen as a kind of nest egg for next year?"

A pause of a few seconds, an earnest, thoughtful look, and then, with much solemnity, mingled with an "air of business" that would have been irrepressibly laughable under other circumstances, she replied:

"Hadn't it better be in circulation?"

We could not smile, much as the natural man within desired to do so. The ludicrousness of the remark faded out in the childlikeness, and yet sublimity, of this woman's faith, and with reverent fingers we lifted the offering and placed it in a purse separate from other coin.

"Hadn't it better be in circulation?"

This is the question which, in God's name, we would like to lay upon the consciences of our wealthy church members today. What Christian was that who, in explanation of his course in distributing his money, said, "It were a shame for a child of God to die rich"?

And is it not a shame? How can professing Christians be justified in laying up treasures upon earth when the cause of Him Who made and redeemed them, is in need of the silver and the gold that are His? How can charitable and religious bequests of a testator atone for the neglect, the want of faith of a lifetime, in their application to those same objects? He gives twice who gives quickly. There is a growing conviction in the minds of thoughtful men that we are living in a crisis of the world's history; in what Edmund Burke once called, a perilous and dancing balance."

In a human sense, the destiny of the world lies today in the hands of the Anglo-Saxon race. The destiny of the Anglo-Saxon race lies in the hands of those who profess and call themselves Christians. The mightiest material force which these can wield is that of wealth. In the coffers of our rich church members at this moment is the latent power which can put in exercise the influence that is to regenerate the world. We echo Katie's question—*"Hadn't it better be in circulation?"*

THE MANCHESTER VOLUNTEER BAND

Lillian Grisso

WE are glad to report a growing interest in missions among the students of Manchester College. Last year the Volunteer Band numbered only nine, but this year the membership has increased to eighteen. One of this number has been compelled to leave school on account of ill health, which leaves the present membership seventeen.

The Band meets twice each week. On Sunday afternoons devotional meetings are held, and these have been a source of much spiritual strength.

Each Friday evening the class meets for mission study. The first book studied this year was "Victory through Surrender." We are now studying "The Foreign Missionary," by Brown. There are a number of the members of the Band that have the foreign field definite-

Volunteer Mission Band, Manchester College.

Upper Row, Beginning with Left: Ralph Rarick, Wm. Bittel, G. F. Wagoner, Russel Weller, E. S. Moyer.

Middle Row, Left to Right: Carl Schubert, C. A. Wright, H. A. Brubaker, Lula Hollar, Mrs. C. H. Yoder, C. H. Yoder, A. L. Sellers.

Lower Row, Left to Right: Master Delmar Wright, Mrs. C. A. Wright, Mrs. H. A. Brubaker, Elizabeth Weybright, Lillian Grisso, Geno Beery.

ly in view, and this book is of special help and interest to such.

We are endeavoring to enlarge the influence of the Band by inviting to our meetings others who are interested in mission work.

We have tried to do some practical work by visiting in some of the homes of shut-ins in the neighborhood. We trust that these little services have been mutually helpful.

During the year the Band has enjoyed visits from a number of the brethren and sisters who are out in active service. Among these was Bro. Steven Berkebile, who gave us a very helpful talk. We were also glad to have Sister Anna Eby meet with us a short time before she sailed for India. Such visits are always appreciated.

Our Band here thought it would be helpful to all if the various Volunteer Bands of the Brotherhood could keep in touch with each other. Letters were sent to the Bands at the different colleges, suggesting the circle letter as a means of keeping in touch. The plan was heartily approved, and now we hope we may be of help to each other.

May God speed the day when many more of the young people in the church will offer themselves to be used in the great harvest-field of the world.

North Manchester, Ind.

I daily feel sin remaining in this corrupt nature, which was and is so odious and detestable in the presence of our heavenly Father, that by no other sacrifice could or might the same be purged, except by the blood and death of the only and innocent Son of God.—John Knox.

EDITORIAL COMMENT

This is report number of the MISSIONARY VISITOR. We trust that our Brotherhood will derive the same pleasure from reading these pages as the office has found in getting them into print. Our workers reveal in their various reports the fact that they have been about the Master's business. Every page deserves a careful reading. If you desire extra copies of this issue, or if you have friends to whom you should like for it to be sent, kindly drop a card to the General Mission Board, Elgin, Illinois, and the number asked for will be sent.

* * *

Such reports will give our people a broader outlook of our missionary endeavor. One cannot but be impressed that our work in foreign lands is being laid on broad, deep foundations. The structure as it should be is being laid for permanence. When we consider the fact that we have more than 1000 members of the Church of the Brethren in India, and that many are clamoring for admission to the church, our foreign work begins to loom large. May we with one accord extend the hand of fellowship to these our darker-skinned brethren, and may we unitedly pray for a continued advance all along the line.

* * *

Many of our brethren and sisters will receive this issue during their stay at Conference. We are praying for an outpouring of the Spirit and feel sure that He will be there in power. We wish you all a pleasant visit, who attend the meeting, and may the spirit of joy and happiness and harmony pervade the meeting from beginning to end. We can work better after such a time of reunion as the Conference will afford.

* * *

Our attention is called once more to the activities of Mormonism. This time we hear of them making much headway in the Hawaiian Islands, chiefly among the natives and Oriental population. So far as we know this is the only point where this false faith has secured a grip on other than Aryan peoples. Mormonism must be fought and overcome through the power of the blessed Master, but if Christianity expects to overcome we must get more system into our efforts than we have so far adopted. If Christianity possessed the system of tithes and missionary effort as is in force in the Mormon church, she could evangelize the world in a score of years. If Mormonism had our "system," her endeavors would be almost a negligible quantity. But it is remarkable what God can do with our efforts to do His will.

FINANCIAL REPORT.

(Continued from Page 212.)

JERUSALEM MISSION.

N. Dakota—$61.00.

M. P. Lichty,	$	61 00
Total for the month,	$	61 00

SWEDEN MISSION.

Indiana—$7.00.

Middle District, Congregation.

Flora,	$	7 00
Total for the month,	$	7 00

CUBA MISSION.

Illinois—$2.50.

Northern District.

Mt. Morris Brethren Mission Fund	$	2 50
Total for the month,	$	2 50

Financial Report

During the month of April, the General Mission Board sent out 124,216 pages of tracts.

FINANCIAL REPORT.

The General Mission Board acknowledges, with pleasure, the receipt of the following donations, during the month of April, to the funds under her care:

FLOOD SUFFERERS.

Pennsylvania—$388.16.

Western District, Individuals.
M. Coble, $1; Mary A. Kinsey, $4, ... $ 5 00
Middle District, Congregations.
Yellow Creek, $5; Spring Run, $7.60, ... 12 60
Individuals.
Eli and Mary Masemore, $1; Catharine Wright, $5, ... 6 00
Eastern District, Congregations.
West Conestoga, $62.55; Mountville, $48.80, ... 111 35
Eastern District, Congregations.
Midway, $39.20; Little Swatara, $36.25; Mingo, $33; Spring Creek, $32.32; Conestoga, $30.44, ... 171 21
Individuals.
Rosa Young, $1; Amanda R. Cassel, $5, ... 6 00
Southern District, Congregations.
Upper Cumberland, $21.50; Back Creek, $17.10; Hanover, $16, ... 54 60
Individuals.
Geo. Brindle, $5; Wealthy A. Burkholder, 40 cents; A Sister, $1, .. 6 40
Southeastern District, Congregation.
Upper Dublin, ... 15 00

Virginia—$308.68.

First District, Congregation.
Roanoke City, ... 34 25
Sunday-school.
Cloverdale, ... 32 92
Individual.
A. C. Rieley, ... 10 00
Second District, Congregations.
Bridgewater, $121.12; Fairfax, $26.93; Valley Bethel, $4.70; Chimney Run Chapel, $6.53, ... 159 28
Sunday-school.
Peters Creek, ... 12 50
Individuals.
Jacob S. Zigler, $2.50; N. W. Coffman, $2.35; Mrs. M. A. Huff, $2; Joseph Pence, $2; C. D. Cline and wife, $1, ... 9 85
Northern District, Congregations.
Mill Creek, $27.38; Dayton Sisters' Aid Society, $10.50, ... 37 88
Individuals.
Sallie F. Wampler, $5; J. H. Smith, $2; J. D. Huffman, $1, ... 8 00
Eastern District, Individuals.
Jacob W. Via, $2; Fannie Sandy, $2, ... 4 00

Illinois—$255.22.

Northern District, Congregations.
Franklin Grove, $35.38; Cherry Grove, $34.25, ... 69 63
Sunday-school.
Shannon, ... 19 00
Christian Workers.
Hastings Street, ... 14 76
Individuals.
D. L. Miller, $25; Daniel Barrick, $5; F. W. Spencer, $3; J. H. Moore, $2; Daniel Beard, $1; A Sister, $1,.. 37 00
Southern District, Congregations.
Cerro Gordo, $25; Astoria, $19.38; Blueridge, $19.15; Okaw, $15, ... 78 53
Sunday-school.
Sugar Creek, ... 6 30
Aid Society.
Centennial, ... $ 5 00
Individuals.
Urias Blough and family, $10; Rachel Hufford, $10; Mr. and Mrs. J. G. Wolfe, $5, ... 25 00

Kansas—$199.65.

Northeastern District, Congregation.
Morrill, ... 53 42
Sunday-school.
Abilene, ... 15 00
Individuals.
Sarah Marker, $5; Mary E. Towsler, $2; W. W. Peebler, $2, ... 9 00
Southwestern District, Congregations.
Bloom, $18; Eden Valley, $16.43, Larned, $23.50, ... 57 93
Sunday-school.
Larned, ... 37 32
Individual.
J. F. Showalter, ... 15 10
Southeastern District, Congregation.
Mont Ida, ... 10 88
Individual.
Susan Cochran, ... 1 00

Ohio—$134.75.

Northwestern District, Congregation.
Logan, ... 38 85
Individuals.
Smith Sisters, $5; Lydia Fried, $1, ... 6 00
Northeastern District, Congregations.
Sugar Creek, $22.40; Wooster, $20; Akron, $11.50; Ashland, $10, ... 63 90
Northeastern District, Sunday-school.
Black River, ... 17 00
Individuals.
Edwin F. Garman, Sr., $2; Milton Pontias and wife, $2; Mary S. Garman, $1; Robert B. Garman, $1; Edwin C. Garman, Jr., $1; A Sister, $1, ... 8 00
Southern District, Individual.
Katie Beath, ... 1 00

Iowa—$131.64.

Northern District, Congregation.
Spring Creek, ... 7 03
Individuals.
W. H. Lichty, $5; Ed. Zapf, $3; John Zapf, $1.50; Mrs. Fred Zapf, $1.50; A. P. Sommers, $1, ... 12 00
Middle District, Individuals.
Mary A. Musamer, $50; Ray Bentall, $18.56; W. H. Blough, $8.50; S. M. Goughnour, $1; Mary Snowberger, $1; Link Woodard, $2, ... 81 06
Southern District, Congregations.
English River, $20.55; Salem, $10, 30 55
Individual.
A Sister, ... 1 00

Maryland—$113.00.

Western District, Individuals.
D. B. Arnold and wife, $10; Minnie B. Miller, $1, ... 11 00
Middle District, Congregation.
Longmeadow, ... 15 50
Sunday-school.
Pleasant View, ... 20 00
Individuals.
Mrs. J. E. Rowland, $5; Nannie A. Martin, $1.25, ... 6 25
Eastern District, Congregations.
Pipe Creek, $50; Piney Creek, $10.25, ... 60 25

Indiana—$99.35.

Northern District, Aid Society.
New Salem, ... 25 35
Individuals.
Mrs. H. Etta Hoke, $5; Mrs. Sarah E. Clem, $1.50, ... 6 50
Middle District, Sunday-school.
Cart Creek, ... 16 75

Aid Society.
Loon Creek, ... $ 10 00
Individuals.
Joseph Heeter, $5.75; O. E. Spitler, $1; A. H. Snowberger, $1, ... 7 75
Southern District, Congregation and Sunday-school.
Howard, ... 25 00
Individuals.
Michael Andes, $5; Mary M. Peffley, $2; Ettie E. Holler, $1, ... 3 00

California—$87.43.
Northern District, Congregations.
Empire, $36.08; Live Oak, $5.50,... 41 58
Southern District, Individuals.
Benj. Shepp, $27.85; Belinda Riley, $10; Geo. S. Wine, $5; Guy Whitney, $3, ... 45 85

Minnesota—$85.50.
Congregation.
Root River, ... 85 50

Wisconsin—$47.00.
Congregation.
Worden, ... 6 00
Sunday-school.
Willard, ... 15 00
Individuals.
Susan Stott, $20; J. M. Fruit, $5; Mrs. Geo. Hintz, $1, ... 26 00

Michigan—$43.96.
Southern District, Congregations.
Woodland, $23.60; New Haven, $7.11, ... 30 71
Christian Workers.
Riverside, ... 4 25
Individuals.
John Offley and wife, $3; I. F. Rairigh, $2; Herbert and Orpha Morehouse, $2; Unknown, $2, ... 9 00

Texas—$37.50.
Congregation.
Manvel, ... 31 50
Individuals.
Per J. A. Esher, $4; A Sister, $2. 6 00

Oregon—$20.00.
Individuals.
Mr. and Mrs. W. A. Lett, ... 20 00

Washington—$17.00.
Individuals.
Lizzie Kintner, $15; Sarah Garrison, $2, ... 17 00

North Dakota—$16.59.
Congregation.
Surrey, ... 10 59
Sunday-school.
Cando, ... 6 00

Tennessee—$13.00.
Individuals.
Chas. E. Weimer, $10; Mrs. S. J. Pence, $2; Mrs. John Brooks, $1, .. 13 00

Oklahoma—$9.43.
Congregation.
Red River, ... 7 00
Sunday-school.
Guthrie, ... 2 43

New Mexico—$5.00.
Individual.
Lizzie D. Mohler, ... 5 00

Nebraska—$5.00.
Individual.
Susan Smith, ... 5 00

Colorado—$4.00.
Sunday-school.
Brandon Union, ... 1 00
Individuals.
Mrs. J. W. Hummel, $2; Bro. and Sister I. W. Fasnacht, $1, ... 3 00

Arkansas—$3.01.
Congregation.
Springdale, ... 3 01

Missouri—$6.00.
Southern District, Individuals.
Matilda Groff, $2; Sophia Darrow, $1, ... 3 00
Sunday-school.
Dry Fork, ... 2 00
Miquie District, Individual.
Hattie Yeck, ... 1 00

Florida—$1.00.
Individual.
A Sister, ... $ 1 00

Total for the month, ... $ 2,031 87
For the year so far, ... 2,031 87

WORLD-WIDE.

Pennsylvania—$202.94.
Western District, Congregation.
Manor, ... $ 1 27
Individuals.
Sallie A. Helman, $8.81; Mary A. Kinsey, $1; Jason B. Hollopeter (marriage notice), 50 cents; B. B. Ludwick (marriage notice), 50 cents, 10 81
Middle District, Congregations.
Lewistown and Maitland, $6.62; Bellwood, 60 cents, ... 7 22
Individuals.
Sara Replogle, $2; J. R. Davis, $1.50, ... 3 50
Eastern District, Congregations.
White Oak, $40; Hatfield, $36.20; Springville, $16.34; West Conestoga, $14.25; Norristown, $4.10; Spring Grove, $2.75, ... 113 64
Eastern District, Individual.
S. S. Beaver, ... 3 00
Southern District, Individuals.
Solomon Strausser, $6.30; A Sister, $2; Mrs. Robert Wisler, $1, ... 9 30
Southeastern District, Congregations.
Upper Dublin, $10; Coventry, $44.20, ... 54 20

Virginia—$131.55.
Northern District, Individual.
J. M. Kagey, ... 26 28
Eastern District, Individual.
S. A. Sanger, ... 3 60
First District, Congregation.
Mt. Joy, ... 6 00
Individual.
Catherine Harper, ... 8 50
Second District, Sunday-school.
Summit, ... 30 18
Christian Workers.
Summit, ... 6 24
Southern District, Individuals.
J. H. Ralston, 75 cents; J. A. Painter, $50, ... 50 75

Illinois—$89.33.
Northern District, Congregation.
West Branch, ... 14 00
Sunday-school.
Chicago Chinese, ... 4 88
Mt. Morris Brethren Mission Fund, 45 70
Individuals.
J. W. Buck, $19.75; Mrs. Upton Powell, $2.50; Mrs. John Gilbert, $1.50; Mrs. D. F. Thompson, $1,.... 24 75

Ohio—$79.00.
Northwestern District, Congregations.
Lick Creek, $10; Deshler, $10, ... 20 00
Northeastern District, Congregation.
Black River, ... 8 00
Northeastern District, Individual.
Geo. H. Irvin, ... 40 00
Southern District, Individuals.
"J. E. N.," $10; F. P. Cordier, $1, ... 11 00

Iowa—$54.22.
Middle District, Congregation.
Cedar Rapids, ... 41 72
Individuals.
Ray Bentall, $12; Dr. S. B. Miller (marriage notice), 50 cents, ... 12 50

N. Dakota—$21.00.
Individuals.
D. H. Niccum, $20.50; D. M. Shorb (marriage notice), 50 cents, ... 12 50

Canada—$6.00.
Sunday-school.
Sharon, ... 6 00

Texas—$20.50.
Individuals.
W. R. Bonds, $10; Mrs. J. P. Barnhart, $10; John Barnhart (marriage notice), 50 cents, ... 20 50

Kansas—$15.62.
Northwestern District, Individuals.

Mrs. E. T. Rothrock, $5; Sarah Horting, $5; Pauline Bishop, $1, ... $ 11 00
Northeastern District, Congregation.
Ottawa, ... 3 00
Southwestern District, Individual.
A. Ebersole, ... 1 62
Oklahoma—$11.03.
Congregation.
Washita, ... 11 03
Washington—$10.00.
Individuals.
Mother and boys, ... 10 00
Tennessee—$10.30.
Individual.
B. Y. Harris, ... 10 30
Missouri—$6.99.
Middle District, Christian Workers.
Kansas City, ... 2 49
Southern District, Individuals.
Matilda Groff, $3; D. H. Wampler, $1; N. A. Duncan (marriage notice), 50 cents, ... 4 50
California—$5.16.
Southern District, Individual.
Mrs. O. H. Runyon, ... 5 16
Indiana—$4.81.
Northern District, Individual.
Chas. F. Weybright, ... 1 00
Middle District, Individuals.
Sallie E. Cart, $1; J. L. Kline, 56 cents, ... 1 56
Southern District.
A Sister of New Hope congregation, ... 2 25
Maryland—$4.25.
Eastern District, Individuals.
Mary C. Weimer, $2; Wm. H. Swam, $1.75; J. M. Burall (marriage notice), 50 cents, ... 4 25
Idaho—$3.50.
Individual.
Mrs. J. E. Miller, ... 3 50
Wisconsin—$0.50.
W. H. Byer (marriage notice), ... 50
Minnesota—$0.50.
Joshua Schechter, Jr. (marriage notice), ... 50
Unknown—$0.60.

Total for the month, ... $ 677 80
Previously received, ... 685 47

For the year so far, ... $ 1,363 27

INDIA MISSION.

Ohio—$62.50.
Northwestern District.
Pleasant View Sisters' Aid Society, ... $ 12 50
Southern District.
Emma K. Frantz, ... 50 00
Pennsylvania—$26.00.
Eastern District, Individual.
Amanda R. Cassel, ... 25 00
Southern District.
A Sister, ... 1 00
Maryland—$5.00.
Western District.
D. B. Arnold, ... 5 00
Missouri—$1.00.
Southern District, Individual.
D. H. Wampler, ... 1 00

Total for the month, ... $ 94 50
Previously received, ... 78 03

For the year so far, ... $ 172 53

INDIA ORPHANAGE.

Pennsylvania—$49.00.
Eastern District.
Sunday-schools.
Lebanon, $16; Midway, $16, ... $ 32 00
Southern District.
Individuals.
Bessie Rohrer, $16; A Sister, $1,.. 17 00
Indiana—$44.20.
Northern District.
Sunday-schools.
Goshen City, $20; South Bend, $10, ... 30 00
Middle District, Sunday-schools.
Primary Dept. of Manchester S. S., $10; Primary Class of Loon Creek S. S., $4.20, ... $ 14 20
Kansas—$41.14.
Southwestern District, Sunday-school.
Primary and Junior Classes of Mt. Pleasant S. S., Mrs. J. A. Freeburg and Mrs. U. S. Royer, teachers,... 20 00
Individual.
A. Ebersole, ... 1 14
Southeastern District.
Fredonia Young People's Class,.. 20 00
Nebraska—$32.00.
A. J. Nickey and wife, ... 32 00
Virginia—$20.00.
Northern District.
Dayton Sisters' Aid Society of Cooks Congregation, ... 20 00
Michigan—$28.00.
Southern District, Congregation.
Sunfield, ... 8 00
Primary Class of Woodland S. S., 20 00
California—$18.25.
Southern District.
John Zug family, ... 18 25
Oregon—$10.00.
Sunday-school.
Newberg, ... 10 00
Missouri—$5.00.
Middle District.
"True Blue" Class, Kansas City, 5 00
Colorado—$4.40.
First Grand Valley Christian Workers, ... 4 40
West Virginia—$1.00.
First District.
An Invalid Sister, ... 1 00

Total for the month, ... $ 252 99
Previously received, ... 310 95

For the year so far, ... $ 563 94

INDIA WIDOWS' HOME.

California—$10.00.
Southern District.
Hemet Sisters' Aid Society, $5; Long Beach Sisters' Aid Society, $5, ... $ 10 00
Pennsylvania—$1.00.
Southern District.
A Sister, ... 1 00
Illinois—$0.10.
Northern District.
Mt. Morris Brethren Mission Fund. ... 10

Total for the month, ... $ 11 10
Previously received, ... 46 00

For the year so far, ... $ 57 10

INDIA NATIVE SCHOOLS.

Iowa—$2.50.
Middle District.
Old Sisters' Class, Panther Creek S. S., ... $ 2 50
Virginia—$20.00.
Northern District.
Bro. and Sister Ashby Wilberger, 20 00

Total for the month, ... $ 22 50
Previously received, ... 105 50

For the year so far, ... $ 128 00

INDIA INDUSTRIAL.

Kansas—$55.00.
Northwestern District, Individuals.
D. H. Gish and wife, $50; Florence Fike, $5, ... $ 55 00

Total for the month, ... $ 55 00
Previously received, ... 20 80

For the year so far, ... $ 75 80

INDIA HOSPITAL.

Pennsylvania—$1.00.
Southern District.
A Sister, ... $ 1 00

Total for the month, ... $ 1 00
Previously received, ... 2 00

For the year so far, ... $ 3 00

CHINA MISSION.

Ohio—$50.00.
Southern District, Individual.
Emma K. Frantz, ... $ 50 00
California—$7.42.
Southern District, Congregation.
Santa Ana, ... 4 07
Individuals.
Mrs. Rosa E. Calvert, $2.35; Mrs. O. H. Runyon, $1, ... 3 35
Illinois—$5.12.
Northern District.
Chicago Chinese S. S., ... 4 87
Mt. Morris Brethren Mission Fund, 25
Pennsylvania—$3.00.
Eastern District.
Bro. and Sister Hershberger, ... 3 00
Indiana—$1.17.
Middle District.
Mrs. Eva H. Bixler, ... 1 17
Kansas—$0.35.
Southwestern District.
A. Ebersole, ... 35

Total for month, ... $ 67 06
Previously received, ... 122 61

For year so far, ... $ 189 67

CHINA ORPHANAGE.

Missouri—$15.25.
Middle District.
Mound Christian Workers, ... $ 5 00
Mound Sunday-school, ... 10 25
Kansas—$7.75.
Northwestern District.
Cheerful Givers' Class, Norcatur S. S., ... 7 75
Ohio—$10.00.
Northwestern District, Congregation.
Lima, ... 10 00
Illinois—$5.00.
Middle District, Sunday-school.
Naperville, ... 5 00
Indiana—$20.00.
Northern District.
New Salem Aid Society, ... 20 00
Washington—$11.80.
Intermediate Class, Seattle S. S., 11 80
Ohio—$8.90.
Southern District.
Children of Fort McKinley S. S.,.. 8 90
Texas—$5.00.
Portland S. S., ... 5 00
Oklahoma—$6.25.
Excelsior Class, ... 6 25
Pennsylvania—$25.50.
Middle District.
Carson Valley Sisters' Aid Society, ... 4 00
Willing Workers' Class, ... 11 50
Southern District.
Waynesboro Sisters' Aid Society,.. 10 00
Idaho—$10.00.
Individuals.
Mrs. Lizzie Green and Mrs. Lillian Morresey, ... 10 00

Total for the month, ... $ 125 45
Previously received, ... 57 71

For the year so far, ... $ 183 16

CHINA BOYS' SCHOOL.

Nebraska—$105.00.
Congregation.
Bethel, ... $ 105 00
Virginia—$50.00.
Northern District.
Elsie N. Shickel, ... $ 50 00

Total for the month, ... $ 155 00
Previously received, ... 9 00

For the year so far, ... $ 164 00

SUNDAY-SCHOOL EXTENSION.

Pennsylvania—$8.08.
Eastern District, Sunday-school.
Rheems, ... $ 6 50
Southern District, Sunday-school.
Three Spring, ... 1 58
Cuba—$7.00.
Palm Grove S. S., San Marior,.... 7 00
Illinois—$5.30.
Southern District, Sunday-schools.
Mt. Pleasant, $3.15; Lamotte, $2.15, ... 5 30
Ohio—$5.00.
Northwestern District.
Children's Penny Fund, Walnut Grove S. S., Silver Creek Congregation, ... 5 00

Total for the month, ... $ 25 38
Previously received, ... 10 88

For the year so far, ... $ 36 26

CHURCH EXTENSION.

California—$1.25.
Southern District.
Mrs. O. H. Runyon, ... $ 1 25
Pennsylvania—$1.00.
Southern District.
A Sister, ... 1 00

Total for the month, ... $ 2 25

SOUTH AMERICA.

Ohio—$7.85.
Southern District, Congregation.
Red River, ... $ 5 85
Individual.
Sara E. Bigler, ... 2 00
Minnesota—$1.00.
Minnie Schechter, ... 1 00

Total for the month, ... $ 8 85

DENVER COLORED.

Pennsylvania—$87.00.
Eastern District, Individuals.
Amanda K. Miller, $50; Maggie K. Miller, $10; Maria Wenger, $10; C. E. Gerlach, $5; John E. Gerlach, $5; Harry Gerlach, $3; Barbara Arnold, $1, ... $ 84 00
Southern District, Individuals.
Mrs. Roy Fisher, $2; Mrs. Sallie Middlekauff, $1, ... 3 00
Indiana—$49.00.
Northern District, Individuals.
Amanda Culler, $15; J. O. Culler, $5; F. C. Mishler, $2; Mrs. Kate Bellman, $1; M. Bowman, $2; Jacob B. Miller, $1; C. F. Troyer, $1; Ervin D. Kenaga, $1; Adam Holderbaum, $1; S. R. Yoder, $5; Amos Kinzie, $1; Amos Altland, $1; J. H. Schrock, $2; Elizabeth Bollinger, $2.50; O. B. Bollinger, $2.50; Sarah Mishler, $1; J. Roberts, $1; S. D. Fry, $1; Lucrecia Stutsman, $1; John Bollinger, $2, ... $ 49 00

Total for the month, ... $ 136 00
Previously received, ... 75 00

For the year so far, ... $ 211 00

(Continued on Page 208.)

THE TWENTY-EIGHTH ANNUAL REPORT OF THE GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN FOR THE YEAR ENDING FEBRUARY 28, 1913

PUBLISHED BY
GENERAL MISSION BOARD
ELGIN, ILL.

General Mission Board

OF THE CHURCH OF THE BRETHREN

D. L. Miller, ...Mt. Morris, Ill.
Life Advisory Member

H. C. Early,.....Penn Laird, Va.
1913

Chas. D. Bonsack,.....New Windsor, Md.
1913

J. J. Yoder,.....McPherson, Kans.
1914

Galen B. Royer,.....Elgin, Ill.
1914

Otho Winger,.....North Manchester, Ind.
1915

ORGANIZATION

President, D. L. Miller, Mt. Morris, Ill.
Vice-President, H. C. Early, Penn Laird, Va.
Sec.-Treas., Galen B. Royer, Elgin, Ill.
Asst. Sec., J. H. B. Williams, Elgin, Ill.

¶ All correspondence for the Board should be addressed to its office as follows: *General Mission Board, Elgin, Ill.*

¶ Regular time for the meetings of the Board are on the third Tuesday of April, August and December.

OUR MISSIONARIES

We give below a list of the missionaries, with their addresses, and time of entering the service, who are at present serving under the direction of the General Mission Board.

Postage on all letters to those outside of the United States is five cents for the first ounce, and three cents for each additional half ounce or fraction thereof.

China.

Bright, J. Homer, Liao Chou, Shansi,..1911
Bright, Mrs. Minnie, Liao Chou, Shansi, ...1911
Cripe, Miss Winnie, Liao Chou, Shansi, ...1911
Crumpacker, F. H., Ping Ting Chou, Shansi, ...1908
Crumpacker, Mrs. Anna N., Ping Ting Chou, Shansi, ...1908
Heckman, Mrs. Minna, Ping Ting Chou, Shansi, ...1911
Hilton, Geo. W., Liao Chou, Shansi,...1908
Hilton, Mrs. Blanche, Liao Chou, Shansi, ...1908
Horning, Miss Emma, on furlough, Fruita, Colo., ...1908
Hutchison, Miss Anna, Liao Chou, Shansi, ...1911
Metzger, Miss Minerva, Ping Ting Chou, Shansi, ...1910

India.

Blough, J. M., Bulsar, Bombay Presidency, ...1903
Blough, Mrs. Anna Z., Bulsar, Bombay Presidency, ...1903
Ebey, Adam, Karadoho, via Dahanu, Bombay Presidency, ...1900
Ebey, Mrs. Alice K., Karadoho, via Dahanu, Bombay Presidency, ...1900
Eby, Enoch H., on furlough, 3435 Van Buren St., Chicago, Ill., ...1904
Eby, Mrs. Emma H., on furlough, 3435 Van Buren St., Chicago, Ill., ...1904
Eby, Anna M., Vada, Thana District, . 1912
Emmert, J. B., Bulsar, Bombay Presidency, ...1902
Emmert, Mrs. Gertrude R., Bulsar, Bombay Presidency, ...1904
Himmelsbaugh, Miss Ida, Ankleshwer, Surat District, ...1908
Holsopple, Q. A., Ankleshwer, Surat District, ...1911
Holsopple, Mrs. Kathren R., Ankleshwer, Surat District, ...1911
Heisey, H. B., Vada, Thana District,...1912
Heisey, Grace N., Vada, Thana District, ...1912
Kaylor, J. I. Ahwa, Dangs Forest, ...1911
Kaylor, Mrs. Rosa, Ahwa, Dangs Forest, ...1911
Lichty, D. J., Umalla, Surat District, ..1902
Lichty, Mrs. Nora A., Umalla, Surat District, ...1903
Long, I. S., Vyara, Surat District,.....1903
Long, Mrs. Effie S., Vyara, Surat District, ...1903
Miller, Eliza B., Umalla, Surat District, ...1900
Miller, Sadie J., Vyara, Surat District,.1903
Powell, Miss Josephine, Vada, Thana District, ...1906
Pittenger, J. M., Ahwa, Dangs Forest,.1904
Pittenger, Mrs. Florence, Ahwa, Dangs Forest, ...1904
Quinter, Mary N., Jalalpor, Surat District, ...1903
Ross, A. W., Vyara, Surat District, ...1904
Ross, Mrs. Flora M., Vyara, Surat District, ...1904
Stover, W. B., on furlough, Mt. Morris, Ill., ...1894
Stover, Mrs. Mary E., on furlough, Mt. Morris, Ill., ...1894
Shumaker, Miss Ida C., Bulsar, Bombay Presidency, ...1910
Widdowson, S. Olive, Jalalpor, Surat District, ...1912
Ziegler, Miss Kathryn, Ankleshwer, Surat District, ...1908

Sweden.

Graybill, J. F., Früsgatan, 2, Malmö, ..1911
Graybill, Mrs. Alice M., Früsgatan 2, Malmö, ...1911

THE TWENTY-EIGHTH ANNUAL REPORT

To the Brethren and Sisters of the Church of the Brethren—Greeting:

Realizing with joy the great love that our Father has made manifest to us through the past year, as evidenced by every good gift and perfect gift which has been bestowed upon us, it affords us much pleasure to present this report of the work which has been entrusted into our hands, for the year closing Feb. 28, 1913.

In presenting our report we desire to record our heartfelt thanksgivings to our kind Heavenly Father for His goodness and mercy. We desire also to express our appreciation for the loyal workers who have so faithfully carried on the work in our foreign field, not stopping with any sacrifice that would advance the cause of Christ; and, too, we desire to record herewith as a fitting preface to all our work our appreciation for the loyal coöperation of our dear Brotherhood in supplying the means for carrying forward this work and the consecrated prayers that have been offered in behalf of its success. Whatever measure of success has crowned the missionary efforts of our people during the year, is a direct result of God's blessing the efforts and consecrated prayers of the faithful.

While there has been considerable sickness among our workers in India, no deaths have occurred among our missionaries, and we rejoice in that fact. Some sickness has been among our workers in China. With sadness we pause a moment to remember the calling home of Bro. Heckman, but it is with a note of triumph that we contemplate the fact of having such a noble man called, direct from the field of service.

The home church has in many ways been quickened and new movements have been ushered in that bid fair to be of consequence in our further missionary efforts. Surely the Father's smile has been with us and the sunlight of His face has beamed upon the work which has been entrusted to the Church of the Brethren.

SOME WORLD AFFAIRS OF MISSIONARY MOMENT.

The temperance movement of our own land shows remarkable advance. While the forces of righteousness are seemingly not in the battle so much as in other years, they are massing for the struggle that must soon come. The saloon is doomed and shall be banished.

Evangelical Christianity in the countries of Europe is receiving renewed vigor through new champions who are arising to support the divine revelation of the Bible. The Balkan States of Southeastern Europe have fought and won, and the world has witnessed the backward march of the dismal Turk across the Bosphorus—back to his primeval home. The Moslem world has felt the effects of this blow and the reaction must be in favor of Christianity. On the eve of the Livingstone Centenary the world's attention is called to the marvelous advances of Christianity into Africa, the neglected continent. Although the Christian population of India is yet proportionately small, the other religions have felt the force of the new faith, and many are acknowledging the inferiority of their faith to that advanced by the Lowly Nazarene. Christian men have been beheld worshiping before the Altar of the Sun, Peking, China, a place than which no other was more sacredly guarded in all China not a quarter of a score of years ago. The new Republic of China is an accomplished fact and the mighty doors, so long closed, are battered from their hinges.

These are days of religious awakening. The mighty tide of the love of God is rolling in. Already the breakers beat upon every shore. No resistance can hinder

the onward march of the Son of God. Men of vision, who are men of toil, are demanded under every sun, and the Church of the Brethren is called upon to take her place in the battle against the tyranny of Satan. A few years ago men of great faith would not have dared to predict the swiftness with which the Lord has worked, and dreams of faith have become a living reality and He marches on. Let us take up the banner and go into the conflict. The words of the Lord, spoken so many years ago, "Not by might, nor by power, but by My Spirit," are again thundered in our ears today, literally interpreted by this same God in the results that He is bringing about in the histories of nations. He has prepared the soil: may we sow diligently.

A FINANCIAL SUMMARY.

The following figures, taken from the financial statement at the close of this report, and compared with the figures of last year's report, will reveal in a compact form the money received and the money spent during the year. These figures do not take into consideration any question of balances or of loans made or paid off during the year.

Receipts.

	1911-1912	1912-1913	Increase
Donations to Board funds, reported in the Visitor,	$29,583 09	$35,431 17	$ 5,847 92
Specials, Denver, Chicago Extension, China famine, church loans, etc.,	11,629 83	8,591 92	3,037 91*
Special supports, native workers, transmission, etc.,	15,078 43	17,312 62	2,234 19
Income endowment, earnings, Pub. House and bank account,	33,073 05	39,506 83	6,433 78
Totals, for mission work,	89,364 40	100,842 38	11,477 98
Endowment received, all funds,	79,880 00	36,684 22	43,195 78*

*Decrease.

Note.—The total receipts for mission work, less special funds, etc., for the year amount to $92,250 46.

Expenditures.

	1911-1912	1912-1913	Increase
World-Wide, annuities, etc.,	$40,891 11	$47,916 23	$ 5,570 40
India,	32,490 08	34,773 61	2,283 53
China,	9,998 09	12,658 52	2,660 43
Denmark and Sweden,	1,374 30	2,236 06	861 76
Special funds, Denver, Chicago, etc.,	7,254 93	7,667 49	412 56
Church extension loans made,	3,300 00	5,350 00	2,050 00
Totals,	$95,308 51	$110,601 91	$15,293 40

Note.—The total expenditures for mission work (less special funds, and church extension loans) amount to $97,584.42.

It will thus be noted that our income this year exceeded that of last year by slightly more than $11,000, but it will also be noticed that, while the income is in excess of last year, expenditures are also increased by more than $15,000. The remarkable difference in the amount of endowment funds received is explained by the fact that the year preceding we received $40,000 in two donations. This explains the matter only superficially, for we yet have many in the church who might give to the work in a measure commensurate with the two gifts of the previous year. We trust the Father may move them to see the great opportunities open for consecrated wealth.

The increase in donations is healthy, and the increased demands of our expanding work, as recounted in the expenditures, also show that our work abroad is also in a healthy condition. During the year the larger number of our churches responded in some measure to our needs. We rejoice in the increased number of Christian Workers' Societies and Sunday-schools that support the work. While it is a matter oftentimes for regret that we cannot supply special assignments for them, such as orphans and native workers, yet it is a pleasure to have them constantly seeking for avenues on which to spend their contributions, so willingly gathered.

Each year there come to us the contributions from the widows, the crippled,

the needy, the children, funds in memory of loved ones, and funds for annuities from those who need the income for their own living expenses. All these things increase the responsibilities of the Board, and we ask your prayers to give us wisdom to care for this, so great a trust.

ENDOWMENTS ON THE ANNUITY PLAN.

Not a small amount of the encouragement which we receive comes from the moneys that are placed with us year by year, on the annuity plan. This plan offers many advantages to the persons who desire their money to go as far as possible in doing good. At the last meeting of the General Mission Board it was decided that hereafter they would allow six per cent interest, payable semi-annually, on sums placed with us by persons over fifty years of age. On sums placed by younger persons five per cent is offered. The limit for six per cent was formerly sixty years.

The annuity plan appeals to many because

The income is sure.

The money bears no taxes; hence, the income is net.

The person becomes his own executor, thereby oftentimes saving heavy executor's and lawyer's fees.

The money is placed where the person wants it to go.

The amount is safe. The assets of the Board are behind the amount

At the close of the year the Board possesses $722,023.29 in its various endowment funds, including the Gish Estate. This amount is largely invested in first mortgages on farm lands, than which there is no safer investment. During the year just closed the Board paid out in annuities $20 324.15.

OUR LIVE WIRES.

We present herewith a list of those organizations that are supporting workers in our foreign fields. Each year more requests are coming to participate in this privilege. Wherever possible the Board gives preference for support to the home church or District of the missionary going forth. This is done out of consideration for acquaintanceship, but it does not follow that the Board is not anxious to assign each worker to some organization somewhere for support. The workers abroad appreciate this kindly sympathy, and it is a joy on both sides of the waters to know that intercession is and can be made for special workers on the firing line.

Sunday-schools by Districts.

California, Southern, Sister Jesse B. Emmert, India.
Indiana, Northern, Sisters W. B. Stover, India, and Winnie Cripe, China.
Indiana, Middle, Sister Rosa Kaylor, India.
Illinois, Southern, Sister Eliza B. Miller, India.
Iowa, Middle, money being collected, worker unassigned.
Ohio, Southern, J. M. Pittenger, India, and J. Homer Bright, China.
Pennsylvania, Eastern, Sister Kathryn Ziegler, India.
Pennsylvania, Middle, Jesse B. Emmert, India.
Pennsylvania, Western, Sisters Ida C. Shumaker and Olive Widdowson, India.
Virginia, Second, Northern and Eastern, Brother and Sister I. S. Long, India.

Congregations by Districts.

Kansas, Southwestern and Southern Colorado, Brother and Sister F. H. Crumpacker, China.
Nebraska, Sister Josephine Powell, India.
North Dakota, Brother and Sister George W. Hilton, China.

Individual Sunday-schools.

Altoona, Pa., H. B. Heisey, India.

Cedar Rapids, Iowa, Sister Emma Horning, China.
Cerro Gordo, Ill., B. F. Heckman, deceased (until his death).
Dallas Center, Iowa, partial support, Sister Minerva Metzger, China.
English River, Iowa, Sister Alice K. Ebey, India.
Girard, Ill., Sister B. F. Heckman, China.
Mt. Morris, Ill., Sister Sadie Miller, India.

Congregations.

Antietam, Pa., Sisters Mary N. Quinter and Nora Lichty, India.
Bear Creek, Ohio, Sister Anna M. Eby, India.
Pipe Creek, Md., W. B. Stover, India.
Peach Blossom, Md., two-thirds support, Sister Anna Hutchison, China.
Quemahoning, Pa., Q. A. Holsopple, India.
Salem, Ohio, Sister J. Homer Bright, China.
Shade Creek and Scalp Level, Pa., Sister J. M. Blough, India.

Other Organizations.

Botetourt Men's Miss. Circle, Va., Brother and Sister A. W. Ross, India.
Mt. Morris College, Miss. Society, D. J. Lichty, India.
Metzger China Fund, part support, Sister Minerva Metzger, China.
Oller Memorial Fund, Sisters Kathren Holsopple and Ida Himmelsbaugh, India.
Young People's Missionary and Temperance Association, Huntingdon, Pa., J. M. Blough, India.

From the above list it will be seen that all our workers in China are under special support, while only six in India remain without definite supporters. We think the support of two of these is definitely assured. Should anyone wish to take up the support of any of these we shall be glad to correspond with them, and furnish the list from which to choose.

Sailings of the Year.

About Nov. 1 the mission party for India sailed from New York. The party consisted of H. B. Heisey and wife and Sisters Anna Eby and S. Olive Widdowson. A nice party were at New York City to see them off.

On Furlough.

The year closes with Bro. I. S. Long and family preparing to return to India, after a furlough which was necessarily prolonged on account of his health. During their furlough Bro. Long spent much time in the Virginias, and with his wife gave many missionary addresses. W. B. Stover and family have been spending the year at Mt. Morris, Ill. Much of the time Bro. Stover has been out among the churches. E. H. Eby and family have spent the past winter in Chicago, where they have attended Bethany Bible School and where Bro. Eby has taken some treatments. Sister Emma Horning has been at the same place and now plans an early return to China. The missionaries have been very kindly received in the various churches visited. However much the Board desires them to visit the churches, rest and recuperation from the strain of foreign service must occupy the first consideration. Their efforts among the churches comprise a strong contribution to the missionary education of the church, for the year.

MISSIONARY EDUCATION.

In accordance with the plan adopted by Conference at St. Joseph, Mo., in 1911, more than forty of the State Districts have selected Missionary Secretaries to care for the great work of missionary education. While the plan has not in all places been made a success, it has been a success to such an extent that we are led to believe the one adopted is the proper plan. It requires time for great movements such as this to be thoroughly understood and adopted. However, when once our churches

thoroughly understand the ends intended, the good to be gained, the blessings to be obtained and the amount of money which such a plan will bring into the Lord's treasury, we feel sure they will fall in line and adopt the plan of systematic giving.

But systematic giving is not all there is to the plan. It provides for missionary education, and the younger generation of our members are entitled to the best in this that the church can afford. Many mission study classes have been formed during the year, and these have done good work. For the most part the books, "India Awakening" and "The Uplift of China," have been the ones studied, but some have adopted others, especially books on the home field.

Bro. C. O. Beery, District Missionary Secretary of Middle Pennsylvania, reports: "Through the providence of God I was able to visit all of the congregations of Middle Pennsylvania and to hold thirty-two meetings. At these meetings I distributed 7,500 tracts; and about 37,500 tracts were sent out from the General Mission rooms at Elgin. The past year has been one of sowing. Already the reaping has begun—a more liberal giving and a deeper interest in mission work."

One reports that most of the churches in his District have elected missionary committees, but not many of them have so far made reports. Others are visiting their churches and are awakening enthusiasm. We say again, the plan is the proper plan. It must be worked, else that lethargy, so common to poor system or no system at all, will attack the missionary work of the church in such a manner as to most lull it to sleep. The General Mission Board has prepared literature that will assist the churches thoroughly to understand the work, and by applying to the office at Elgin, copies will gladly be sent, free of charge.

The following is a list of the secretaries, so far as we have been notified of appointment. Should you wish to know anything regarding the work, write to the Secretary of your District, or to the General Mission Board, Elgin, Ill.:

List of Mission Secretaries, 1912-1913.

Arkansas.
California, Northern, J. S. Strole, Laton, Cal.
California, Southern, Geo. H. Bashor, 3115 Manitou Ave., Los Angeles, Cal.
Colorado, Western, Arthur Rust, Clifton, Colo.
Idaho, David Betts, Nampa, Idaho.
Illinois, Northern, J. S. Rodeffer, Mt. Morris, Ill.
Illinois, Southern, Geo. W. Miller, La Place, Ill.
Indiana, Middle, J. C. Murray, North Manchester, Ind.
Indiana, Northern, J. W. Kitson, Syracuse, Ind.
Indiana, Southern, J. A. Miller, Gaston, Ind., R. 1.
Iowa, Middle, F. E. Miller, Muscatine, Iowa, 406 Lowe St.
Iowa, Northern, W. J. Barnhart, Minneapolis, Minn., 2110 Irving Ave., N.
Iowa, Southern, Leslie Cover, S. Ottumwa, Iowa, 118 S. Moore St.
Kansas, Northeastern, F. E. McCune, Ottawa, Kans.
Kansas, Southeastern, John Sherfy, Neal, Kans.
Kansas, Northwestern, Geo. R. Eller, Grinnell, Kans.
Kansas, Southwestern, W. H. Yoder, McPherson, Kans.
Maryland, Eastern, Alfred Englar, New Windsor, Md.
Maryland, Middle, Caleb Long, Boonsboro, Md.
Maryland, Western, James W. Beeghly, Oakland, Md.
Michigan, J. Edson Ulery, Onekama, Mich.
Missouri, Middle, D. L. Mohler, Leeton, Mo.
Missouri, Northern, M. E. Stair, Polo, Mo.
Missouri, Southern, none appointed.
Nebraska, J. Edwin Jarboe, Red Cloud, Nebr.
North Carolina, Geo. A. Branscom, Melvin Hill, N. C.
North Dakota, J. D. Kesler, Zion, N. Dak.

Ohio, Northeastern, A. F. Shriver, 807 Coburn St., Akron, Ohio.
Ohio, Northwestern, S. P. Berkebile, Defiance, Ohio.
Ohio, Southern, J. W. Fidler, Brookville, Ohio.
Oklahoma, John R. Pitzer, Cordell, Okla.
Oregon, Hiram Smith, Lebanon, Oregon.
Pennsylvania, Eastern, I. W. Taylor, Neffsville, Pa.
Pennsylvania, Southern, W. H. Miller, Hanover, Pa., R. 4.
Pennsylvania, Southeastern, M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.
Pennsylvania, Middle, Chas. O. Beery, 1803 Adams Ave., Tyrone, Pa.
Pennsylvania, Western, H. S. Replogle, Shelocta, Pa.
Tennessee, none appointed.
Texas and Louisiana, M. H. Peters, Manvel, Tex.
Virginia, First, C. E. Eller, Salem, Va.
Virginia, Second.
Virginia, Northern, J. Carson Miller, Timberville, Va.
Virginia, Eastern, E. E. Blough, Manassas, Va.
West Virginia, First, Seymour Hamstead, Oakland, Md., R. 2.
West Virginia, Second.
Washington, J. U. G. Stiverson, 710 S. 50th St., Tacoma, Wash.

OUR FOREIGN FIELD

MISSIONS IN SWEDEN

The following, gleaned from Bro. J. F. Graybill's letter to the General Board, will give a report of the gist of the work in Sweden:

"The Lord has been gracious to us during the year. Our efforts on the language are crowned with ability to converse with the people, assist in the prayer and testimony meeting, conduct a Bible class and preach in the Swedish language. District Meeting this year passed off very nicely, with the best of spirit. Steps are taken for a forward move. Our love feast at the close of the District Meeting was a spiritual feast indeed. Twenty-seven surrounded the Lord's table, some for the first time. One of the spectators, a Baptist lady, was so impressed that she wept. She followed the services with her Bible and said, 'It is the Word.'

"In Malmö we have Sunday-school, preaching forenoon and afternoon, and young people's meeting on Sunday; testimony and prayer meeting on Tuesday evening and Bible class on Thursday evening. In Limhamn we have Sunday-school and preaching on Sunday and Bible class on Wednesday evening; preaching at Simrishamn once a month.

"Bro. Jönsson, at Vannaberga, is at it all the time. He has ten regular places where he has meetings once a month, preaching from two to four sermons every visit he makes to these places. He also has several places where he visits only occasionally. Bro. Lindell has meeting at Södervıddinge every Sunday, and once a month at Landskrona. He expects to locate at Eslöf, where the Brethren once had a mission and a few scattered members are still found.

"The members here are anxious for a church paper, and at our District Meeting they made a move along this line."

The work at Stockholm has been on the decline for some time. Recently Brother and Sister Graybill made a visit to this place. While there they found five members, two of whom are ministers. These members, though inactive, have expressed a desire

to continue in the work, and it is hoped that they may be able to do much for the Master.

During the year there was expended in the Sweden field $1,720.48.

The following is a statistical report of the work:

	Elders.	Preachers.	Deacons.	Preaching Places.	Meetings.	Sunday-schools.	Prayer Meetings.	Bible Classes.	Councils.	Love Feasts.	Pastoral Visits.	Baptized.	Expelled.	Reclaimed.	Death.	Membership.
Malmö and Limhamn,	2	2	1	3	223	2	105	76	4	3	718	3	..	1	1	47
Vannaberga,	1	2	2	10	250	..	117	..	4	4	898	2	6	..	..	74
Kaflinger and Landskrona,	1	..	..	..	31	1	...	..	1	..	.....	..	..	..	..	19
Stockholm, no report,	..	..	..	..	...	..	..	..	..	..	.....	..	..	..	..	...
Totals,	4	4	3	13	504	3	222	76	9	7	1,616	5	6	1	1	140

MISSIONS IN DENMARK

The work in Denmark is progressing as well as can be expected. Their greatest need at this time is a missionary to settle among them and care for their spiritual needs. Bro. Graybill made one trip among them from Sweden to assist in their District Meeting. During this time he met most of the members in Denmark and visited in the homes of most of those living about Hördum. Each month he sends them a letter, and this assists in keeping the members warm in the work. Next year we hope to have a more complete report regarding work done in that field. The following is a statistical table of the churches there:

During the year there was expended in this field $515.58.

	Elders.	Ministers.	Deacons.	Members.	Baptized.	Disowned.	Restored.	Offerings for World-wide Missions.
Vensyssel,	3	..	2	37	..	1	1	$14.15
Thy,	..	1	2	52	..	..	..	19.85
Totals,	3	1	4	89	..	1	1	Kroner $34.00

CHINA

The year 1912 has been a very trying one on mission work in China, as the home church is well aware. The beginning of the year found most of the missionaries in China near the coast. Of the Brethren Mission, all were at Tientsin except Bro. Crumpacker, who remained by the work during most of the trouble; but he, too, was out with us during part of January and February when conditions in Shansi had apparently become worse. During that time we had several mission meetings, at which the new workers were made acquainted with some of the conditions of our field, and plans were made for the extension of the work. The country's condition again becoming better, Brethren Crumpacker and Hilton made a trip to our field to prepare for the opening of a new station at Liao Chou, by renting property there if possible. But before their work was accomplished news reached them of the burning and looting of Peking, Tientsin, and other cities, so they quickly returned to Ping Ting Chou, where Bro. Crumpacker remained, and Bro. Hilton came on to Tientsin.

China Missionaries, with Their Children and Chinese Christians, Gathered for Their Love Feast, September, 1912.

1. Mrs. Minna Bright. 2. J. Homer Bright. 3. Minerva Metzger. 4. Frantz Harlan Crumpacker. 5. Mrs. Anna N. Crumpacker. 6. F. H. Crumpacker. 7. Mrs. Minna M. Heckman. 8. Lois Miriam Heckman. 9. Johnnie Hilton. 10. Winnie Cripe. 11. Anna Hutchison. 12. Esther Elizabeth Heckman. 13. Kathryn Bright. 14. Esther Bright. 15. Mrs. Blanche Hilton. 16. B. F. Heckman (died January 12, 1913). 17. George Hilton. 18. Little Mary Bright.

Our stay at the coast was thus destined to be lengthened, which we continued to utilize in studying the language. While there we were enabled to study some of the methods of other missions. Bro. Hilton had a daily class with our servants. Our teacher became interested and also attended these classes. He also studied Matthew in English with Bro. Heckman, and he requested baptism, and was baptized March 2, 1912. He is now a trusted helper as a teacher in the Boys' School at Ping Ting Chou, and we now know God used our forced stay there to His own glory.

As spring came on famines became severe in many places where floods of the previous year had destroyed the crops. On receipt of some funds sent out by our brethren, Bro. Hilton was enabled to help another mission relieve a place, just twenty-five miles south of Tientsin, by distributing food to those in dire need. Then an urgent call came from the Famine Relief Committee of Central China, for helpers to keep their relief stations open. This led us to send Bro. Hilton to their assistance. His work was in one of the five districts of An Hwei Province that are frequently flooded. For three years no crop had been gathered in this district, but a drainage canal, dug under the supervision of the Relief Committee, saved the crop for 1912. Many perished whom the committee was unable to help. From those that would doubtless have perished, by vote of the mission Bro. Hilton brought sixteen boys, who were soon comfortably housed in the orphanage at Ping Ting Chou.

As the summer came on, the conditions of the government not warranting going interior with women and children, it was decided that those of us who were still at the language should remain near the coast. Tientsin being unhealthful, because of heat in summer, Bro. Heckman's, Bro. Bright's and Sisters Metzger and Cripe went to Peitaiho, where conditions are such that our study could be continued. We also enjoyed the helpful association of many other missionaries who come there for part of the summer.

As soon as Bro. Hilton returned from the famine work he, with his family and Sister Hutchison, started for Shansi, Sister Hutchison to stay with the Crumpackers at Ping Ting Chou for the summer, while Bro. Hilton's were to move on to the new station at Liao Chou and open up the work there, as Bro. Crumpacker with his helpers had succeeded in renting property there in the interval.

And then as the summer drew to a close, those of us at the coast turned our faces westward to Shansi. At Ping Ting Chou, in the home of Bro. Crumpacker, the mission family all met together again and enjoyed one another's association for ten days. Bro. Hilton's had come up from Liao Chou to escort those who were to join them there. While together plans were laid for another year, and some important decisions were made. Among these was one to organize two churches, one at each station. During the week our hearts were made glad to see seven accept Christ. Our association together culminated in a feast with our Chinese brethren. Then came the separation—Bro. Heckman's and Sister Metzger to remain with the Crumpackers at Ping Ting Chou, while Sisters Cripe and Hutchison and Bro. Bright's went with Bro. Hilton's to Liao Chou.

On Christmas Day news reached Liao Chou that Esther Heckman was very sick with smallpox. After a couple of weeks of anxious waiting she passed the crisis, but then news came by a special messenger that our dear Bro. Heckman had taken the disease and Sister Heckman had all the symptoms. Bro. Hilton and Sisters Hutchison and Cripe soon went to aid in caring for them, but they had been there only a few days till our dear brother passed away, on Jan. 12, 1913. The loss is keenly felt by the mission, and especially at Ping Ting Chou. Your workers in China will not soon forget the Sunday afternoon Bible class we had together, with our dear Bro. Heckman as its efficient teacher, during our stay at Tientsin. But may not his going be a call to you to go or help send?

Patients in Our Opium Refuge. The Man Under the Cross Is the Keeper of the Refuge.

Ping Ting Chou Station.

The revolution made conditions so unsettled for the first half of the year that even foreigners hesitated to stay in the interior. But in the face of this the China Mission has great reason for rejoicing, for our work has gradually widened and grown in favor, we think, generally. In the various lines of activity that we have used at Ping Ting Chou we can see a steady growth. Since the country has quieted down, the people are opening up to us much more rapidly.

Opium Refuge Work.

During the year we have had thirty-six patients in the refuge who were successful in their breaking off. Some of them, when they returned home, went back to the habit. This was the case where other members of the family were at the same habit. The sight of the pipe and the smell of the opium were too much for them and they fell. In some cases they would come again to us, and in others they kept away from us. The fall, though, did not come where we could get them to take the Bible with them and to attend our daily services and take an active interest in the work of the mission. Prayers have saved those who would pray.

The classes reached have no limitations. We have the coolies, the teachers, the wealthy, the poor, the unlearned, and even of the official class. In the refuge we have regular morning and evening prayers with the patients, and many of them have become interested enough to continue to come to the services after they returned to their homes. Among others was a Buddhist priest, who became very favorable to the teachings of Christ. We can hope for greater results still to come from the Refuge, for it is popular just now, made so in part by the strictness with which the government is handling the opium question.

Itinerating and Gospel Distribution.

This work has been neglected for the lack of workers, but in the course of the year several large fairs were visited and much seed-sowing was done. These places afford splendid opportunity to sell portions of Scripture and distribute tracts. Some

of our orphans and schoolboys enjoy getting out and selling Gospels and distributing tracts. We hope this spirit will continue to grow in them.

School and Orphanage.

This line of work has grown rapidly during the year. We started with about a dozen boys, and then received sixteen orphan boys from the famine district in An Hwei through Bro. Hilton, besides taking in several local boys, making a total of about forty boys at present. There are others who want to come into the school, but we have no room for them. We are glad to say, however, that we have recently bought some land and the proper housing of the boys will be begun at once. Two of our boys were taken by death during the year, and this makes one naturally feel weak in the presence of disease. How we long for a physician who could take care of the health of our orphans and schoolboys! During the year we added another teacher to the school-work. Now the Western branches are taught, as well as the classics. In addition to the morning and evening worship with the boys they each have one period a day for Bible study. This keeps them constantly thinking of the Bible.

Women's Work.

Several women have broken off opium and more would had there been sufficient quarters for them to come in. Some visiting has been done in the homes, and a weekly service has been held for the women, with an average attendance of about twelve. An inquirers' class was started in November, with an enrollment of five. This work is very difficult, made doubly so by the fact that the women must first be taught to read ere they can do much at Bible study. In the same connection should be mentioned the opening of a girls' school. Sister Metzger has this in charge. Though the attendance is small, there is a start and others are planning to come in soon.

Outstation.

During the year we opened an outstation at Leping, about seventeen miles south of Ping Ting Chou. We are glad to report that there have been a few opium patients who have come in to break off. Some others have become interested in the gospel

The Two Women in the Front Row Were Opium Patients. The Little Girl Was the First Pupil in the School.

story. Gospels have been sold and hundreds of tracts distributed. The place is gradually opening up and a few could be enrolled as inquirers. We hope for more attention to be given this place in the future. We are planning to start a primary school there, and this will give an added impulse to the work.

Evangelistic Work in the Home Station.

Our Sunday services have gradually grown in attendance, till at the end of the year we are forced to make plans for a larger meeting-place.

During the year seven were baptized, one of them being a teacher in our school.

The Men Baptized During the Year.

A weekly prayer meeting for our native Christians is held, and we are glad for an attendance of nearly 100 per cent. Several inquirers are in regular attendance, some of whom are even urging for baptism. One young man from the city middle school has become much interested. He lives five miles from town. Not long ago he heard a sermon on the ten commandments. At the close of the services he hastened away to his home and took down his idols, and was back the next morning for his school. Of late he has been helping his home folks and is not in school, but he is regular at the Sunday services, walking this five miles both ways to hear the Gospel. Such bits of experience give courage to the missionary.

Medical Work.

The work done toward the healing of the physical body has been not a little. Many people have come for help and have been helped; then there have come many others who must be turned away because we had absolutely no way to help them. As we looked at several cases of bad eyes our hearts were sick, for we practically knew that a physician could bring perfect sight to the sufferers. This method of first caring for the physical needs has helped us to the opportunity of helping the spiritual side of not a few. Many of these patients carry back to their homes a portion of the Gospel or a tract or some booklet that will help them to think more of the true God. How long must this department wait for some one qualified to do it?

Some of Our Needs.

First we need a brother and sister to take up the work left by Brother and Sister Heckman—that of developing our Bible School. Then we need a brother and sister to take care of the orphanage and school work. We need at least one more brother to work with the writer in the general evangelistic work. WE NEED A PHYSICIAN, AND THAT BADLY. We need two unmarried sisters for helping in the women's work. And in this connection we need some one who will give $5,000 to help fix up living quarters for the single sisters and make a place for the girls' school.

Whatever has been accomplished during the year we praise the Lord for. Some mistakes have been made, but with the prayers of the home church and the promise of the Holy Spirit, we are glad to go on till such a time as the Master calls for us to come home.

Liao Chou Station.

This place was visited by Brethren Crumpacker and Hilton in the spring of 1909, as they were canvassing the open fields in Shansi, and were likely the first missionaries to visit the place. Since then it has been visited yearly by Bro. Crumpacker and his helpers in itinerating. It is about seventy-five miles south from Ping Ting Chou, and is reached in three days by donkey. On a visit by the same brethren, the latter part of February, this year, to rent property with a view to opening a station here, they found the people friendly, but every one too fearful to rent them property. Later, Bro. Crumpacker with a helper succeeded in getting a place, and Bro. Hilton's started for this place as soon as he returned from the famine district. They arrived here June 14.

Repairing.

Though a helper had succeeded in getting a little repairing done, this work, together with the renting of property and the repairing of same for those who were to join them, required much of Bro. Hilton's time. As most of these people of this place are farmers, it was hard to get workmen at times, so that repairing had to be continued for awhile after the others arrived. Then all had experience in getting some furniture made, which only tested our patience in dealing with workmen and people with whom the consumption of time is of but little importance.

Meetings.

But with the repairing every opportunity was used to disseminate the Gospel. Two weeks after Bro. Hilton's arrival regular services were begun, which have been well attended from the beginning. The people have been unusually friendly to missionary work, considering the little they have come in touch with the foreigner. A women's class was begun a few weeks later and has been conducted weekly, having good attendance and interest. A weekly prayer meeting has been organized, which our native brethren and inquirers feel is their own, since it has been placed in their care. The success of their prayer meeting ought to put to shame many churches that let their Christian Workers' Meetings die. An inquirers' class has also been organized. Those who become interested at the Sunday services find their way to this class, where they are being led little by little into the fuller light. As they taste of these truths we pray they may soon be led to accept their Savior.

Itinerating.

In spite of the cares of a temporal nature, Bro. Hilton, with his native helper, attended four large fairs. It is here that the missionary comes in contact with the people. Many are far from their homes, but seed has thus been sown that was reaped many years after. Taking a Gospel or two and some tracts with them, which they read again and again, will finally permit the light to dawn in their hearts. Several days were spent also on a preaching tour to the next Hsien city to the west of us. Besides, on a good many market days of our own town was the simple story told and

Our China School and Orphanage and Our Two School Teachers.
Both teachers are members of our church. Bro. Yin stands at the right and Bro. Wang at the left. Here are thirty-five boys. One other, not in the picture, should be counted. The future preachers of our Chinese church are here.—F. H. C.

Gospels sold. It has meant much to the opening of this place to be on good terms with the official of the district. He has on three occasions, the anniversary of the birth of the republic, the New Year, and that of the union of the north and south in choosing a president, invited us to the gatherings he had called, with the privilege of speaking to the people. Those of us who spoke, not only spoke of the welfare of the nation, as to unity, education, and the ridding of the nation of opium and like evils, but the part the missionary has played and will play in the uplift of the nation because of the wholesome effect of the teachings of Christ in the lives of men.

Dispensary Work.

With the successful treating of a few diseases, people soon came with every kind of disease, and many cases that were cured were beyond Bro. Hilton's most sanguine expectations. Friends were made through the healing of the body, and some have come miles to services ever since they have received a cure. But the painful task is to send away those whom a doctor could have helped. There have been among the incurables several cases of dropsy, a withered leg, caused by being frozen, a crippled hand, caused by a severe burn, several with joints out of place of long standing, and one who had died from being crushed by falling dirt in a clay pit. Among those helped was one with a broken collar bone, two who had Chinese bullets in their arms, one who had both hands severely burned with boiling oil, one who intended to end his life by taking arsenic, and many with running sores of several years' standing. The official gave his sedan chair that the sick wife of one in his employ might receive the attention of Sister Hilton, as it was mid-winter and their village over eight miles away. A picture tract is often given to the patient, illustrating some phase of Christ's ministry, which, we hope, will lead them to inquire further into the life of Him Who died to save them.

Opium Work.

Our work along this line has been hindered, because our first patient left just as he began to suffer a little, which he increased by taking a little opium on the sly.

We since learn that he had done the same at some other refuge. But since that two have been cured as the year came to a close, and we now hope to help others. The government is very severe on this curse, as they mean to wipe it out. Severe penalties are put on the users and those who buy and sell it. The man who left our Refuge is now imprisoned for using opium and selling it, and is taking a forced cure without medicine.

In the Homes.

But little visiting has been done, yet every visit has been heartily received, and we believe there is a large opportunity open to us here. As soon as our single sisters are ready for the task a girls' school and definite work among the women can easily be arranged. Some of us had the privilege of attending a Chinese wedding and seeing part of the ceremony done as Christians perform it. The preliminaries were Chinese, as to the manner of choice, the arrangement for the wedding also being in the parents' control, the sending of an escort for the bride, the inspection of the bride upon her arrival, etc. But once the bride arrived, and some of their customs done, they were married before a large assembly of their friends, out in the court, their rooms being small, as the ceremony is performed among our own people. The import of the ceremony was hardly comprehended, yet since the laws prohibit their former idolatrous ceremonies, it is well that a Christian ceremony could take its place, especially so since no scriptural teaching has been violated.

School Work.

Though there are several schools in the town, there has been pressure for us to open a boys' school, and we hope to open our school just after the Chinese new year season, about March 1, 1913. We have secured a teacher who can teach the Western branches, which will be a drawing card for the school. With some Bible work daily, we hope to train them as future workers for the church in China.

Some of Our Needs.

We need a doctor to heal the sick and thus open up these people more fully to the Gospel as well as guard the health of your workers and their children, who are six days from the nearest doctor. We need evangelists to take up the work in the two large towns just joining us. Then we need men and women to extend the work into the more than 170 villages in our city's district alone.

Though your workers have been at their stations only part of the year, and death has entered our ranks, a healthful advance has been made, and our hopes are as "large as the promises of God." Pray that His kingdom may come, and then do as His disciples did, as recorded in Matt. 9 and 10, and the advance guard in China will be filled and enlarged.

A brilliant Oxford student was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated. "You are going out to die in a year or two. It is madness." The young man (who did die after being on the field only a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content; certain as I am that the final result will be a Christian Africa." If this way of putting things is not according to the gospel pattern, why not?

INDIA

A FOREWORD.

Under the blessings of our heavenly Father we have come to the close of another year. Our lives have been spared, our joys in the Lord's work have been increased, our hopes for the future have been brightened, and our faith in the promises of God have been deepened. "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory."

Save for the prolonged and serious illness of Brother and Sister Ebey and their eldest son the health of the mission family has been unusually good. Though for some months the clouds of discouragement hung over the whole mission the spirit of conviction and confession worked to the praise and glory of God, bringing abundant fruit of rejoicing. While in some stations visible results in confession and baptism were not manifest, in others the number was encouragingly large, so that the sower and reaper have had rejoicing together. Even though our number decreased by the going on furlough of Brethren Stover and Eby with their families, and the continued stay in the homeland by Brethren Berkebile and Long, our hearts were strengthened and encouraged at the end of the year by the coming of four new workers. Altogether we have only reason for thanksgiving.

The work at nine stations was kept open during the year. One missionary was compelled to supervise the work in two stations. With one man in each of the other stations (and two of these on language study), where in each there is work enough for two men, it may in a measure be understood how heavy must have been the burdens and responsibilities. We send our missionaries on furlough, with the hope that after a year of rest and refreshment in the homeland they will return to take up the work with new vigor; but when, because of ill-health or any other reason, they do not come back at the appointed time, it throws the machinery of the mission out of gear, and adds to the cares and anxieties of those left on the field to manage and direct the work. For any missionary, after having acquired the language, and after having become acquainted with India life and thought, and after having gained the love and confidence of the India people, to remain at home is a great blow to the mission cause. The Lord forbid that any more of our number should have to go home to stay. Even though the present mission force is far inadequate properly to man and maintain the work in the stations already opened, our eyes behold many more places and needy fields to be occupied when once reinforcements arrive. As in the days of old, so now, "the harvest truly is plenteous but the laborers are few." It behooves us, and you, brethren and sisters, to look to the "Lord of the harvest, that He may thrust other laborers into His vineyard."

E. B. M.

OUR INDIA WORKERS.

1894 W. B. Stover, On furlough, Mt. Morris, Ill., U. S. A.
1894 Mary Stover, On furlough, Mt. Morris, Ill., U. S. A.
1900 Adam Ebey, Karadoho, via Dahanu, B. B. C. I. R. R., India.
1900 Alice K. Ebey, Karadoho, via Dahanu, B. B. C. I. R. R., India.
1900 Eliza B. Miller, Umalla, via Anklesvar, B. B. C. I. R. R., India.
1902 Dan'l J. Lichty, Umalla, via Anklesvar, B. B. C. I. R. R., India.
1903 Nora A. Lichty, Umalla, via Anklesvar, B. B. C. I. R. R., India.
1902 Jesse B. Emmert, Bulsar, B. B. C. I. R. R., India.
1904 Gertrude R. Emmert, Bulsar, B. B. C. I. R. R., India.
1903 J. M. Blough, Anklesvar, B. B. C. I. R. R., India.
1903 Anna Z. Blough, Anklesvar, B. B. C. I. R. R., India.
1903 I. S. Long, On furlough, Port Republic, Va., U. S. A.
1903 Effie V. Long, On furlough, Port Republic, Va., U. S. A.
1903 Mary N. Quinter, Jalalpor, Surat District, India.
1903 Sadie J. Miller, Vyara, Tapti R. R., India.
1904 J. M. Pittenger, Ahwa, Dang Forests, via Bilimora, B. B. C. I. R. R.
1904 Florence Pittenger, Ahwa, Dang Forests, via Bilimora, B. B. C. I. R. R.
1904 Amos W. Ross, Vyara, Tapti R. R., India.
1904 Flora Ross, Vyara, Tapti R. R., India.
1904 E. H. Eby, On furlough, 3435 VanBuren St., Chicago, Ill., U. S. A.
1904 Emma Eby, On furlough, 3435 VanBuren St., Chicago, Ill., U. S. A.
1906 Josephine Powell, Vada, Thana District, India.
1908 Ida Himmelsbaugh, Anklesvar, B. B. C. I. R. R., India.
1908 Kathryn Ziegler, Anklesvar, B. B. C. I. R. R., India.
1909 Ida C. Shumaker, Bulsar, India.
1910 Quincy A. Holsopple, Anklesvar, B. B. C. I. R. R., India.
1910 Kathren Holsopple, Anklesvar, B. B. C. I. R. R., India.
1910 John I. Kaylor, Ahwa, Dang Forests, via Bilimora, B. B. C. I. R. R.
1910 Rosa Kaylor, Ahwa, Dang Forests, via Bilimora, B. B. C. I. R. R.
1912 Herman B. Heisey, Vada, Thana District, India.
1912 Grace N. Heisey, Vada, Thana District, India.
1912 Olive Widdowson, Jalalpor, Surat District, India.
1912 Anna M. Eby, Vada, Thana District, India.

Bulsar.

JESSE B. EMMERT'S REPORT.

Boys' Orphanage.

The orphanage continues to grow smaller. There was a total decrease of fifteen during the year. Four of these went to farming under mission support, four entered the training department, two became teachers, one became self-supporting, one died and three ran away. One boy entered as a boarding-school student. The total at the close of the year was twenty-six. We were aided very much during the year by a young brother, Savan Filji, who managed the cooking and many other details. Sister Emmert kept her hand on the buying of food supplies and cared for the sick. The general health of the boys was good. The one boy who died has never been strong.

The Boys' School.

There was one decided step forward in the school-work in 1912. We had all Christian teachers. They are all of our own mission, too. Govind Khengar, who graduated in the Government Training College in 1911, became head-master. He has done good work. An extract from the report of the government inspector may be of interest: "The schools are meant to be many-sided civilizing agencies for the children

. . . They are to these children not only school but also church, and in some measure home and community. Consequently their character is, to some extent, domestic and industrial. The girls are taught, so to say, the art of home-making, and the boys the art of community making. They remain occupied nearly the whole day, six hours being devoted to schoolroom work and the remainder to the domestic and industrial interests of the institutions. . . . The above description of the work of these schools would naturally lead to the inference that the progress of the children in the three R studies must be unsatisfactory. The inference would be further strengthened by the consideration that in previous home environments, mode of life, hereditary tendencies, in mental power and drift, these children are inferior to the ordinary urban schoolchildren. Yet in spite of these drawbacks they make in their studies fairly satisfactory progress and accomplish almost as much in these studies as they."

All of the boys of the seventh grade passed, and two of the four also passed the vernacular final examination. The new school-year opened with twenty-eight names on the roll, in seven different grades, taught by four teachers with a total monthly salary of a little less than $19. Ten are day-students. Day-students are likely to increase rapidly during the next few years. * Rs. 150 government aid was received.

Training Department.

There is also good news to all concerning this department. Formerly at least one year of each pupil's school-life had to be spent in a school not our own and under teachers not Christian or in sympathy with us. Now pupils can complete the work up to the vernacular final examination, which fits them for teachers' certificate, and all in our own mission school under Christian teachers.

It is hoped that before another year passes this can be further improved by getting the Bible School started and adding Bible study to the course.

There were fifteen names on the roll the beginning of the year. Eight have gone out into definite mission work. Two more are likely to become teachers soon. Four new boys were entered at the reorganization of the schools just before the year closed. The two boys in the Bulsar High School continue to stand at the head of their class of fifty. Three attended the Anglo-Vernacular School in Bulsar, and did well. Two of these have completed the work and have become teachers. One young man has entered an industrial school and is making good progress in his technical work. A former member of the department reëntered and is pursuing a course in medicine under Dr. Wanless, one of the most successful and widely-known missionary doctors in India. The young man in the second year Teachers' Training College passed and has been admitted to the third year. It is with special pleasure that I mention, too, that Nanji Valji, who had failed in the second year and thus forfeited the scholarship, took the work over during the year on his own resources, and passed and is admitted into the third-year class. He will receive the scholarship to complete his work. He has shown commendable pluck and determination. Those who are supporting students in this training department are doing a good work and can be assured that their gifts are by no means being wasted. These students are to be the pastors and teachers of the hundreds who are being baptized from year to year.

The Bulsar Church.

During the year letters were granted to forty different members. Of these twenty-five were young men and women who grew up in the orphanage, united with the church, received an education and training and went out from the mother church to be teachers and evangelists to their own people. In every station of the mission we find some who have been in the church at Bulsar. It is with a warm heart that we offer fervent prayers for those who have gone out from us to serve the Lord and their fellow-men. May the Lord use them mightily.

This has been a year of testing. With none was the offense that of insubordina-

*One rupee is one-third of a dollar.

Bro. J. B. Emmert's Sunday-school Class.

tion to the church or following of the world. It was fleshly lust uncontrolled. Some were sins committed years ago, hidden and unconfessed. A severe searching power of the Spirit was manifest throughout the mission. Men came under this power and confessed hidden sins and sought peace. One young man, a carpenter, confessed adultery committed five years ago, but unknown to others. The church heard his confession and disowned him, but the intimation was made that the church door was not closed behind him. That same night, after the meeting was over, and it was long after midnight, a gentle rap on my door was heard. This disowned one was there in the darkness. He entered when bidden and without a word began to weep. "O Sahib," said he, "why was I kept out of the church? I did think there would be mercy as I confessed voluntarily, and as my sin was committed so long ago. I do not want to be out of the church." And then we talked. It was such a joy to be able to tell him that the door of the church was always open to penitent hearts, and that his only way was to ask for admission and the church would be glad to receive him. Then and there he wrote a petition to the church to restore him to fellowship, which petition was read the following Sunday, though he himself could not be present owing to duties elsewhere. The church was glad for his petition, and the first Sunday he could be present he and several others were restored to fellowship. Only two of the ten disowned ones remained out of the church at the end of the year. One was baptized during the year.

A good Sunday-school was conducted during the year by our young India brethren. The ten classes include a primary department, with thirty-five, presided over by Sister Shumaker, and men's and women's Bible classes of more than thirty members each. All the names in the Christian community are enrolled in the Sunday-school, and all come sometimes and most of them all the time. The total enrollment was 195, and the offerings amounted to Rs. 204. The self-denial offering was Rs. 167 extra.

A preaching service was held each Sunday morning and was well attended. A number of times several of the young India brethren gave very acceptable addresses in

this morning service. A Christian Workers' Meeting was held each Sunday afternoon. These meetings were conducted by the India brethren and good work was done. Two love feasts were held.

The English Congregation.

Our English congregation is not very large, but those who do come are quite regular. A preaching service was held Sunday evening and prayer meeting Wednesday evening. The offering amounted to Rs. 106.

Work in the District.

There has not been as much of this as we should like. Several visits were made to the one village school remaining in the district, and several tours were made by the colporteurs in the villages of the taluke (county). There are not enough India workers in the mission to supply all the demand, so for the present they are being used where the resistance seems least, and the Bulsar district is let lie unworked until there are more missionaries and more India workers. The teachers in the one school of the district have had a lively time during part of the year, and were threatened with trouble if they did not cease teaching the Bible in the school. They argued that if the Bible could not be taught there was no use teaching at all, so they persisted in teaching. They won the day, and now they have no trouble. Every night the children come to the school-room, and several hours are spent in singing Christian songs and hearing Bible stories. From this school thirty Hindu boys entered the Sunday-school examination and twenty-three passed.

Colporteur Work.

The colporteur has been busy all the year. Several times he took others with him, and they went out over the district to sell in the out-of-the-way places. They have always been able to sell more than they expected, and frequently good opportunities are secured to preach the truth. Most of the efforts were made at the railway station, where there is always abundant opportunity to meet people, and as they usually are at leisure, waiting for the train, many buy the books offered for sale. But there is always reason to be discouraged, as there are not lacking those who not only will not read the truth for themselves, but they persistently hinder others from buying and reading. It takes a stout heart to resist this opposition day by day. The record of sales for the year is one Bible, seven New Testaments, 1,506 Gospel portions, 914 tracts.

Weddings.

Weddings are common in the Bulsar church. During the year there were fifteen

Bulsar Railway Station.
The Bookseller Does Much Work Here.

India weddings and one English one. On November 2 five couples were married in the same service. It is a source of great pleasure to see the young men and women of the orphanage thus go off two by two, with their solemn vows on their lips, to establish happy Christian homes. And it is a pleasure also to state that for the most part the boys and girls have been happy and do have Christian homes. May the Lord's blessings rest on the Christian homes.

Prosperity.

Is there supposed to be any of this in mission lands? I am not sure that the community would sanction a reference to their condition as one of prosperity. But there is prosperty. The general condition of the community is getting better. Those who have cultivated habits of carefulness in the use of their money are able to show some fruits of their labors. Better food, better clothing, better beds—there are many things that indicate better conditions in life. These are not brought about, either, by an artificial condition produced by the missionary. Our people are getting only the market value of their labor. Teachers, carpenters, laborers, all are getting just about what they could demand in the open labor market. Most of them are daily increasing their earning ability by increasing their skill or better preparing themselves for their particular calling, and so may expect to enlarge their income as time goes on.

Quite a number of our people have secured employment on the railway. Being honest, industrious and willing they have secured fairly remunerative positions. However, they are kept away from service so much that in some cases there has been a deterioration of Christian character. For this we are sorry.

Several of our people have secured cattle, and besides their ordinary daily occupation of carpentery or weaving, have been running small dairies. Good milk is in demand and they have no trouble disposing of their product.

Beside the regular shop work, that has been kept up throughout the year, most of the carpenters have taken in many odd jobs to do on their own time, and have thus increased their income. The shop is rather widely known, and orders for furniture, cloth and bed-tape are received from far and near.

Not much advance was made in new lines during the year, because of the many other duties of the missionary, but courage has not been lost, and there is confidence that a good and profitable business can be developed once there can be a man spared to devote his time to it.

A Vacation.

This report would not be complete without at least a reference to a vacation taken at the close of the year. For two months we were permitted to be away from the constant strain and worry of our station work and to see things as they look from a little distance. The rest did us good. Brother and Sister Holsopple and Sister Shumaker cared for the work so well that there was benefit all around. And now the new year is upon us. We are glad for health and strength, for plenty of work, for large opportunity, and for the assurance that victory belongeth to our Lord.

GERTRUDE EMMERT'S REPORT.

Work Among the Orphan Boys.

On the whole, the year has been a good one. We have many reasons for thanksgiving to our heavenly Father.

The boys in the orphanage have been decreasing in number, and this has decreased my work for them somewhat. Their health has been good, and with the exception of giving some fever medicine, an occasional dose for bad stomach or a headache, and salves for wounds or skin diseases, I had but little medical work to do. A few cases had to be sent to the doctor, and two cases were sent to a mission hospital. One of these, a nice little boy, one morning awoke and told his companion that he dreamed Jesus had come to take him with Him. That day he died. It is a wonderful

Sister Gertrude Emmert's Sunday-school Class.

satisfaction to know that our boys and girls know our Savior in such a real way.

The supplying and giving of food to the boys has always been much trouble to the one in charge. This year one of the orphan boys, now a married man, was given charge of this part of the work. He has proved himself very able and has been a great help to me all the year. He saved me many steps and also made possible a reduction of expenses. With my help he was able to do all the buying of foodstuffs for the boys and girls.

Work Among the Women.

On account of cares in the home and the ordinary duties of the housekeeper, which are pleasant in themselves, I was not able to do all I should have liked to do for the wives and mothers of the Christian community. We had interesting times together in our Bible class in Sunday-school. Thirty-five names were enrolled, and often nearly all of them were present. Besides this work with them we had a special women's meeting Tuesday afternoons during most of the year. Most of the women have children. That does not keep them at home. They bring them along. True, sometimes there are as many children as women, and more noise from them than from the leader of the meeting, but better that way than for the women to stay at home. I am glad to say that at the beginning of this year Sister Ida Shumaker organized a missionary class for the children, and now while we have women's meeting she has the children, and, no doubt, all will be greatly benefited.

It is a joy to see our young women grow into the stature of womanhood in Christ. It is often my privilege to have quiet talks with the women and help them in the difficulties they meet, to give advice regarding the care of their children, and to encourage in times of trial. May the Lord enable us to live such lives as will be examples and an inspiration to those about us and who come in contact with us.

Smallpox in Our Midst.

It was in our home that dear little H. M. Ebey and his mother took sick. Brother and Sister Kaylor and Bro. Ebey accompanied them to Bombay, to the hospital. When it became known that their disease was smallpox it was difficult for our friends to find lodging after being vaccinated. So all started back to Bulsar. On the way back Bro. Ebey became sick and returned alone to the hospital. Brother and Sister Kaylor and

Sister Powell brought the well children on to Bulsar and faithfully cared for them in our home until we were confident there was no longer danger of taking the disease. In the meantime Brother and Sister Holsopple went to Bombay. They made daily visits to the hospital and kept their anxious coworkers informed concerning the sick ones. These were anxious weeks, but the Lord graciously restored the sick and kept all others from attack.

We were scarcely out of danger from this exposure until another case developed from another source. One of our India sisters from Anklesvar came to Bulsar to care for one of her friends in confinement. We were glad to see this spirit of helpfulness manifested. She had scarcely arrived until she fell sick. After a few days of severe fever an eruption broke out. The doctor declared it smallpox. Then we were frightened. She was right in the home of her friends, using their bed and eating with them, surrounded by other families who visited freely. A shack of bamboo and coarse grass was built in an open field. The patient's husband came to care for her and dwelt with her constantly. Their two-year-old child was with them. Sister Ida Himmelsbaugh came and directed the treatment, herself carrying medicine and food to them. She vaccinated all who were exposed and disinfected them, their clothing and rooms. When death finally came, she helped the husband, and the husband of the friend whom the patient had come to nurse, prepare the body for burial. It was laid away at ten o'clock at night. Jamni, for that was her name, was one of the best of our India Christian women, and her loss is deeply mourned by her husband and four little children and many friends.

IDA SHUMAKER'S REPORT.

Girls' Orphanage.

Can it be possible that a year of work among the girls is gone? This has been a full year and a very happy one. No joy can be compared with the joy of service for others. It was with no little concern that we took up the work among the girls in the orphanage, which work had been so faithfully and so successfully carried on for ten years by Sister Eliza B. Miller.

Claiming the promises of God, trusting all to His care and relying safely upon Him, we entered this very responsible work with our limited use of the Gujerati language. So what has been accomplished to God be given all the praise.

On Jan. 1, 1912, there were forty-one girls in the orphanage. On Jan. 1, 1913, there were twenty girls in the orphanage. What became of them, do you ask? Nineteen of them entered the matrimonial boat and eighteen of them sailed away from their home to establish Christian homes of their own. The nineteenth girl will be married just as soon as her husband-to-be can get leave of absence from his work. He is employed in the railway service. As you read these lines will you not join us in earnest prayer for these girls, and for all the girls who have left this institution to establish homes of their own? Think what it will mean for the cause if each Christian family does its part in propagating the race and in living the true life!

Three of our girls were called away from their earthly home to be at home with God.

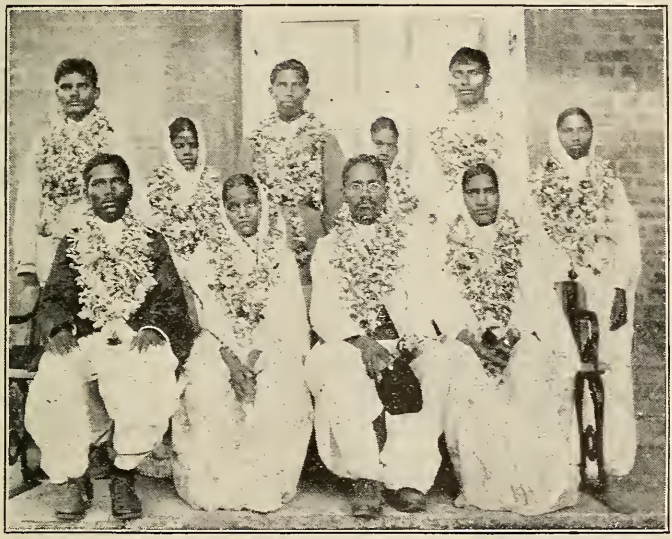
Early in the year the measles broke out among the girls and twenty of them fell victims to the disease. All got along nicely, so the measles did not last long. Aside from this sickness, and a few fever cases and other diseases common to India, the general health of the girls was good.

The home life of the girls is very simple. They are taught so as to become good housewives and home-makers. Each girl takes her turn in doing all the work pertaining to housekeeping and home-making. They are taught knitting and crocheting, but more attention is paid to sewing and patching. Each girl does her own sewing and patching.

At 7:30 A. M. the prayer-bell rings for chapel. All the girls attend. During the past year each girl, from the youngest to the oldest, took her turn in leading the

chapel exercise. It is remarkable how soon these young people learn to conduct this service, reading, speaking and praying.

All the girls attend Sunday-school and other church services. They all worked hard to prepare for the All-India Sunday-school Examination. Many of them passed and got their certificates. It is soul-inspiring in going along the girls' rooms to see a group of them sitting around a lantern studying their Bibles. Last year each girl was given a Bible for committing to memory a certain number of verses. The money to purchase these Bibles was given by some of you who read these lines. God bless all the consecrated givers!



Five Couples Married Together at One Service at Bulsar.

Girls' School.

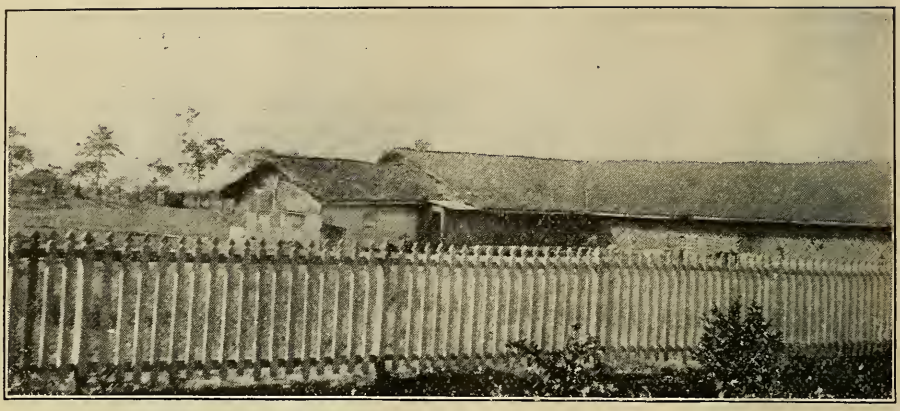
At 9 o'clock the schoolbell rings, and then the girls hasten to school. The older children are in school from 9 to 12 in the morning and from 1 to 4 in the afternoon. In the evening from 7 to 8:30 they prepare their lessons for the following day under the direction of a night-school teacher.

During the year we employed five teachers. All were Christians save the head master, who is a Hindu. He did his work faithfully and well and is a good man.

The school was in session about ten months. During the hot season school was opened at 7:30 in the morning and closed at 10:30.

The government school inspector visited twice during the year. He seemed well pleased with the effort the children were putting forth and made many favorable comments. He seemed to be more than pleased with their conduct and excellent training.

Last year three of our girls were in the training department. One completed the course and is now employed as teacher in the girls' school. Two of our girls have thus far graduated from the Government Training College. The other one taught in the girls' school through the year 1912, having completed her course in 1911. Trained teachers are in demand. We are glad for the number we have, and hope to have others soon. Pray that the lives of these girls may always reflect the glory of God.



The Widows' Home at Jalapor.

Jalalpor.

MARY N. QUINTER'S REPORT.

Widows' Home.

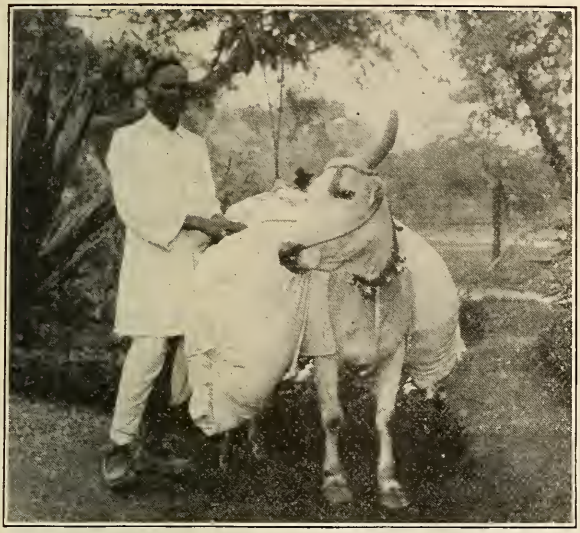
At the beginning of the year there were seven women and five children in the Home. The eldest of our number, Nani, is the widow of Ramabhai, one of the first of the Bulsar Christians. With her is her little grandson, whose mother is dead. Nani cares for him. Another one who has been with us since the opening of the Home is Fakara, who was a girl-widow in the Bulsar Orphanage. Rachael with her three children was kept here waiting for her husband to call her and keep her. He had sent her away twice, and as the mission was the only home she had she came to us and we kept her. Ratan, a young girl who had been betrayed and turned out of a Parsi home, where she was a servant, was brought to us with her baby, Paul. Kashi, a young woman who has a husband, but refused to live with him, has been kept, in the hope that she might be willing to go to him, and to save her from the continuance in the life she had been living before she came to us. Fuli, who did not know whether her husband was living or dead, was brought from Dahanu. The last on the list is Pyari, who came from Bulsar and was the teacher in the little school.

Early in March Pyari went to Bulsar for her wedding. Shevbai Manek then came to be teacher. She remained until October, when she, too, went to be married; so in October, Suribai, our cook's wife, became teacher in the school.

In April Fuli ran away, but returned. On account of her disposition and the spirit she manifested she was taken to the Salvation Army Rescue Home in Bombay. In August Ratan was married to one of the Vali Christians and went there to live. A little later Jetha came for his wife, Rachael, and her children. They went with him to his station in North India, where he works in the railway service. In July an old woman was brought from Vada. She is partially blind and deaf, and as she came from the Marathi country she can not understand us and we can not understand her; so it has been hard to care for her. At times she is very unhappy and dissatisfied. In October another non-Christian widow was sent to us. She had the habit of eating opium, which she promised to give up. She found it hard to do, and when she learned that she could not get it from the people along the road she was tempted to go after it. She was brought back several times, but finally disappeared entirely and could not be found.

At the close of the year there were but four women and one little boy left with us.

The non-Christian widows from the villages round about come in to sell eggs,



"The Dear Old Dhobi" Laundryman and Laundry "Wagon."

wood, vegetables and other produce. They tell us of the pain and sorrow of their lives, but when we offer them a home here their troubles suddenly disappear. They would rather suffer than to break their caste by living with the Christians. But I hope that our Home may yet become a blessing to many who as yet do not know its comforts and joys.

Colporteur Work.

Our bookseller has continued the sale of Gospels, tracts and other literature at the railway station. And while direct results are not evident, we trust in the promise that "My word shall not return unto Me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it." This seed is being sown. A more friendly feeling is shown toward the work by the railway officials, and there has been no difficulty, as formerly, in obtaining the necessary platform pass. The station-master himself secured the pass without our request for it.

The sales for the twelve months ending are as follows: Gospels, 1,759; Bibles, 17; New Testaments, 29; tracts, 409.

The bookseller and another helper finished the first year's work for the lower class outlined for workers, and also the greater part of the second year's work. They have gone regularly for village preaching to the nearby villages and to the different parts of Jalalpor.

Village Schools.

The village school, four miles away, has had some ups and downs during the year, owing to several changes in the teachers, but now seems to promise better things for the year coming. The children did well in the annual examination, in spite of irregular attendance and other hindrances. At present there are two teachers in the school—a man and his wife. This one teacher has also finished the work of the second year in the middle division of the workers' course. He has also helped in the village work here at Jalalpor.

The Church.

On the veranda of the bungalow each Sunday morning and each Sunday afternoon gathers the little company of Christians of the Jalalpor church. The widows in the Home, the families of the India helpers, and three or four families from the mill not far away make up this company. They are not many and they are not great; but among them are some earnest learners. This little band gathers not only on Sunday, but each evening and morning there is a service of song, Scripture reading and prayer. All who live on the mission premises come to this daily service. The outside ones come as often as they can get away from their work. If we count little folks as well as big ones there are thirty-eight of us. About half of our number are children. During the year four were baptized.

During 1912 three love feasts were held. These proved to be in fact, as well as in

Home of Sisters Quinter and Widdowson, Jalalpor.

name, feasts of good things, where it was good to be. At these times Bro. Emmert, our elder, came and conducted the services.

Sunday-school.

In the Sunday-school examination in July there were ten entrances and eight passed. The Sunday-school collection for the year was Rs. 85, of which Rs. 60 were sent to the District Mission work.

Women's Work.

The women of our little community have an afternoon for sewing each week, and this also ends with a Bible lesson.

Conclusion.

It is our hope and prayer that this little band may become larger; that those of our neighbors who occasionally come to the services, and those who listen so attentively to the Gospel talks of the workers, as they go about the villages, may come in with us and share our good things. Will you help us in prayer, that we may be able to help them to come? And will you remember that there are many around us who have not yet heard the message of salvation? If you come you can help us tell them. Come and help us.

QUINCY A. HOLSOPPLE'S REPORT.

The year 1912 was my first year in India. As one could naturally expect, my work consisted largely of the study of the Gujerati language. For this work we were located at Jalalpor. The first examination was taken in October. After that we went to Bulsar, while the Emmert family went to Poona. More work came to my hands there. I kept up the language study, but could not push it rapidly. Jan. 1 I came to Anklesvar, and am now busy on the second year's work. As opportunity affords I try to help in the work of the station. Naturally one's work is much restricted, because

Jalalpor Colporteur and Family.

one must use a strange language. There is much satisfaction as we are able to understand what is said, and as we are able to use it more our joy is increased. We are grateful to our heavenly Father, Who has blessed us so abundantly the past year. Under His blessing we hope to be used still more to His glory.

KATHREN HOLSOPPLE'S REPORT.

The year has been a short one and full of new experiences. The years will continue to be short for we are busy and happy in the Lord's work. We will continue to have new experiences, for India is always new. The year was spent in study, which sometimes was tiresome, but very necessary. The first year's examination has been passed and I am now working for the completion of the second year's work. At Bulsar my studies were interrupted by other duties which fell to my lot. These I tried to do as best I could. I thank God for the year that is past, and pray that He will help me make the next much better.

ANKLESVAR

J. M. BLOUGH'S REPORT.

Personnel.

Up to the middle of March the regular station work was in charge of Bro. Stover, who then left for America on his second furlough. The medical work is in charge of Sister Himmelsbaugh, and Sister Kathryn Ziegler is giving her time to work among the village women. The middle of February we returned from furlough, and a few days later came to Anklesvar to take up Bro. Stover's work. Their last days with us were pleasant and most helpful, but very busy, for there were villages to visit, accounts to be turned over, meetings to be held, work to be explained, many things to be talked about, questions to be asked, and the whole situation to be gone over in general and particular. The day for their departure came all too soon. Though I was with them in Bombay, some things remained undone, which later we wished might have been done.

It is not an easy thing to take over the work of such a large station. The work here during the last few years has grown rapidly and spread widely, and how best to supervise and nurture such a large movement is not a small problem. Bro. Stover had his methods and policy of work, and though it is impossible for a man to do exactly

like his predecessor, it is necessary to avoid any great changes and to follow the line of work laid out before. This we have gladly done as we were able.

A Great Sorrow.

Soon after the work was in our hands a dreadful sin that had been harbored in our mission for years came to light through confession. The blow fell on our only India minister, who was also my right-hand helper and translator. He was guilty and largely the cause. He had to be dismissed, and this made it necessary for me to train another, which is not so easy. For months this cloud hung over us. Nine others of the workers here were also guilty, and this made a hard, sorrowful condition, both for the church and the mission. But I am glad to say that all have confessed and repented and we pray to be delivered from another such disgrace.

The Church.

We close the year with a membership of 429. During the year 120 were baptized. These Christians are living in over forty different villages, covering an area of several hundred square miles. It is impossible to get them all together any time. The Christians in twenty-four of these villages can be said to have pastoral care through the teachers that live with them, or in a near-by village. There is very little pastoral work that I can do in the villages, for I do not have the time.

During the year one love feast and five councils were held. These councils were held in Anklesvar, and not many village people attended. The Christians in each village form a little community, and though they are not yet organized into a church, when there is work that concerns them I go to the village and hold the council with those who are concerned and know the case. It is unwise and almost impossible to do it otherwise. So, in many of the village visits, it means to hold a short council and settle some matter. Some one may have been guilty of adultery or drunkenness, or some such crime, and his case must not be delayed. Sometimes they repent and ask forgiveness, and sometimes they do not. These are the cases that run our number who were disfellowshiped to forty-seven. And if we in our beginnings with these poor, stumbling people would exact according to American standards we could easily have doubled or trebled this number. But we did not think it wise.

Our Schools.

Thirty-two schools were in session a part of the year, and these were mostly night schools. In some of the villages there are government schools, so we do not try to have a day school. But these schools of ours are very irregular. For some months of the year it is almost impossible to have a school at all. Then the night school is simply a prayer service with the Christians. Every night, where a teacher lives, whether there is a school or not, there is a service in which candidates are taught and Christians instructed. This congregation, made up of men, women and children, on Sunday evening becomes the Sunday-

When the Train Comes In, Anklesvar.

A School and Schoolhouse in the Jungle. Under District Mission Board.

school in which the regular Sunday-school lesson is taught. By this method much knowledge is imparted and good seed sown.

Colportage Work.

There is one colporteur here who sells the Sacred Word and religious books and tracts at the railroad station. He meets eight trains a day and is supported by the Bible Society of Scotland. During the year he sold eleven New Testaments, 1,940 Bible portions and about 400 tracts. The people being but few, copies of the whole Bible are sold. Daily the printed Word goes into hundreds of non-Christian homes all over India and our prayers go with it.

The Christians' Sunday.

Most of our Christians work on Sunday. Many of them are servants to Mohammedans or Hindus, who want to compel them to work on Sunday. Then again many of them are so poor that if they do not work on Sunday it means that they have less to eat. But I am glad to say that in a few villages they have arranged to keep Sunday, and especially in one of them have they done real well all year; but one Sunday in harvest these also went to work. I know it is true that some who have kept Sunday had very little to eat all that day. They are dependent on their daily wage.

The Aid Society.

About Rs. 1,500 have been loaned out to Christians to help them buy land or teams or grain or food. The demand this year for help was very great. Last year was almost a famine and prices still are very high, and it was very difficult for some to manage. Many were turned away. Some who seemed to be in special need we helped personally as we could. It is easy to give, but harder to get back, yet we remember that "it is more blessed to give than to receive." We hope, however, that nearly all the money will come back to be used again similarly.

Building Houses.

Fourteen of our teachers as yet live in grass houses. If these catch fire they are gone in a few minutes, as was the case of one of the houses just a few weeks ago. During the summer we built three fairly good houses. They may be called churches or schoolhouses, for one room is used for the school and church, and in the other the teacher lives. These three houses together cost about Rs. 1,200. The house on the

compound here also had to be repaired, as the roof was bad. Toward the close of the year work was begun on a new bungalow for the unmarried sisters. This will be finished in 1913. We often wish it were not necessary to build or do anything which requires money, but we can not avoid it.

Sunday-school Quarterly.

This publication continues to enjoy good patronage, being used in six different missions at practically all their stations. Two thousand copies were printed of each

A Group of Christians and Teachers Under the District Mission Board.

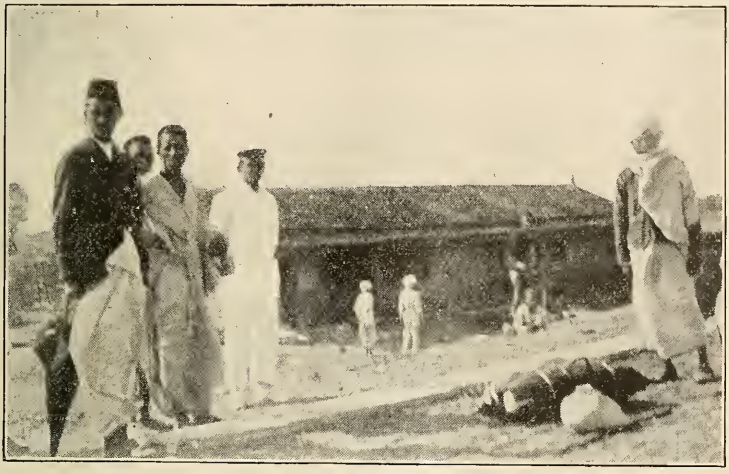
number, and nearly all used up each time. This makes six years for this quarterly, and we heartily thank our patrons for their appreciation, continued from year to year. We are only sorry that in the press of work we are obliged to hurry in the preparation, and so can not give it the thought and care which it merits. While we were on furlough Bro. Stover had charge of it and edited the first two numbers of this year most acceptably. The deficit this year was $32.

"Prakash Patra."

This is the name of our church paper. It began to be published six years ago as an occasional pamphlet for free distribution. Then it began to appear more frequently, and increased in size and improvement in appearance, until during 1911 regular subscriptions were enlisted, and it was launched as a monthly toward the close of that year. During this evolution Bro. Stover was the editor and manager, and by hard work and the offering of prizes he secured over 300 subscribers for the year 1912. This is very good when we consider that most of our members can not read, and that other missions nearly all have their own paper. Twelve numbers were published this year, and 500 copies were printed each issue. Though the paper does not pay for itself, we all feel that we need a paper of our own. We pay the printer for paper and his labor Rs. 16 an issue. Each number is welcomed by our people, so it makes it a pleasure to work for them. The loss on the paper for this year was only Rs. 120. Through the kindness of our Publishing House we were able to present a good picture in each issue, which is very highly appreciated.

District Mission Work.

No doubt all know that our District mission work is carried on by funds raised within the District of India. For this reason some might think that its report should not have a place in this annual report to America. But there are two reasons why I want to include it: (1) As missionaries we are very eager that this work shall grow and so help and encourage all we can. And we also want you to know what the India church is doing in the way of self-support and evangelistic effort. (2) One mission-



Jungle Railroad Station.

ary gives part of his time in helping to manage the work, and others visit it to give encouragement. The members of the Board being much scattered, the workers come to me with all their problems and for their monthly pay.

The year that has passed has been the most encouraging thus far, at least if we depend on figures. The offering that was brought to the District Meeting amounted to almost Rs. 1,000. Three workers were employed during the whole year. They live in villages several miles apart, and in each village there is a small school. It is quite difficult to interest the jungle people in school, but the last time I visited this work I found in one village a good night school, and along with the boys and girls sat a man about fifty years of age, who was studying as hard as any of them. When a boy he had learned to read a bit, and now after many years he had a chance to review.

During the year twelve were baptized, and among them were three women. The Christians now number twenty-five. These people are poor and careless. They own no land and shift from place to place, so that it is almost impossible to build up a community. If in some way they could get land and remain together the work would prosper more rapidly. The church is supporting the work splendidly, and we pray that it may grow until not only three but many of our mission workers may be transferred to her support and care and thousands be converted by her effort.

ANNA Z. BLOUGH'S REPORT.

During the year since we came to Anklesvar, in February, most of my time has been spent in housekeeping. Regularly there were four of us in the mission house, Sister Himmelsbaugh, Sister Ziegler, Bro. Blough and myself. It is necessary in every station for some one to keep house. And this has been a pleasure to me. During the year we entertained one Gujerat Conference, two regular committee meetings and several sub-committee meetings. The Anklesvar Mission House has always received many visitors, and this year proved as usual.

Also during the year we invited the village Christians and teachers for a big meeting and baptism three times. This means a big day for us and brings new life and enthusiasm to the work. The village teachers and also the village Christians come to the mission home frequently for advice, help and protection. Sometimes they need to be entertained over night and for meals. Such work naturally falls to the housekeeper. It also affords opportunity many times to have prayer with them and give them help and encouragement. During the year six families lived on the mission compound. At present there are eight families, with seventeen children. The mother of one family died of smallpox, leaving four little children to be cared for by the father. The two younger ones, who do not go to school, spend many happy hours playing in our bungalow. Every morning we have Bible lesson and prayer with the women and children and those who have come for medical aid. For two months a little Parsi girl came to the mission home, four afternoons of each week, for instruction. She was always eager to listen to the story of Christ. I had a very interesting Sunday-school class during the year. Most of them passed the Sunday-school examination. During the year I made thirty-five village visits. The village work is very attractive, and we long to be able to get out into the actual service of winning souls for the kingdom. There are opportunities for service on every hand, so we rejoice and are glad to "do whatever our hands find to do."

IDA HIMMELSBAUGH'S REPORT.

Medical Work.

The dispensary was open every day of the year. I do not like to have it open on Sunday, as I think we ought to have one day in the week for meditation and prayer; but often people come from villages that are distant, and we do not like to send them away without the help they came to get. We have not had fewer than four dispensary patients in a day; neither did we have more than eighty in a day. When we go to the villages 100 or 125 often come to us to get relief from some kind of ailment.

I have also had the regular indoor work, with never less than three and never more than eighteen. To these in-patients we must be doctor, nurse and provider of food and clothing. The food is a constant care, as they all like the India hot food, and unless watched will make it too hot. On the whole this department of the work has been very successful. But we can only accommodate our Christian people.

Nine maternity patients were cared for during the year. Three of these were our own missionaries. Two were cared for here at home, and in that way we were able to carry on the hospital and dispensary work, too.

I was away from the station on private duty fifty-nine days. This is often a rest; for we get tired sometimes of the monotony of the regular round of duties about the dispensary and in-patients.

During the year I extracted sixty-eight teeth. I did not like to take up this department of work; but the people came and insisted until I picked up courage to do it. Now I often have calls to pull teeth. One morning I extracted five before early breakfast.

I made 127 village visits. One-fourth of these were medical visits; the others were evangelistic. The people listen with interest. Some are even willing to wait until 9 or 10 o'clock for their evening meal, so as to hear what is going to be said. It is a joy to tell "the Old Story" when people want to hear it. I usually take my medicine case along, and in that way can administer both to soul and body.

I love the dear old women and they are always glad to see me, to tell me their troubles. Some of their troubles are sad tales, bringing tears to the eyes in spite of a desire to keep them back. These old women need our help so much.

For want of a proper building—I should say for want of building—I have the dispensary in one room of the hospital building, which is an old stable turned into a four-room house. If I could have a proper place for the work I could do much more. We

are hoping for a proper hospital when once we have a doctor. In the meantime we will shift as best we can. Then we hope to do village work proper. That is what my soul longs to do. I love to get out and tell the "Old, Old Story." If our work is to count for much we must get into the homelife of the people, and we can not do this unless we are with them in the villages. We must rejoice with them when they have cause for rejoicing, and weep with them when they have cause for weeping.

In looking over the year I can see some places where I might have used my strength to better advantage, but often when serving duty, day and night, we were a bit liable to make mistakes. As I look back over the blessings He has given me this last year I can only praise Him for all His goodness. If we could see as Christ sees the results of our imperfect labor, our hearts would not so often be sad, and we would rejoice with a joy that knows no bounds.

All around us the needy await our service. This is the great call for help. Who will heed it? I am only a nurse. We need a doctor.

KATHRYN ZIEGLER'S REPORT.

Work Among the Village Women.

The work in the Anklesvar district among the village women is becoming very encouraging.

On Jan. 1, 1912, I made my first visit to the villages. My experiences were new, many and varied. I had no one from whom to learn, so I learned from experience. During the cold season I remained in the villages much of the time. I could not visit the women in their homes, for they were in the fields all day long. In the evening meetings at the teachers' house very few women would come, and they would sit far away from us. We decided to have separate meetings for men and women. This proves much the best way. When alone the women sit close to us and sing well. If I could have several good India sisters to help me I think I could do better; but I have none except the teachers' wives. They do well, but have their family cares, so can not always be with me.

During the year I made seventy-six visits. Most of the time I walked from village to villages. Sometimes we went part of the way on the train and sometimes, when there was no other way, we went on ox-cart. We have a conveyance of our own now, so will be able to get about better during the coming year.

This year had its discouragements, yet it was full of blessings, and many times my cup of joy was full to overflowing. You will rejoice with me in the fact that during the year thirteen women were baptized. We pray that these women may grow in the divine life, and that they may win many others for the Lord's side.

Dahanu.

ADAM EBEY'S REPORT.

1912 is gone and its record is made. What have we been doing? What has been done? What are the results? These questions come to us as we sit and think over the work of the year and look over the records and reports. Figures and names we can give, but the real report is beyond our reach.

Evangelistic.

Two men spent most of their time in village and house-to-house visitation. They were generally well received. Sometimes as they approached a crowd of men sitting and talking by the fire the men would go away one by one. Their landlords had told them that they must not listen to the defilers. Happily these were but few times. In one village of fisher people we were told that we should not come any more, as the guru (teacher) had told them that we would only harm them. At one of the village temples some of the priests have been listeners. The leading person is a woman, in-

telligent and kind, but a devotee of Mahadev (the great god). One of her helpers is inclined to become a Christian.

At Palghar, where we have a few members, there has been a good deal of work done by Bro. S. Madadev in connection with his dispensary work.

Only three were baptized during the year, but there are eight or ten candidates.

Colporteurs.

Two men have been selling Bible portions, New Testaments and tracts. One was at work all the year and one about eleven months. One sold over 600 Bible portions and the other more than 800. This is one part of mission work that we think is as fruitful as any. The printed Word is taken to the homes of the people and read when we can not be there. The railway company gives free passes to mission booksellers, admitting to the station platforms. Sellers and venders of other books and articles must pay for the right. Usually our men are well received. Sometimes a person will buy a Bible portion, and before the bookseller and others tear it in pieces and make ugly remarks. The bookseller simply tells him it is his great loss.

Bible Women.

Shevantibai was an agent of the British and Foreign Bible Society in our care. These Bible Women are expected to read the Word to women who can not read, and where opportunity affords to teach women to read the Word for themselves. During nine months Shevantibai went out portions of 224 days. She talked with many women and children and sold thirty Bible portions. She has gone to her reward. In October she had an apoplectic stroke and died, leaving a sorrowing family of husband, two sons and four daughters. The people of the villages where she used to work ask why no one comes to tell them of Jesus now.

Medical.

As usual, the medical work took most of the missionaries' time. And as usual there are bitter regrets that we do not have a properly-qualified doctor to locate here. Our total attendance of new cases was 9,718 for this year. Then there were over 4,000 who returned for a second or third or fourth treatment. Nearly half this number were visited in their own homes.

Over half the cases were skin diseases, itch, ringworm, eczema, etc. People always have much to say about the malaria at Dahanu, but we have not had much of it to treat. In the mind of the India village official everything is fever, and when he reports the deaths in the village it is fever, fever, fever, to the end. Then the word fever is construed to mean malaria and is so put down in the government reports. We had only about 600 cases of malaria proper. We had many more cases of constipation and worms, causing fever, than we had malaria. We had a good many cases of pneumonia, which are always hard to treat unless you have a proper place to keep the patients. We also had several cases of smallpox. The nearest I ever saw a living corpse was a little Marvadi girl with the smallpox. The Hindu as a rule will not give any medicine to a smallpox patient, but this little girl, four years old, was one of my little friends, and when her eyes and ears and throat got bad she cried and begged her parents to send for me. They could not refuse. I went. Such a sight! It gives me the creeps yet when I think of it. Her eyes had burst; her ears were discharging offensively; her throat had gathered and broken on the outside. I cleaned up the ears and the neck and put cooling medicine on the eyes, but I could not give the parents any hope. I went back a few times, but she died. I wonder where she is. Too bad to think of her outside of heaven! Two other Marvadi girls I attended until the disease showed itself so plainly that the parents knew what it was, and then would allow no further medicine. They got better. A low-caste girl, fourteen years old, had smallpox very badly—confluent attack, large sores full of worms. I cleaned

them up and gave treatment. The girl is well today. Other cases might be given, but let this suffice to show you the need of medical work.

Educational.

Five village schools have been in session part or all of the year. In one school there are children of seventeen different castes, who sit down side by side as the teacher directs and they have no trouble. The following is a list of the castes represented: Dhodia, Bari, Dubla, Maratha, Sonar, Marvadi, Varley, Bundari, Christian, Brahman, Parbhu, Agri, Mali, Parsi, Vardval, and Nyave. Of course Christians, Parsis and Mohammedans are not caste people, but they are so called by the India people. In this school six religions are represented—Christian, Mohammedan, Parsi, Hindu, Jain and Animistic. These children sing Christian songs together. The Word is the seed. May it grow. This is the school at the railway station where we lived several years. The educational inspectors are well pleased with the work of the teachers, and we are given an increasing grant in aid year after year.

On Christmas twenty of the children from this school came to the bungalow, sang Christian songs and entertained us otherwise. We gave them fruit. We need a good house for this growing school. Land is very expensive, else we should have tried to put up a good building. We hope for a better place before the year 1913 closes.

The following is a table of the schools:

Name of School.	Days of School.	Boys enrolled.	Girls enrolled.	Total enrolled.	Number of teachers.	Castes in school.	Religions.	Highest on roll.	Lowest on roll.	Average on roll.	Highest attendance.	Lowest attendance.	Average attendance.
Malyan,	284	80	9	89	3	17	6	89	75	82	80	61	70
Rai,	252	47	10	57	1	4	2	57	27	39	47	23	31
Eai,	*214	20	..	20	1	2	2	20	18	19	19	17	18
Chikli,	†60	20	..	20	1	4	2	20	9	14	12	6	9
Masoli,	‡176	34	9	43	1	1	1	43	34	38	37	12	30

* Nights. † Closed for several months on account of the plague. ‡ Afternoons only.

Each year has its discouragements. If it had only these we should give up the work. But all along the way are some bright places, and it is worth while to go over the rocks and ravines to get to the pleasant valleys. While things move slowly we have no doubt as to the final end. We have many needs. This is not true of Dahanu alone. Greatest of our needs is a larger number of really active, consecrated India workers. We pray daily that the Spirit may give us a few such men. Will you pray with us, brethren and sisters?

As we enter the work of 1913 it is with a determination to do more and better work for Jesus, and we feel like taking the motto of General Booth, "Saved to Serve."

ALICE K. EBEY'S REPORT.

Tonight the year 1912 closes. What hath been wrought? One by one the days have come and on swift wings have flown away. Busy days and full of many little duties they have been. Yet, doubtless, more and better service might have been put into these days, and surely more of tenderness and patience and love might have been wrought into them. May the Lord forgive our failures and our neglects and help us to serve Him more acceptably during the year 1913!

Home duties have occupied a large portion of my time during the past year. Housekeeping, the care of our children, sewing and the numerous details of the daily

life in the mission field require most of a mother's time. Letter-writing, visiting the homes of the Christians, helping in times of sickness, each requires some time and thought. Of course this is not specifically mission work, yet no missionary dare refuse to do it, nor would we want to be excused. During the first part of the year I occasionally went with some of the Christian women to the near-by villages. In October our Bible woman, Shivantibai, died, and since then there has been very little done among the village women. We hope to do more for the non-Christian women during the coming year.

Women's meetings were held each Thursday afternoon. These meetings were for the instruction of our Christian women in the Scriptures and for the deepening of their spiritual life. About six women attended regularly, and occasionally a village woman happened in. We studied chapter by chapter First and Second Corinthians and Galatians. Only two of the women are able to read, but even illiterate ones grasp and retain many spiritual truths contained in Paul's epistles.

Each Sunday we had the women in the Sunday-school. Much interest was manifested in the study of the lessons in the life and teachings of Jesus. Three of the women took the all-India Sunday-school Examination and passed very creditably.

Our Christian women need to be taught many things and helped in many ways. The women in the villages all about us need the salvation of Christ. We trust that the year 1913 will show much fruit in the lives of our Christian women, and that the work among the village women and children may be much extended and intensified.

Vali.*

D. J. LICHTY'S REPORT.

Personnel.

A considerable change was made in the personnel of our station during the past year. Bro. E. H. Eby, who, for several years, had personal supervision of most of the school and evangelistic work in our part of Raj Pipla State, because of furlough being due and because of the physical condition of himself and family, was obliged to leave his work in our hands early in the year. Space will not permit us to tell what hardships Brother and Sister Eby, with the little boys, endured before the family was able to leave the country. To help bear the burdens of the extra work thrust upon us by their going we were pleased to welcome Sister Sadie Miller back from her furlough. She resumed her work among the Bhil women of the villages. On being relieved from the Girls' Orphanage at Bulsar Sister Eliza B. Miller was transferred to our station. She has given us valuable assistance in the work among the women, as well as in superintending our village schools. We are ever thankful for the association, assistance and helpful advice of our fellow-workers. I should not forget to mention the constant and devoted assistance given me in the dispensary work, and in the "hundred-and-one" other details of our station work, by Sister Lichty. Our India help consisted of three evangelists and twelve schoolteachers. Without them the missionary is next to helpless. They are the ones who go out into the villages and who must bear the brunt of the

Sister Radubai at Undi, Weaving Bamboo Mat.

*Formerly spelled Vulli. Properly spelled Vali. Vali is the village in which the work is carried on. Umalla is its postoffice and railway station.

fight. Some are to be commended for their devotion and efficiency in the work, while others are worthy of discipline and correction. Perhaps they have all done as well as could be expected, considering the fact that we have not been able to help them as much as they stand in need of along spiritual linesas well as in their work.

Evangelistic.

The visible results of our year's evangelistic work are not all that could be desired. The baptism of but twelve persons is recorded. It can not be said that the people of Raj Pipla are literally "hungering and thirsting after righteousness." Commercialism possesses the mind of the higher classes almost completely, while the Bhils are becoming more and more devoted to the consumption of country liquor. Perhaps the internal condition of the church was not such as to commend itself favorably to the non-Christian community. "Confession is good for the soul," but if we who are Christians become astounded at the number and character of the confessions made in the church during the past year, can we wonder that those who are outside of Christ excuse themselves on the ground of the imperfections of those who confess His name? Of course, along with our other numerous duties, we had many and splendid opportunities to send home the truth of God and His salvation, both to the saved and the unsaved. The seed thus sown by us as well as by our India workers can not help but bear fruit in

The Mission House and Workers at Morarnia.

the future. In many of the smaller watercourses of India during the dry season of the year moisture creeps slowly along beneath the hot beds of sand hid from the observation of man, but here and there manifesting itself in the lower levels, in pools of refreshment for man and beast. So it is also with the good seed sown in the hearts of these people, if you follow the truth a little farther along the stream of time. Be assured that from present indications prospects for the coming year are ever so much brighter than during the year just ended.

The Church.

The Christians of Raj Pipla under our care are organized into two different congregations, Vali and Taropa churches. Another organization ought to be formed at Undi in the near future.

The principal event occurring in the Vali church during the year was the great

spirit of confession which took hold of a large percentage of the members. It is needless to say that she was shaken to her very foundation, but it is a thing for which to be profoundly thankful that she has survived the shock and we believe that she has come out of the fire purified, and that the same spirit which caused the confessions will lead the members to bear real fruits of repentance in loving service for the cause of the Master. Some of those who confessed their sins were forgiven and restored to fellowship almost immediately. Others, about twenty-one, were suspended until assurance of their sincerity may be more fully ascertained. Of this number twelve are now ready to be reinstated. Excluding these, the present number of communicants is eighty-three. The baptism of seven men and five women is recorded. Twelve letters were received and eight granted. Contributions for all purposes amounted to more than Rs. 200; this, in spite of a year with very poor crops. India leadership is the need most keenly felt. Some leaders are developing. We hope to hold an election for minister soon.

As we stated in last year's report, the Taropa church, on account of the unfaithfulness of its India leader and because of internal strife, was almost rent asunder. Under new and better leadership it is only now taking on new life, and we hope that in 1913 some visible fruits may be shown. No baptisms are recorded; four were disowned, two letters were granted, leaving a membership of fifteen. This church, besides giving liberally to the District mission work, is helping the mission to erect a substantial building for worship and for the residence of the pastor in the village of Amlettha, where we have secured a piece of land large enough for the establishment of a small Christian village. A well has already been dug and walled and the house is now in course of construction. If the church has not fully commended itself to the non-Christian community, we still have reason to believe that Christ has been made manifest to them, and that to a considerable degree has He commended Himself to them.

Industrial.

The crop season of 1912 was rather a disappointment to the farmers in this section of the country. The previous year was also semi-famine, so it was rather hard on our Vali farm boys. However, with the exception of two, they all held to the work. Partial crop failures are good to weed out the lazy ones and to prove who are worthy to be encouraged with mission aid. In spite of adverse circumstances one boy freed himself of all indebtedness to the mission and built a good house of his own. Five others, who are independent of any support from the mission, are struggling manfully to pay their dues to the mission from which they received their initial start. We have four boys under training, supported from the orphanage fund until they shall have acquired the way of farming, become able to support themselves and begun to pay back to the mission the sum incidental to setting them up with the necessary outfit on beginning to farm. So to manage that these boys receive the greatest help with the least possible loss to the mission requires not a little care and effort. It is often required that we meddle in details, and this also involves much time. But we all believe that the effort is worth while, and there is very little loss to the mission financially. To the boys who are under training we try to teach advanced methods of farming, such as proper soil fertilization, deep plowing and proper cultivation. The proper method of planting and the choice of seed are things that we also urge. The crops harvested on our experimental farm prove not only to us but also to our neighbors that our efforts are not in vain. The use of American tools and machinery has been only partially successful, due to the fact that the ordinary oxen of this section are not able to draw them.

Mutual Aid Society.

We announce with considerable satisfaction the establishment of a Mutual Aid and Loan Association. The aim of the society is to loan money to needy Christians for worthy purposes, at a reasonable rate, and to return a fair remuneration for its use to those Christians who have small sums saved for deposit. The total amount of stock

invested by India Christians amounted to Rs. 293, while Rs. 318 was donated by friends of the society as permanent capital. The number of stockholders is thirty-eight, and thirty-one availed themselves of the opportunity to borrow from the society. The interest is collected at the time the loan is made. About Rs. 125 has been paid back, up to Jan. 1. All loans are due on April 1. In the meantime the cotton season is on and we hope to recover most of the remainder that is still out. We wish to take this opportunity of thanking our friends in America who have so kindly aided us in getting the society on a sound financial basis.

Whatever we have been able to accomplish during the year was by the help of Him Whose we are and Whom we serve. We are always indebted to the constant and hearty support of the dear brethren in America. We crave your prayers and support in the future as in the past, so that we may be faithful and efficient servants before the Lord during the ensuing year.

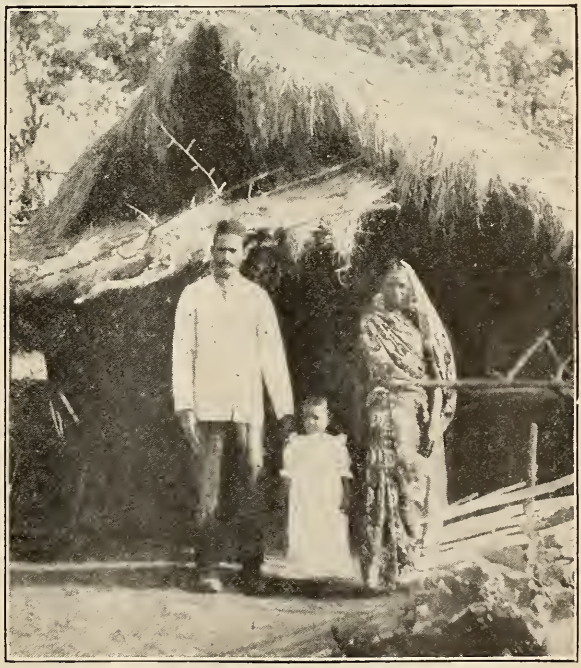
NORA LICHTY'S REPORT.

General.

The year that is past was spent in the various duties that came about the mission home from day to day. Some days many different matters needed attention, and when the day was done there did not seem to be much to report as having been accomplished. But the time went and I was busy. The one who stays at home must do a lot of directing about the place and see to the needs of those living near by. Many times the work of my husband was left to me to direct while he went to the villages, or was attending to other duties. The missionary's wife may help in many ways. After it is all finished it is sometimes hard to tell just what she has done.

Women's meeting was held weekly eight months of the year on Thursday afternoon. The remaining four months the Sunday afternoon meeting was divided for men and women; so the women's meeting was held at that time. In this meeting our India sisters took their turn in leading. Some who are not able to read were not backward in this leadership. They did what they could and had some one else do the rest.

Beginning with May, daily prayers were held with the women each morning. We met from house to house until the monsoon began, and then we met in the church. The prayers gave us a good start for the day. While attendance was irregular, those who were present enjoyed the service. Nearly all the women are farmers' wives who have much work to do, but we encourage them to attend these prayer meetings whenever it is possible. The majority of our India sisters are models in housekeeping, Christian life and character.



The Mission House and Workers at Kantipada.

Medical.

Our medical work has not been much during the year, owwing to our lack of knowledge in ,medicine. Where there is a community of peo-

ple, and where there is no doctor, medicine must of necessity be given. During the year we treated various ailments—skin diseases, eye and ear diseases, fever boils, abscesses, besides fractures and wounds.

Often the people use their home remedies, and sometimes with success. More often they aggravate the case, and when they come to us it is ten times worse than it would have been in the first place. For example, a woman was thrown from a cart in an upset and the flesh of her forearm was terribly lacerated. For a number of days they put on pounded leaves and cow manure. The woman was suffering severely when they came to us. It took a week of poulticing and dressing to clean away the old poultice. In a month the arm was well and the woman went away happy.

Many come for whom we are unable to do anything. They go away disappointed. That we are able to help some and not others is hard for them to understand.

The general health of the Christian people has been good. To the present time we have had no deaths among the grown people of Vali. The death rate among the

The School at Andra.

children, however, has been high. In the eight years of our living here forty-one children were born in the Christian community. Of this number twelve have died, ten of whom were under one year old. This large death rate is due, perhaps, because many of the mothers are young and do not know how to care for the little ones. Ignorance and India customs and superstition make it hard for the young children.

SADIE J. MILLER'S REPORT.

Women's Work.

In the non-Christian part of our village there are twenty-five houses, with a population of about 100. The Christian part of the village has fifteen houses, containing twenty-five families, the sum total of which is eighty-five persons. Before the Christians came to the village there were altogether only about thirty houses. All the homes in the village, whether Christian or non-Christian, are visited. Even during the monsoon, when it is impossible to go to other villages, we can, by wearing rubber boots, get to all these houses; so our work in our immediate community is not stopped when it is in other places.

There was an enrollment of twenty women and nine little children, who were either too small or too much afraid to go to the primary class. Sometimes the non-Christian women come to Sunday-school; but it is difficult to keep them as regular attendants.

The teaching for these women must be very simple. Just the easiest lessons, off-hand, without books, makes them feel they can learn something, too. Displaying books before them often discourages them.

In working among the non-Christians of the villages it seems that in a short time all will be won to the truth; but then in a little time some drunken folly or Satanic demonstration proves how far away they are. We go on working, trusting the results to Him Who is all-wise and all-knowing.

In speaking of Raj Pipla it does not mean that we work all the villages. We reach only a few. Our difficulties are many. It takes a long time for the women, and men, too, to understand that there are any better ways than the ones in which they have been living for so many years. One of our sisters at Undi had taken off her jewels; but when she went among her relatives she was made fun of so much that finally she decided to put them on again. After she had them on the wife of the teacher of the village where she lived, a very devoted woman, taught her the truth of true adornment. After understanding properly she said, "They shall come off, never to go on again. They are only an offence to me now." She took them off, and is happy.

In some places house-to-house visitation seems to be the best. In other places keeping at a distance and letting the women come to you seems more effective. We always try to find the most advisable way of procedure. We are constantly in need of the prayers of the righteous. "They that trust in the Lord shall be like Mt. Zion which can not be moved."

Sent to Another Station.

Since Nov. 1 I have been in the Vyara District, doing work among the women where hitherto no missionary woman has been doing any work. We have our tent pitched in a village and work the surrounding villages. We have visited twenty-nine villages, including the ones in which we tented. Twelve women have been baptized. If in this work credit can be given to man, let it be given to the India workers, who have been so faithful in helping. May the Lord raise up those who shall be used in prospering His cause.

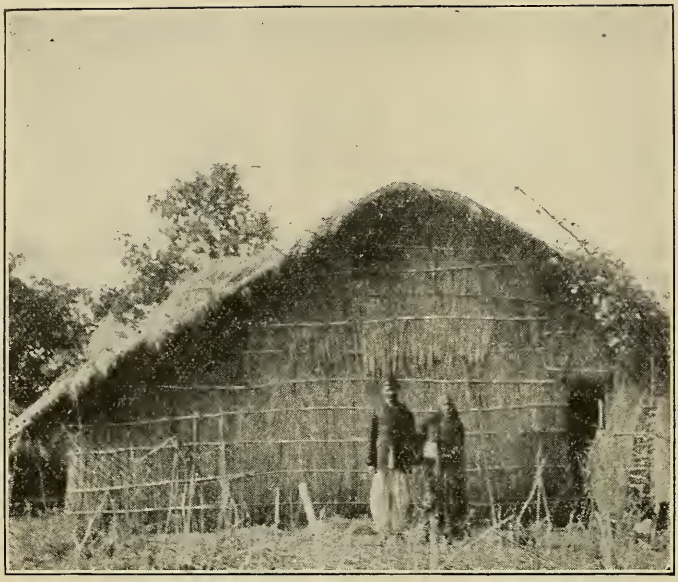
ELIZA B. MILLER'S REPORT.

Village Schools.

Twelve schools were in session all or part of the year. Of these six held day sessions, two night sessions, and four both day and night sessions. The largest number of children enrolled in all the schools during the year was 186. The average monthly attendance of all the schools was 126. The highest attendance was in June and the lowest in December. Many large boys can not attend the day sessions on account of field work and other duties about the farm falling to a boy; so that is why we have night schools.

Even though sickness, farm work, rainy weather and indifference on the part of the parents in sending the children broke in on the daily attendance, the examinations at the end of the year brought fairly encouraging results. A large majority of the children are taken out of school before they have had even a chance to make much progress; but we are glad to say that a half dozen boys have been allowed to continue their studies and have reached the fourth grade. When the children do not learn to write and read in three or six months the parents come to the conclusion that the teacher does not know his business, and the children are taken out. When the children are given a fair chance they make commendable progress; but they can not be expected to know everything in a few months.

Very few girls attend our schools. The people still think that girls will become possessed with an evil spirit if they are educated. However, we are glad to say that along the railway and where people know a bit of what is going on in the land in the way of education, even Bhil girls are being sent to school; so we hope that as time



The Mission House and Workers at Undi.

goes on and as the jungle people come more in contact with government and mission influences, the girls in the backward places will also be sent. How our hearts ache to gather up the dirty, frouzy-headed girls, galloping about the villages, and teach them the better things of life! May the day soon come when we will be privileged to do so.

For the encouragement of the children a prize is given when the work in one grade is completed. A coat, or a turban, or a loin-cloth, or a "sari," or skirt makes glad the hearts of the little brown urchins who, at best, are scantily clad. At Christmas and at other special holidays treats of nuts, fruits, parched rice or sweets are also given, and most heartily received by the children. At Christmas a number of children from the villages came with their teachers here to the central station at Vali. They, with the children of the Vali school, took part in a charming program prepared by the village teachers. They made the grown people see what wonderful possibilities are in the little ones when given a chance.

Along with the regular work, prescribed by the government for the grades, the children are taught sacred songs, the ten commandments, questions and answers from the Bible, Scripture memorizing, and Bible stories. In one school a non-Christian boy committed to memory the whole of the Sermon on the Mount. All the schools are opened or closed with Bible reading and prayer. Then there are the lessons of neatness, cleanliness, courtesy, honesty, and hundreds of other things not taught in the humble village home—these the Christian teacher has a chance to impress upon those who come to him for instruction. Sometimes a half day is taken to a near-by creek for bathing and washing clothes. On arriving at school in the morning and on leaving in the evening the India "salaam," the form of greeting, is always given the teacher. If in passing through some village a boy appears and says "Salaam" it is almost a sure indication that he has been in school and learned from his teacher.

An attempt was made to pay monthly visits to the schools; but for a vacation of six weeks in March and April, the heat of the summer months and the rain and mud in monsoon, it was impossible to carry out the rule. Along the railway the schools can be visited most any time; but in the out-of-the-way places, to which only the jungle roads run, trips in the monsoon can not be made in any other way than by walking or on horseback. When the streams are swollen even this way is impossible.

With difficulty regular attendance in the schools is maintained. The old saying that "a new broom sweeps well" may be applied to these village schools. When the school is first opened the attendance is good and there is seemingly no difficulty in getting the children to attend; but when the novelty wears away there is the excuse of field work, cattle-herding, watching the house, caring for the baby, or sickness, to give for non-attendance. In one village the teacher's house was burned in June, and

this broke up the school for a time. In another village a good day school was suddenly brought to a close when two men became Christians and persecution broke out. In yet another village one of our best day schools, we are sorry to say, was broken up by the constant interruptions of the head man who, above all, should have been an encouragement to the school. After some legal procedure the teacher himself betrayed his first testimony, and so the thing ended in disgrace and the school influence was killed.

School work among the Bhils is not yet what we would like to see it, but the work is growing. If we keep at it the schools will be in demand after awhile, when the people better see the value of education.

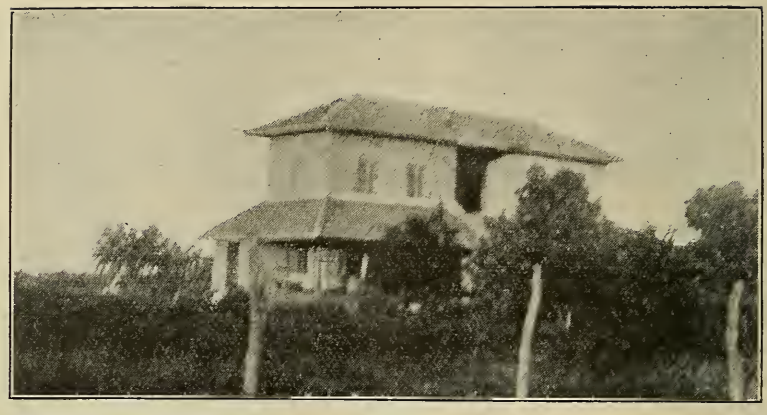
Sunday-schools.

In all the village schools the International Lessons of the Sunday-school are taught. Through the effort of Bro. E. H. Eby a Sunday-school pictorial chart was used in each school during the year. The bright pictures of the lessons are of as much interest to the grown people as to the children. Not only in the Sunday-school, but in village preaching these picture rolls are used. The people who call at the teacher's house are interested in the pictures, too, and by them many an opportunity is given to tell the stories of the Bible. In the Sunday-school examination of last year forty-seven of the village children entered the oral examination, passed and received certificates.

At Vali, Amlettha and Undi, where there are Christian communities, the Sunday-schools are organized and carried on regularly. At Vali the total enrollment of the school was ninety-five, with an average attendance of seventy-three. Twenty-five entered the written examination and twenty-three passed. The total collection was Rs. 72-1-4. At Amlettha five entered the examination and five passed. The average attendance was fifteen and the collection Rs. 19-2-6. At Undi the average attendance was about thirty and the collection Rs. 7-1-3. Twelve entered the examination and twelve passed.

Women's Work.

As opportunity presented, and as we had time, our attention was called to this important part of mission work. We have far from solved the problem of bringing the Gospel to the women, but in this part of our mission field, finding the women where they are, whether in the home or in the field, talking with them seems to be the best way for the present. As a rule they receive us gladly. This in itself is our avenue of acquainting ourselves with them and their life. After their shyness wears away and they know that we can really talk with them in their language, understand what they say and be interested in their humble lot, they become our friends. Sometimes a little medicine, or a patch on a torn garment, or taking a thorn out of a foot, or donating a portion of food to some poor soul, or fondling the fat baby, makes a way to a heart or home that had been distant. We can not visit all the villages, there are too many; so we do what we can in the places where we go to visit the village schools. During the coming year we hope to do more among the village women than we did last year. In this department of work we are also much hampered because of the few to help carry it forward. We hope for a corps of good, faithful India sisters in the near future, to help us with the work among the non-Christian women. Our teachers' wives are so young and inexperienced in this work; but we believe that in using them as they are now they will, as time goes on, become the ones who will be able to perform the duties we so much hope to see done. Unmarried India women can not be used, and so we must depend on the homemakers and housekeepers to help us as they have time to



The Vyara Mission Home.

give from their family cares and duties. God bless our dear India sisters and help them in the great work of winning their non-Christian sisters to the love and knowledge of our Lord.

Vyara.

AMOS W. ROSS' REPORT.

The Church.

We have been endeavoring to do our best, by God's help, to build up a church from the common people who have accepted Jesus as their Savior. It is by no means a perfect church, and we feel keenly the responsibility of leading them on to a higher life.

The touch of Christianity is often noticed on the weakest ones. Suspicion and unconcern have given way to confidence in their Christian teachers, and a willingness is shown to place their children under the best Christian influence.

Church discipline can not always be administered according to our highest ideals; but we are often compelled to resort to some means of dealing with offenders; so we do the best we can. Our discipline hitherto has had to do with the devotees of liquor, bigamous practices, and the clinging to non-Christian marriage rites.

During the year 167 were baptized. As much as possible we have tried to follow up the baptisms with proper teaching. In this we were often not successful, owing to the wide territory over which the people were scattered. The year closes with many villages applying for teachers; but we are sorry not to be able to supply them, owing to the fewness of the workers.

Oppression.

The year 1912 will long be remembered by those closely associated with the work of this District. The real forward movement began just before the close of 1911. Opposition was encountered from the beginning, but the worst is over. Now it is the common belief that Christianity has gained a firm hold.

Several of our workers spent much time in protecting the interests of the people against persecution. At the instigation of several wealthy Parsis and money-lenders some of our Christians were handcuffed and taken into custody on false charges. We were obliged to go to considerable expense successfully to defend them. Because of this victory the Christian people took courage, and their relations with their oppressors became more bearable. It might also be stated that we assisted a number of parties in settling up their accounts with the money-lenders, so that it was very much to their material advantage.

Liquor Traffic.

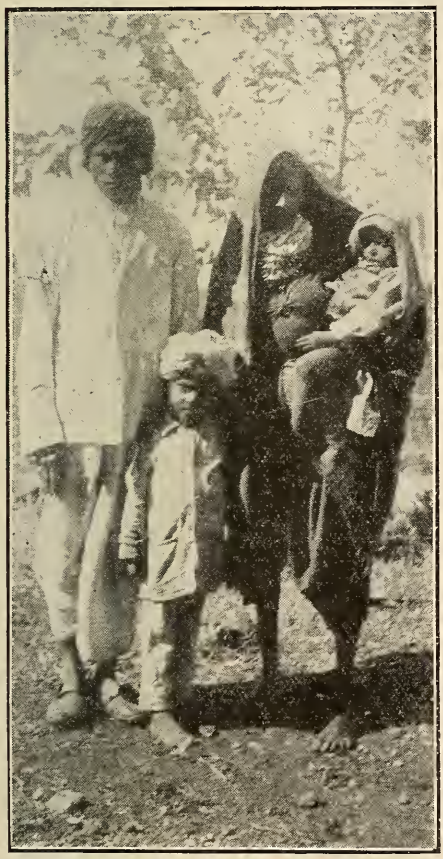
The amount of liquor consumed in this District is tremendous. The people are open to teaching, but their taste for drink is so tenacious that in connection with all we can do the power of the Holy Spirit is absolutely necessary for permanent results.

We are happy to say that a marked improvement is recognized, even by the government officials. In one village, which was the stronghold of the *toddy dealers, the people refused to climb the trees. In hiring climbers from other villages it is found unprofitable, because they steal the liquor.

Education.

The Vyara District is under a system of compulsory education instituted by the king, the gaekwar of Baroda State. This system is in a large part successful now, and will likely become more popular as time goes on. However, in some villages our people have been put to disadvantage because of inefficient and dishonest government teachers, and because of our inability to establish schools in their midst. The government now recognizes our position in this matter and has already, after considerable difficulty, allowed us to establish three schools, including the boarding school. These schools now enjoy the benefit of the compulsory system.

The two schools in British territory were not so successful; but two very good schools in the Dangs were in session throughout the year. Sixty children were enrolled, with an average attendance of forty-five. The success of these schools is due to faithfulness of the teachers, the pressure on the parents by the officials to send the children, and above all by the friendly assistance of the assistant political agent.



A Village Teacher and His Family. The Wife Is Not Yet a Christian.

Boarding School.

The object of the boarding school is to give the children of the village Christians better and more systematic education under the most favorable influence, with the hope that from these boys and girls may arise leaders of the Christian religion to go to their own villages and among their own people This object could not be obtained by the children going to the boarding schools established by government. We were obliged to establish a school of our own for this reason. At first it was against the law to establish such a school, but with some difficulty this disability was overcome. Now we have more children applying for admission than we are able to accommodate, and it is gratifying to know that on a recent visit from the deputy educational inspector to our school he was well pleased with the progress that has been made.

We now have in the boarding school thirteen girls and thirty-five boys. There is marked improvement in their deport-

*The juice from the palm tree, used for liquor.

ment and they are constantly becoming more enthusiastic in their studies. Their interest in Bible study is commendable, and we make every endeavor to help them. Many of them have learned to pray and delight in Christian songs. It is not surprising, after having these influences, that they put aside the habits of drink and running away.

In order to offset the idea that the aim of an education is to avoid honest labor and to obtain the easiest job possible, and to instill habits of industry as well as prepare every child for making its own livelihood, some industry must be provided. Since we have the sons and daughters of the farming class it is necessary to make gardening and farming the primary industry. We have also profitably engaged in brick-making on a small scale.

Sunday-schools.

Sunday-schools were conducted in three different villages and at Vyara. In the village Sunday-school the intellectual and spiritual condition of the people is such that the lessons had to be conducted along very simple lines. Suitable meeting places in the villages were not available to encourage regular or large attendance. The total collection for all the schools was Rs. 103.

Conclusion.

The outlook for the work here has never been brighter. There is a ready acceptance of the Message in nearly all the places we go. Christianity is becoming more influential and more popular. There is much to be done. We feel wholly unable to meet the demands upon us from day to day. May the time speedily come when we may have more workers. God help us to be more consecrated, more humble, more prayerful, so that we may be more efficient instruments in His hands to carry on the work committed to us. To Him be all the praise. Amen.

FLORA ROSS' REPORT.

When I look over the year 1912 I do not see that I have done much. With the housewife there is so much repetition, the results of which do not seem visible or worth mentioning.

Our first duty as housewife is to make a home in which the members of it, as well as those coming in contact with it, may enjoy themselves. If we can help some other housewife to make her home more happy, bring up her children more perfectly, and help to higher ideals of living our efforts will not be in vain.

In the daily routine some Christian family may need instruction regarding health; another concerning family life; and so there is teaching of all kinds to do all along the way. Our health must be guarded, our food must be looked after, so it is properly cooked, our water must be thoroughly boiled, and sanitary conditions about the place must be watched. Then there is the care and training of the little ones to take one's time very pleasantly. The boarding-school children must be looked after in times of sickness, and people also come for medicine from the village. In this way the time goes.

I am not able to get out to the villages very often; but I do try to keep in touch with the work, through the teachers, by hearing their verbal reports on the progress, condition and outlook of the work. In this way I am much helped to know what to do in times when the teachers come and my husband is away.

The details of the boarding school are largely in the hands of our India brethren; but they often come for advice and help to know how to do and what to do. We are always glad to stop and do for them what we can.

Much of the year it has been difficult to find a time in midweek when the women could assemble for meeting. Some of them hire out by the day, doing field work; so our women's meetings have been very irregular.

Much of the time since we came to Vyara we have lived alone, but this cold

A Christian Teacher and His Family.

season we have Sister Miller with us to work among the village women. For this we are very glad. The work among the women here is very needful.

In all our work the Lord has been very good to us. We praise Him for all He has so graciously done for us. May we live worthy of His constant love and care.

Vada.

JOSEPHINE POWELL'S REPORT.

General.

Throughout the year 1912 there were three missionaries here. This station having been closed fourteen months it took some time to get it in good running order. Bro. Kaylor spent most of his time in language study; so he had little opportunity to get out among the people. However, in the evenings when his lessons were done he did occasionally go out with the evangelist, and in this way became acquainted with the people and got some insight of the work.

We ourselves were not able to do much village work. One India brother was faithfully sowing the Seed, and a part of the time there were two going to the surrounding villages. We believe much good was done in this way.

Village Schools.

One village school continued throughout the year. This school has been open two years and has been doing good work. In October another school was opened with twenty-two children. The number now is thirty-five. The teacher seems much interested in the school, and we believe it will grow in numbers and in favor with the people.

Work was opened in another village, thirteen miles away. An evangelist lives there to work the surrounding villages. Near by a school has been called for and a teacher is being located there.

Woman's Work.

Sister Kaylor and myself, with the Bible woman, went out occasionally among the women. For the most part my time was taken up at the bungalow, giving out medicine, keeping house, receiving callers, and seeing after things in general. We had some good opportunities for preaching here in our own house, for which we are thankful.

Once a week we had women's meeting, when our Christian women came for prayer, singing and Bible study. Bro. Kaylor also had a class for the men once a week the latter part of the year.

Sunday-school Work.

During the latter part of the year two village Sunday-schools were running among two of the low castes near us.

JOHN I. KAYLOR'S REPORT.

The first year in this great country has indeed been short, because I have been

busy, and because the things of a new country are different and changing every day. After a short visit with the stations we went to our home at Vada for the year, reaching there Dec. 21, 1911. After only about three weeks we left Vada on account of plague, and went to Bulsar, where we remained about two months. About March 15 we again went to Vada, where we were permitted to stay until the close of the year, when the committee appointed us to Ahwa to take charge of the work while Bro. Pittenger goes on furlough. Dec. 16, 1912, we left Vada, and after attending the meeting of the Field Committee and visiting our fellow-workers for a few days, we came to Ahwa, in the Dang Forests.

Our work through the year 1912 was studying the language. We followed the course given by the Western India Missionary Association and took our examination in November. Now we are busy on the work of the second year. Besides the study of the language we tried to get the work at Vada on foot as much as possible. There are good prospects in many villages. Our India brethren were very good in helping to get the work started. Our hope was to stay at Vada and push the work as best we could, but as our help was needed elsewhere we came away with the prayer that the cause there grow and prosper and prove a great blessing to the many souls that need Christ. The outlook is very encouraging, and the only thing to do is to hold on. In due time it will yield fruit, as many other stations are doing.

ROSA KAYLOR'S REPORT.

In coming to a country where the language, thought and customs are so different from our own land we can not help but feel "a stranger in a strange land." We have tongues but can not speak, ears but can not hear, hearts—and how they long to help, but understand not how. Then the fact that we have eyes to see and in a measure understand the awful condition all around us makes us feel the more our helplessness. When we see how slowly the people accept proffered help, we think of the Savior's words, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

We have encouragements, discouragements, joys, vexations, sorrows, bright and cloudy days in India as well as elsewhere. They say "variety is the spice of life," so life in India is spicy, indeed; for every day is different from any other.

Our health has been good, and we have had many new experiences that have proved blessings to us. For all we are thankful to our heavenly Father, in Whose service we find great joy.

Ahwa.

JOHN M. PITTENGER'S REPORT.

Evangelistic.

The work in this department has, because of conditions here in the Dangs, taken on peculiar forms. There is really little of purely evangelistic work done. By this let it be understood that there is no one itinerating—going from village to village, preaching the Word of Life. This may seem very strange, and yet when all the conditions here as we have had to meet them are understood, this seems quite natural. Let two reasons or conditions be given:

(a) The people are just as ignorant as it is possible for people to be. I can think of no adjective to describe their ignorance, superstition and poverty. To see and understand how these all are appalls one. They are truly indescribable.

When we came here, nearly six years ago, our thought and plan was to go preaching the Word from village to village. This plan we put into action, and for some time our joy in this was unbounded; but ere long we were forced to conclude that this was not the best way to give them the Light.

In the villages where we most often went, frequently we asked the people to repeat some of the truths we had presented. They could not give a single one, not even of the most simple given. Over and over again we went through this experience,

until the truth dawned upon us that whether we had so planned or not we must settle down to earnest, persevering teaching if we would impress the truths of God so they would have their effect upon the people.

But how to teach so as to do it most effectively and reach the greatest number possible with the teaching became a most impressive question to us. The day school or, where preferred or advantageous, the night school, seemed the best solution of the question. The teacher would be moving out and in among the people each day, and by his life and words, if true, could give and impress the truths of the Lord, Who has done so much for us.

(b) The sparse population has been another fact in leading us to decide in making our teaching and preaching more local. This daily teaching and preaching, although at first it may seem narrow, so far as territory is concerned, can not be held within the limits of the few villages where our schools are established. How we praise the Lord that the work of love, through and by His Son, is working, and the people in villages where there are schools are learning that there are things better than drinking liquor and wasting one's life in "riotous living"!

Let it not be forgotten that our "parish" covers an area of nearly 1,000 square miles and has a population of almost 30,000—nearly thirty to the square mile. These live in about 325 villages. So if we were to itinerate and be faithful in visiting and preaching to all entrusted to us we could visit but 40 of the villages twice a year. Do you wonder now that we were forced to concentrate on a few villages?

Educational.

Already an idea of this phase of the work has been given. There are but five schools in this, the central part of the Dangs. The average attendance for the five for the entire year was only fourteen. By this understand there were on an average, in each school each day they were in session, fourteen children. This seems pitifully small, and it gives pain to write it; but it is the beginning of greater things, which the Lord is sure to do if we continue faithful and persevere in the duties He has so clearly shown us.

In these five schools are enrolled the names of 107 boys and girls. How few are these in comparison to the number of all the boys and girls in the Dangs! And the percentage of girls in this small number is so low that we can call it only a tiny seed, since it is less than ten per cent of the entire number enrolled.

The teacher of each of these village schools conducts a Sunday-school also. This teaching of the Word of God is not limited to the school work done on Sunday, but is carried on also during the week, and the boys and girls are memorizing some of the choice portions of both the Old and New Testaments. This will bear fruit just as surely as the promises of God are given. Pray for the day schools and the Sunday-schools of the Dangs.

The day is near when a boarding school will be a necessity in the Dangs. Indeed, the Lord's work would be greatly helped, not only in prospect, but in purpose, if there were one already here; but we abide God's time to open the way and supply the needs for a school.

Medical.

In this line of work we could spend all our time and strength had we not the many other duties to look after. We take or send hundreds of cases to the government dispensary where they go, not willingly, owing to the harsh and often careless and inefficient treatment given. We do this simply because we can not serve them. Here, as in every part of our mission field, a devoted medical missionary is needed and could do untold good.

Our record for Ahwa is 1,714 cases. This does not include those treated by the village teachers, who give medicine for sore eyes, colds, skin diseases, and worms, nor the treatment given our India brethren and sisters here. In these 1,714 cases there are 551 skin diseases, 192 malaria, ninety-one pulmonary, 102 rheumatism, twenty-

two ear, 427 eye, 276 stomach and bowel, and fifty-three miscellaneous. The above record is for ten months or less that we were at Ahwa. Two months we were away on the hills.

Industrial.

For more than four years we have tried to induce a carpenter to come here and live and labor among these lowly people. Many have been the times when, pressed by other duties, I had to lay aside everything, take my carpenter's tools and repair our cart, a door, a gate or whatever was out of repair. Villagers would come and ask me to repair something for them. They ask me to make chairs, boxes, cart beds, repair cart wheels, and do many things of this sort. It would, indeed, be a great joy to be able to give the help asked for in each and every such instance, but it is altogether impossible; for one would either have to be able to do the work of many men or have his time increased as manyfold.

Now, after more than four years of effort and prayer, a carpenter has come to live here. He is one of the boys who have so faithfully been taught and prepared by our dear brethren at Bulsar. Already he has many more times the work he can perform. Another carpenter is now willing to come from Bulsar, and three have applied from an adjoining mission.

The mission is collecting material for making cart beds and other things most in demand here. We hope to teach the schoolboys how to use tools and so learn to do things that they will need to do once they have homes of their own. To carry this out successfully will require untiring patience, thought and prayer. We are in the very first stages of a great work. It has endless difficulties, but these make it worth while, and through His help and guidance will all be overcome in due time.

FLORENCE PITTENGER'S REPORT.

Just one day at a time! What a beautiful arrangement by our heavenly Father. Even though each day is very full of varied duties. with often perplexing and difficult ones, we are given strength to be "more than conquerors through Him That loved us."

All our readers who are interested in our India field know that our station is in a distant jungle, away from the other stations, and from all sources of supplies. Year by year our Christian community grows and we are glad of it. The time is fast coming when one missionary wife and mother can not look after the details of this community.

In sickness—and there is some all the time—the missionary is the first one called upon. There are countlesss duties belonging to the mother and homemaker to take her attention besides the special ones to look after. Especially is this true when the missionary man must be away from home and station practically half of his time. When he is gone the missionary wife has double duty, besides added responsibility and anxiety. Just getting my husband ready to start on a missionary tour is no small thing when food, clothing and bedding for a week or ten days must be packed along.

Pieces of work that could be done in ten or fifteen minutes are often lengthened to a long task by the constant interruptions, making one go here and there. I remember one day when putting a hem in baby's dress I was called away fourteen times. People come for medicine; to those to whom tasks had been given instructions had to be given; several notes came from the villages, asking for food and supplies; some non-Christian neighbors came to call; some one came to borrow money; another came to ask for help in some kind of work, and so the interruptions come. Often, too, people come to unburden themselves of trials and pains and expect you to free them. How glad we are to tell them of the great Burden-bearer! It is the life of Him we lift up before these people by example and by precept.

Life here is busy and happy. We praise the Giver of all good for the health He gives us and for the privilege of living for Him among this lowly, ignorant people.

Pimpalner.

JOHN M. PITTENGER'S REPORT.

General.

In September, 1911, when Bro. Long went on furlough, the Field Committee entrusted the work of Pimpalner to me. The task was assumed, not without a keen feeling of inability to do all there would need to be done; for one such field as the Dangs gives far more work and opportunities for varied service than one man can possibly get done. Then to have the responsibility of another and larger field put upon me gave me a vision of duty such as had never come to me before. But our Helper is the Lord, and to Him we had the blessed privilege of going for help and wisdom to do the work assigned. Whatever was accomplished that was worthy of recognition is all due to Him.

It would be such a joyful task to show how the Lord has helped in various ways in these multiplied duties. He has provided a faithful helper in the person of an India brother, Limbaji K. Sasane, who has, although misrepresented and misunderstood by his own India brethren, stood loyally and faithfully by the work and showed a worthy Christian spirit. For his help in the work, as well as that rendered by all the brethren, through advice and the presence of Brethren Ross and Blough, to attend to some very important duties, our hearts go out in deepest gratitude.

Evangelistic.

After some brethren had proved so unfaithful and so unwise at the beginning of the work at Pimpalner, the attitude of all classes seemed most bitter toward anything having any semblance to Christianity. Our dear Bro. Long had to meet this opposition every day in various ways when sent by our Field Committee to Pimpalner. He, aided by the Lord as He worked through Bro. Limbaji and others, showed the high caste and other people that Christianity and its Founder, as well as all His true followers, were not as they had learned to know them or think of them because of the faithlessness and perfidy of some who pose as Christians.

This bitter opposition has changed to warm friendship, and now the mayor of Pimpalner is ready to render us any help in his power. Recently when I was there he attended our services on Sunday afternoon, and after they were closed expressed his appreciation of being permitted to be present to hear and see us worship.

This change of attitude of the people is due in a very large measure to the faithful and upright life of our brethren who live at Pimpalner. Of course, they have taught and preached; but the mayor told me plainly that our brethren who first lived there also taught and preached, but their lives were a constant mockery, and so they learned to hate them and all that they taught and the One Whom they professed to serve. How blessed it is for us to live each day as He has taught us, and how these blessings help others.

In August twelve were received into the church by baptism. They are all Bhils. Among them is an aged man, who has served full time in government service and is now retired on pension. Another is a teacher, who has been very loyal and unassuming in his duties. We rejoice for the coming of all the dear ones to the Lord, and pray that they may grow in grace and knowledge of the truth as it is in Jesus.

Educational.

There are ten schools now established. Only half of the teachers are Christians. This is a condition not desirable, but it is not possible always to get Christian teachers; so we have to use others with the hope that they will in due time unite with us in belief and fellowship; or, if not, that we may be able soon to replace them by Christian teachers. The enrollment in all these schools is small and a very large per cent of the children are from the aboriginal tribes or classes. Some of the teachers are doing excellent work. The people of a number of villages are asking for a

school to be established; but for these we must have teachers as well as funds to run them.

A boarding school, on a very small scale, has been established. In this are twelve boys, all Bhils. They are bright boys and promise well. Were we prepared with funds and otherwise, a large number of boys and some girls would be glad to enter such a school. Out of the number that could be gathered in there would be those prepared who would later go out as teachers or as helpers in some other line of activity. This is a most helpful as well as hopeful phase of mission work. The experience of missions everywhere proves this.

As soon as the village schools are placed on a good basis and working properly they become feeders to the central boarding school. Only those most apt in some line of work could enter the central boarding school from the village school. In this way the boarding school becomes a mission's most valuable asset. In it only the brightest and best boys and girls are entered. These later become the workers in the mission. This work needs our best efforts, constant prayers, and care and powers of organization. Will you not pray for this as well as the other phases of the mission efforts?

Building.

In each village where a school is opened a house is needed for the school and teacher. One must either be rented or built. Rent is very high. It is always advisable to build. Government in most cases grants all the timber needed for such purposes free.

A number of schoolhouses must be built this year, or quite a sum of money will go to pay rents. One house was built last year. There are five villages in which the need of a house is very great. It will require about $75 to put them up.

Last October a tract of land containing about 2,000 trees was purchased from the government. The purchase is not that of right to land, but to the trees. These 2,000 trees cost the mission about $210. Out of these 2,000 trees we shall secure enough timber to build a bungalow at Pimpalner, the other buildings needed therewith, schoolhouses in the villages, and there will still be enough left to sell to cover all cost of purchase, cutting and transportation; so we hope.

Conclusion.

In the face of all difficulties the work at Pimpalner will go forward. God is leading and blessing abundantly. We need strength and wisdom to serve faithfully, and pray most earnestly each day so as to accomplish at least a portion of the many, many duties thrust upon us. The "effectual door" is open; but we need your daily sympathy and heartfelt prayers.

Miscellaneous.

Records.

Two records for keeping the mission history of both missionaries and India workers were planned and begun during the year. The former is to record time of entering service, qualifications, place of work, kind of work, special work done, and other details of interest and importance in a missionary's life. The latter is to keep tract of entrance to mission work, wage work, place of work, deportment, special honors, educational qualifications and all that is worth while to keep for present and future reference. If these records are carefully kept they will be of much value as the work goes on and as it must be transferred from one to another.

Building.

So long as the mission work goes on there will be building to do—bungalows for the missionaries, houses for the India workers, schoolhouses, churches, boarding-school buildings, and all the other needed buildings of a mission. During 1912 an addition

was built to the bungalow at Vyara and a boarding-school building was put up. At Bulsar a new line for the India teaching staff was added to the many houses already there. Also at Bulsar several new houses from the building fund given several years ago were put up. At nearly all the stations, houses in the villages, more or less, had to be erected. Much of a missionary's time goes in looking after building.

Vacations.

For the hot season a bungalow was rented at the hill station, Panchgani, where Bro. Pittenger with his family enjoyed a much-needed rest. Eliza B. Miller and Ida Himmelsbaugh were with them a part of the time. Bro. E. H. Eby and family, after their first serious illness, also went to the hills to remain until sailing time. But the sudden change from the heated plains to the cool of the hills, in their weakened condition, was too much; so in a few days Sister Eby and little Herbert were sick with pneumonia and had to go down to the Poona Hospital, which was the nearest place at which a hospital could be reached.

Births.

We are glad to rejoice with the parents whose homes were brightened in 1912 by the coming of little ones. Daniel Wilbur Stover was born in January, Joseph Daniel Pittenger in April, Adah Elnora Ebey in July, and Mary Ida Emmert in December.

Conclusion.

At the end of the year we rejoiced in the good news that we are to have medical help at the end of 1913 by the coming of two medical missionaries. We are so glad for this. Would there were more—yes, enough for every station; for every station could use a medical missionary. May the Lord raise up many young people who will be willing to give their lives to this special and needy service. And not only do we need the medical help, but in every line there is the cry for more help. Our brethren on the field are all doing double, and some treble, work. Who will come to help lift and lighten the burdens? "There is no rest until the whole work is done." Those coming at the close of the year, both medical and general, will not be enough to fill up the gaps and the new places to be opened. "Come over and help us," is the one great and urgent invitation we send to the church, hitherto so liberal in the sending of men and of means to carry forward the work of the kingdom. E. B. M.

Mission Station	STAFF				Sub-stations‡	Organized Churches	Number of Members	Number Baptized	Number Received by Letter	Number Disowned	Number Reinstated	Village Schools	Enrollment	Boarding Schools	Enrollment	Number in Training Dept.
	Foreign		India													
	Men	Women	Men	Women												
Bulsar,	1	2	10	3	1	1	177	1	7	10	8	1	63	2	45	14
Jalalpor,	1	2	2	1	1	1	22	4	12	2	2	1	60	..	...	..
Anklesvar,	1	3	30	14	19	1	429	120	10	47	23	32	441	..	...	..
Dahanu,*	1	1	8	2	5	..	25	3	..	..	..	5	229	..	...	..
Vali (Umalla),	1	3	14	2	9	2	98	12	12	25	..	10	196	..	...	..
Vyara,	1	1	19	2	12	1	272	167	5	5	..	12	148	1	58	..
Vada,*	1	2	5	1	3	..	13	...	..	..	..	5	57	..	...	..
Ahwa,†	1	1	8	2	4	..	64	12	2	..	..	5	98	..	...	..
Pimpalner,†	..	..	17	..	4	..	25	12	..	..	..	10	133	1	12	..
Totals,	8	15	113	27	58	6	1125	331	49	89	33	81	1425	4	115	14

* These two places are yet counted in the Bulsar church.

† These two places are in the Vyara church organization.

‡Sub-station means a village place where there is a village school or Christian work overseen by an India Christian.

FINANCIAL

1. World-Wide Fund.

Receipts—		
Balance from last year,		$ 19,329 73
Donations reported in the Visitor,	$ 29,015 39	
Income from Endowment and Real Estate,	32,462 06	
Earnings, Brethren Publishing House,	6,216 63	
Earnings on Bank Account,	828 14	68,522 22
		$ 87,851 95
Expenditures—		
Annual Meeting Committees, Account No. 16*,	$ 166 30	
Annuities,	20,324 15	
Publications, Account No. 19,	5,609 13	
Brooklyn Mission, Account No. 17,	800 00	
General Expense, Account No. 21,	4,469 00	
District Mission Work, Account No. 20,	9,660 00	
France Mission (now closed),	1,979 21	
Sweden Mission,	1,720 48	
Denmark Mission,	515 58	
India Mission, Account No. 2,	16,733 13	
China Mission, Account No. 3,	7,706 34	
Church Extension, Account No. 4,	4,908 44	$ 74,591 76
Balance to New Year,		$ 13,260 19

*If detailed information is wanted on any fund, turn to the number of account as corresponding to the account numbers as are given in making up the statement.

2. India Fund.

Receipts—		
Balance from last year in the various accounts,		$ 6,166 95
Donations reported through the Visitor,	$ 1,399 40	
Interest on Endowment,	126 85	
Special supports of workers, Account No. 10,	6,125 00	
Transmission to Missionaries, Account No. 12,	678 64	
Native Schools, reported in Visitor,	519 60	
Industrial work, reported in Visitor,	96 63	
Loan Fund, Account No. 14,	343 53	
Hospital, reported in Visitor,	550 00	
Churchhouses, Account No. 15,	500 00	
Dormitories, Account No. 11,	1,173 50	
Native Workers, Account No. 13,	2,138 52	
Widows' Home, reported in Visitor,	292 86	
Orphanage and Training Department, reported in Visitor,	3,407 88	
Refunds on steamer fares and funds for voyage,	888 71	
From World-wide, to balance,	16,733 13	$ 34,974 25
		$ 41,141 20
Expenditures—		
General Missions,	$ 6,669 67	
Training Department,	900 00	
Medical work,	300 00	
Bungalows and repairs,	1,395 00	
Steamer fares, money advanced for voyage, etc.,	3,814 87	
Outfits, New Missionaries,	200 00	
Support of workers,	11,325 00	
Publishing account,	50 00	
Native Quarters, General,	100 00	
Native Quarters, Anklesvar,	250 00	
Native Quarters, Vyara,	150 00	
Boarding School, Vyara,	400 00	
Purchase of heavy furniture,	300 00	
Three windmills and pumps,	294 36	

Native schools,	387 75	
Industrial work,	300 00	
Loan fund,	343 53	
Dormitories,	2,823 96	
Widows' Home,	200 00	
Native Workers,	1,840 00	
Orphanage,	2,050 00	
Transmission,	678 64	$ 34,773 61
Balances—		
Native Schools,	$ 319 85	
Missionaries' Children's Schools,	5 00	
Hospital,	2,620 53	
Churchhouses,	500 00	
Widows' Home,	92 86	
Native Workers,	790 34	
Orphanage,	2,039 01	$ 6,367 59
		$ 41,141 20

3. China Mission.

Receipts—		
Balances from old year,		$ 99 20
Donations as reported through the Visitor,	$ 1,001 09	
Native workers, Account No. 13,	255 17	
Orphanage, as reported through Visitor,	802 30	
Transmission, Account No. 12,	384 01	
Famine Fund as reported through the Visitor,	294 83	
Support of Workers, Districts, Churches, etc., Account No. 10,	3,118 00	
From World-wide to balance account,	7,706 34	13,561 74
		$ 13,660 94
Expenditures—		
General Missions,	$ 1,936 13	
Supports, workers,	4,228 98	
Excess charges, Southwestern Kansas, preceding years,	450 00	
Medical attention and supplies,	140 33	
Girls' School,	5,000 00	
Excess expense, caused by necessity of living at Tien Tsin,	274 00	
Transportation Sister Horning, from China,	180 00	
Famine Fund,	294 83	
Native Workers,	154 25	$ 12,658 52
Balances—		
Native Workers,	$ 100 92	
Orphanage,	901 50	1,002 42
		$ 13,660 94

4. Church Extension.

THE FUND.

Receipts—			
Balance on hand from last year,			$ 10,941 39
Donations reported in Visitor,		$ 48 55	
Sale Palestine, Ark., Churchhouse ($325.00 transferred from Bills Receivable Account),		390 78	
Interest transferred from Bills Receivable Account,		11 00	
Overdrawn from World-Wide: Last year,	$ 1,454 72		
This year,	3,453 72	4,908 44	5,358 77
Total of unpaid loans,			$ 16,300 16

Bills Receivable.

Receipts—		
Loans paid by churches,—		
Salem, No. Dak.,	$ 110 00	

James River, No. Dak.,	30 00		
Sidney, Nebr.,	30 00		
Weiser, Idaho,	100 00		
Empire, Cal.,	200 00		
McClave, Colo.,	140 00		
Newton, Kansas,	160 00		
Madison, Kansas,	60 00		
Chico, Cal.,	100 00		
Onekama, Mich.,	100 00		
Fruitdale, Ala.,	43 24		
Weston, Oregon,	200 00		
Red River, Okla.,	100 00		
North Star, Okla.,	28 00		
Williston, No. Dak.,	110 71		
Portage, Ind.,	150 00		
Christiansburg, Va.,	70 00		
Ft. Worth, Texas,	50 00	$ 1,781 95	
Balance of loans in force at close of year,		16,300 16	$ 18,082 11

Expenditures—

New loans made,—			
Tacoma, Wash.,	$ 700 00		
Lowland, Colo.,	200 00		
Raisin, Cal.,	1,500 00		
Wiley, Colo.,	1,500 00		
Slifer, Iowa,	500 00		
Bandon, Oregon,	450 00		
Egeland, N. Dak.,	500 00	$ 5,350 00	
Transfer, proceeds Palestine, Ark., church-house, to the Fund,	$ 325 00		
Transfer, Interest to Fund,	11 00	336 00	
Balance of loans from last year,		12,396 11	$ 18,082 11

5. Ministerial and Missionary Relief Fund.

Receipts—

Balance from last year,			$ 9,857 15
Earnings, Brethren Publishing House,		1,540 00	
From Gish Publishing Fund,		464 72	2,004 72
			$ 11,861 87

Expenditures—

Moses Cruea, Kansas City, Mo.,	$ 240 00	
J. S. and Mary Mohler, Quinter, Kansas,	100 00	
Catherine Pearsall, Belleville, Kansas,	100 00	
D. W. Stouder, Madison, Kansas,	180 00	
E. M. Sheets, Dresden, No. Car.,	60 00	
Henry Sheets, Scottville, No. Car.,	60 00	
James M. and Esther Neff,	200 00	940 00
Balance to New Year,		$ 10,921 87

6. Gish Testament Fund.

Receipts—

Balance on hand at beginning of year,	$ 577 16	
Income from sales of Gish Testaments,	358 10	935 26

Expenditures—

Printing and binding Testaments,	489 35
Balance to New Year,	$ 445 91

7. Gish Publishing Fund.

Receipts—			
Income from sales of books to ministers,	$ 320 86		
Maple Grove Christian Workers, Indiana,	7 00		
Sales of books to Publishing House,	33 22		
Income from endowment,	3,323 61	$	3,684 69
Expenditures—			
Overdrawn one year ago,	$ 351 08		
Books published and purchased during year,	1,261 30		
Sister Gish's annuity,	1,000 00		
To Ministerial and Missionary Relief Fund,	464 72		3,077 10
Balance to New Year,		$	607 59

8. Special Funds.

Africa—		
On hand at beginning of the year,	$ 80 75	
Donations for the year,	4 26	$ 85 01
Japan—		
On hand at beginning of year,	81 30	
Donations for the year,	3 00	84 30
Philippines—		
On hand at beginning of year, no increase,		81 40
Porto Rico—		
On hand at beginning of the year,	231 92	
Donations for the year,	2 50	234 42
Work Among the Arabs—		
Donations for the year,		50 00
Jerusalem Mission—		
On hand at beginning of year, no increase,		496 31
South America—		
On hand at beginning of the year,	60 44	
Donations for the year,	16 00	76 44
New England Mission—		
On hand at beginning of year, no increase,		155 00
Southern Native White—		
On hand at beginning of year, no increase,		23 23
Australia—		
On hand at beginning of year, no increase,		16 00
Cuba Mission—		
On hand at beginning of year,	226 39	
Donations for the year,	10 50	236 89
Medical Missions—		
On hand at beginning of year, no increase,		12 00
Colorado City Church—		
Receipts on hand at beginning of the year,	419 13	
Donations for the year,	593 08	1,012 21
Expenditures—		
Expenses in collecting,	57 08	
Paid Brethren at Colorado City for church,	955 13	1,012 21
Denver Colored Work—		
Receipts—		
Balance from last year,	732 82	
Collected during the year,	4,907 78	5,640 60

Expenditures—			
Entered in fund by error and transferred,	$ 6 50		
To Northwestern Kansas and Northeastern Colorado for the Denver Colored work,	5,634 10	$ 5,640	60
Chicago Sunday-school Extension Fund.			
Receipts—			
Balance on hand at beginning of year,	40		
By donations during year,	998 28	998	68
Expenditures—			
Paid to Chicago Extension,		998	68
Lawrence Congregation, Kansas.			
Receipts—			
Collected during the year,		16	00
Expenditures—			
Paid Lawrence Congregation,		16	00

9. Interest Bearing Funds Received During the Year.

Receipts—			
Bills Receivable, loans paid,	$ 63,972 97		
Denmark Poor Fund, interest,	171 10		
Brethren Publishing House, bills receivable, loans paid,	14,097 76		
Gospel Messenger Endowment,	25 00		
Mission Endowment, paid in,	11,887 21		
World-Wide Endowment, paid in,	24,672 01		
Payments on Real Estate,	5,106 72		
Brethren Publishing House, Reserve,	500 00		
Overdrawn,—Interest Bearing Funds,	12,475 48		
India Mission,	100 00	$133,008	25
Expenditures—			
Bills Receivable, New Loans,	115,552 00		
Publishing House, Bills Receivable,	691 50		
Denmark Poor Fund,	115 00		
World-Wide Endowment,	3,200 00		
M. L. Bruce farm,	621 88		
Overdrawn last year, now paid back,	12,710 47		
Real Estate,	117 40	133,008	25

10. Special Support Funds.

Southern California Sunday-schools.

Receipts—			
Receipt No. 5813,	$ 150 00		
Receipt No. 6232,	150 00	$ 300	00
Expenditures—			
Support Sister Gertrude Emmert,		300	00

Middle Pennsylvania Sunday-schools.

Receipts—			
Balance from last year,	$ 2 00		
Receipt No. 5735,	125 00		
Receipt No. 5976,	33 67		
Receipt No. 5993,	10 00		
Receipt No. 6191,	79 33	250	00
Expenditures—			
Towards support of Bro. Jesse B. Emmert,		250	00

Eastern Pennsylvania Sunday-schools.

Receipts—			
Receipt No. 5798,	$ 125 00		

Receipt No. 6079,	$ 150 00	$	275 00
Expenditures—			
Towards support of Sister Kathryn Ziegler,			275 00

Western Pennsylvania Sunday-schools.

Receipts—			
Balance from last year,	$ 125 00		
Receipt No. 6083,	500 00		
Receipt No. 6196,	100 00	$	725 00
Expenditures—			
Support, Sisters Ida C. Shumaker and Olive Widdowson,..	450 00		
Balance to New Year,	275 00		725 00

Pipe Creek Congregation, Maryland.

Receipts—			
Balance from last year,	$ 150 00		
Receipt No. 5936,	250 00	$	400 00
Expenditures—			
Support Bro. W. B. Stover,	300 00		
Balance to New Year,	100 00		400 00

Northwestern Ohio Sunday-schools.

Receipts—			
Receipt No. 5987,	$ 300 00		
Charged to India Expense,	500 00	$	800 00
Expenditures—			
Toward support Bro. and Sister S. P. Berkebile,	300 00		
Balance due from last year,	500 00		800 00

Quemahoning Congregation, Pa.

Receipts—			
Balance from last year,	$ 131 25		
Receipt No. 6109,	275 00	$	406 25
Expenditures—			
Support Bro. Q. A. Holsopple,	150 00		
Balance to New Year,	256 25		406 25

Note.—One half of Bro. Holsopple's support was paid from the balance in India, from Quemahoning, given for support of their former worker, Bro C. H. Brubaker, of sainted memory.

Nebraska.

Receipt No. 5829,	$ 100 00		
Receipt No. 6023,	50 41		
Receipt No. 6059,	100 00	$	250 41
Expenditures—			
Balance due from last year,	244 51		
Towards support of Sister Josephine Powell,	250 00		494 51
Balance due the Board,		$	244 10

Oller Memorial Fund.

This fund is composed of $10,000.00 donated at York Conference, by a brother, the income from which is to be used in supporting two workers in the foreign field.

Receipts—			
Receipt No. 5970,	$ 175 00		
Receipt No. 6173,	175 00	$	350 00
Expenditures—			
Support, Sister Kathren Holsopple in India and Anna Hutchison in China,	300 00		
Balance to New Year,	50 00		350 00

Botetourt Memorial Missionary Circle, Va.

Receipts—			
Receipt No. 6044,			$ 675 00
Expenditures—			
Support Bro. and Sister A. W. Ross and child,			675 00

Mt. Morris College Missionary Society, Illinois.

Receipts—			
Receipt No. 5874,			$ 250 00
Expenditures—			
Towards support Sister Sadie Miller,	$ 250 00		
Balance due from last year,	375 00		625 00
Balance due the Board,			375 00

Mt. Morris Sunday-school, Illinois.

Expenditures—			
Towards support of Bro. D. J. Lichty,			$ 250 00
Balance due the Board,			250 00

Second, Northern and Eastern Districts, Virginia.

Receipts—			
Receipt No. 5610,	$ 50 00		
Receipt No. 5649,	27 50		
Receipt No. 5724,	33 20		
Receipt No. 5889,	10 00		
Receipt No. 5896,	30 00		
Receipt No. 5919,	27 17		
Receipt No. 6119,	100 00		
Receipt No. 6140,	17 00	$	294 87
Expenditures—			
Towards support Bro. and Sister I. S. Long,	500 00		
Balance due from last year,	516 72		1,016 72
Balance due the Board,			721 85

Metzger China Fund.

Receipts—			
Receipt No. 5686,	$ 25 00		
Receipt No. 5707,	21 50		
Receipt No. 5933,	21 50	$	68 00
Expenditures—			
Towards support of Sister Minerva Metzger,			68 00

Dallas Center Sunday-school, Iowa.

Receipts—			
Receipt No. 5767,	$ 39 00		
Receipt No. 6190,	113 00	$	152 00
Expenditures—			
Towards support of Sister Minerva Metzger,	150 00		
Balance to New Year,	2 00		152 00

Cerro Gordo Sunday-school, Illinois.

Receipts—			
Balance from last year,	$ 12 50		
Receipt No. 5747,	150 00		
Receipt No. 6003,	137 50	$	300 00
Expenditures—			
Support of Bro. B. F. Heckman, now departed,			300 00

Bear Creek Congregation, Ohio.

Receipts—			
Receipt No. 6141,			$ 150 00

Expenditures—
Support Sister Anna M. Eby, ... $ 150 00

Shade Creek and Scalp Level Congregations, Pennsylvania.

Expenditures—
Support Sister Anna Z. Blough, ... 300 00
Balance due the Board, ... 300 00

Southern Ohio Sunday-schools.

Receipts—
Receipt No. 5733, ... $ 400 00
Receipt No. 6057, ... 275 00
Receipt No. 6107, ... 25 00
Receipt No. 6233, ... 300 00 $ 1,000 00

Expenditures—
Support Brethren J. M. Pittenger in India and J. Homer Bright in China, ... 600 00
Balance due from last year, now paid, ... 125 00 725 00
Balance to New Year, ... 275 00

Antietam Congregation, Pennsylvania.

Receipts—
Balance from last year, ... $ 25 00
Receipt No. 5672, ... 124 75
Receipt No. 5835, ... 75 00
Receipt No. 5926, ... 124 75
Receipt No. 5999, ... 75 00
Receipt No. 6120, ... 62 50 $ 487 00

Expenditures—
Support Sisters Mary N. Quinter and Nora Lichty in India, ... 425 00
Balance to New Year, ... 62 00 487 00
Explanation.—Through an error Antietam was overcharged $75.00 in last year's ledger, hence the correction this year.

Altoona Sunday-school, Pennsylvania.

Receipts—
Receipt No. 5983, ... $ 300 00

Expenditures—
Support Bro. H. B. Heisey, ... 150 00
Balance to New Year, ... 150 00

Y. P. Mission and Temperance Society, Huntingdon, Pennsylvania.

Receipts—
Receipt No. 5939, ... $ 280 00
Receipt No. 6185, ... 250 00 $ 530 00

Expenditures—
Towards support Bro. J. M. Blough, ... 250 00
Balance due from last year, ... 479 92 729 92
Balance due the Board, ... 199 92

Northern Indiana Sunday-schools.

Receipts—
Balance from last year, ... $ 216 50
Receipt No. 5865, ... 667 80 $ 884 30

Expenditures—
Support Sisters Mary Stover in India and Winnie Cripe in China, ... 600 00
Balance to New Year, ... 284 30

Southwestern Kansas District.

Receipts—
Receipt No. 5820, ... $ 250 00

Receipt No. 5940,		250 00	
Charged to China expense,		450 00	$ 950 00
Expenditures—			
Support Bro. and Sister F. H. Crumpacker in China,	$ 500 00		
Balance due from last year,		450 00	950 00

Southern Illinois Sunday-schools.

Receipts—			
Receipt No. 6147,			$ 300 00
Expenditures—			
Support Sister Eliza B. Miller in India,			300 00

North Dakota Hilton Fund.

Receipts—			
Balance from last year,			$ 466 40
Receipt No. 5682,	$ 6 50		
Receipt No. 5850,		10 64	
Receipt No. 5931,		160 85	
Receipt No. 5994,		18 50	
Receipt No. 6015,		10 00	
Receipt No. 6034,		50 00	
Receipt No. 6058,		20 00	
Receipt No. 6098,		12 41	
Receipt No. 6224,		23 00	311 90
			$ 778 30
Expenditures—			
Support Bro. and Sister Geo. W. Hilton, and son,			750 00
Balance to New Year,			28 30

North Dakota Mohler Fund.

Receipts—			
Receipt No. 5682,	$ 6 50		
Charged to France Mission,		381 35	$ 387 85
Expenditures—			
Support Bro. Paul Mohler and family, charged last year,			387 85

Salem Congregation, Ohio.

Receipts—			
Receipt No. 6065,		300 00	
Expenditures—			
Support Sister Minnie Bright,			$ 300 00

Girard Sunday-school, Illinois.

Receipts—			
Receipt No. 5720,	$ 150 00		
Receipt No. 6024,		150 00	
Receipt No. 6150,		138 47	$ 438 47
Expenditures—			
Support Sister Minna Heckman,			300 00
Balance to New Year,			138 47

English River Sunday-school, Iowa.

Receipts—			
Receipt No. 6071,			$ 150 00
Expenditures—			
Support Sister Alice K. Ebey,			150 00

11. India Dormitories.

Receipts—			
Receipt No. 5602,	$ 120 00		

Receipt No. 5669,	$ 10 50	
Receipt No. 5678,	120 00	
Receipt No. 5695,	120 00	
Receipt No. 5706,	120 00	
Receipt No. 5765,	120 00	
Receipt No. 5825,	120 00	
A. M. Offering,	240 00	
Receipt No. 5892,	23 00	
Receipt No. 5973,	60 00	
Receipt No. 5980,	120 00	$ 1,173 50

12. Transmission Account.

For India—

Receipt No. 5613,	$	1 00	Receipt No. 5977,	$	2 70
Receipt No. 5624,		15 00	Receipt No. 5986,		15 00
Receipt No. 5624,		5 00	Receipt No. 5996,		12 00
Receipt No. 5691,		1 00	Receipt No. 6001,		3 00
Receipt No. 5711,		11 50	Receipt No. 6044,		207 00
Receipt No. 5729,		10 00	Receipt No. 6054,		2 00
Receipt No. 5730,		5 50	Receipt No. 6072,		30 00
Receipt No. 5736,		12 85	Receipt No. 6085,		6 00
Receipt No. 5737,		15 00	Receipt No. 6099,		50 00
Receipt No. 5786,		30 00	Receipt No. 6130,		5 00
Receipt No. 5811,		5 00	Receipt No. 6172,		5 00
Receipt No. 5828,		10 00	Receipt No. 6183,		75 00
Receipt No. 5831,		5 00	Receipt No. 6217,		25 00
Receipt No. 5839,		10 00	Transfer from Acct. I. S. Long,		15 00
Receipt No. 5843,		9 34	Transfer from India Native Workers,		48 00
Receipt No. 5868,		10 00			
Receipt No. 5872,		1 75			
Receipt No. 5909,		5 00	Total for India,	$	678 64
Receipt No. 5921,		15 00			

For China—

Receipt No. 5606,	$	40 00	Receipt No. 5992,	$	10 00
Receipt No. 5629,		5 00	Receipt No. 6016,		5 00
Receipt No. 5998,		125 20	Receipt No. 6030,		12 00
Receipt No. 5728,		8 03	Receipt No. 6032,		5 00
Receipt No. 5764,		10 00	Receipt No. 6078,		5 00
Receipt No. 5773,		1 35	Receipt No. 6084,		10 00
Receipt No. 5866,		56 65	Receipt No. 6135,		40 00
Receipt No. 5923,		15 00	Receipt No. 6163,		5 00
Receipt No. 5934,		7 00	Receipt No. 6170,		5 88
Receipt No. 5960,		11 00	Receipt No. 6234,		1 90
Receipt No. 5971,		5 00	Total for China,	$	384 01

13. India Native Workers.

Receipt No. 5601,	$	20 00	Receipt No. 5894,		25 00
Receipt No. 5604,		50 00	Receipt No. 5898,		16 00
Receipt No. 5607,		7 40	Receipt No. 5912,		25 00
Receipt No. 5609,		20 00	Receipt No. 5930,		8 00
Receipt No. 5617,		8 00	Receipt No. 5932,		17 50
Receipt No. 5633,		50 00	Receipt No. 5944,		12 00
Receipt No. 5647,		25 00	Receipt No. 5953,		12 50
Receipt No. 5653,		50 00	Receipt No. 5968,		25 00
Receipt No. 5668,		25 00	Receipt No. 5976,		6 00
Receipt No. 5676,		10 00	Receipt No. 5990,		14 52
Receipt No. 5677,		60 00	Receipt No. 5998,		60 00
Receipt No. 5679,		8 63	Receipt No. 6002,		16 80
Receipt No. 5681,		12 00	Receipt No. 6009,		25 00
Receipt No. 5697,		12 50	Receipt No. 6011,		50 00
Receipt No. 5721,		16 00	Receipt No. 6042,		50 00
Receipt No. 5738,		12 50	Receipt No. 6047,		12 50
Receipt No. 5740,		22 00	Receipt No. 6052,		12 50
Receipt No. 5742,		13 15	Receipt No. 6066,		50 00
Receipt No. 5747,		137 00	Receipt No. 6068,		60 00

Receipt No. 5758,	16 21	Receipt No. 6091,	12 50
Receipt No. 5778,	12 00	Receipt No. 6092,	50 00
Receipt No. 5794,	51 00	Iowa River, Iowa,	12 86
A. M. Collection,	135 00	Receipt No. 6112,	15 00
Receipt No. 5807,	12 50	Receipt No. 6113,	6 00
Receipt No. 5808,	16 00	Receipt No. 6124,	10 00
Receipt No. 5809,	20 00	Receipt No. 6136,	60 00
Receipt No. 5810,	20 00	Receipt No. 6151,	30 00
Receipt No. 5816,	10 00	Receipt No. 6152,	27 60
Receipt No. 5817,	43 18	Receipt No. 6158,	25 00
Receipt No. 5818,	13 07	Receipt No. 6166,	50 00
Recepit No. 5821,	30 00	Receipt No. 6167,	12 00
Receipt No. 5822,	65 00	Receipt No. 6171,	4 56
Receipt No. 5838,	52 40	Receipt No. 6172,	25 00
World-wide Receipts,	18 73	Receipt No. 6176,	12 50
Receipt No. 5847,	7 56	Receipt No. 6184,	60 00
Receipt No. 5849,	12 50	Receipt No. 6199,	6 00
Receipt No. 5866,	18 75	Receipt No. 6200,	22 00
Receipt No. 5875,	12 50	Receipt No. 6210,	15 00
Receipt No. 5877,	50 00		
Receipt No. 5882,	8 60	Total,	$ 2,138 52
For China—		Receipt No. 5917,	29 69
Receipts		Receipt No. 5991,	25 51
Receipt No. 5670,	12 50	Receipt No. 6129,	15 92
Receipt No. 5751,	12 50	Receipt No. 6145,	25 00
Receipt No. 5782,	49 05	Receipt No. 6159,	60 00
Receipt No. 5805,	12 50		
Receipt No. 5853,	12 50	Total for China,	$ 255 17

14. India Loan Fund.

Receipts—

Receipt No. 6070,	$ 293 53	
From Mission Receipts, Margaret Englar,	50 00	$ 343 53

15. India Churchhouses.

Receipts—

Receipt No. 5799,	$ 500 00

16. Annual Meeting Committees.

Auditors' expenses,	$ 166 30

17. Brooklyn Mission.

English Mission,	$ 600 00	
Italian Mission,	200 00	$ 800 00

18. Building and Grounds.

Taxes on Property,	$ 1,569 76	
Repairs and Improvements,	1,008 97	
Insurance, Building, Boiler and Liability,	639 64	
Real Estate, Loss on Mt. Morris Building,	1,025 00	$ 4,243 37

19. Publication Account.

Tracts,	$ 589 61	
Rebate on Endowment contracts,	337 88	
Missionary Gospel Messengers and Periodicals,	1,296 46	
Annual Report of Board,	375 00	
Missionary Visitor,	2,765 06	
Missionary Education,	245 12	$ 5,609 13

20. District Mission Work.

Oregon,	$ 500 00

Southeastern Kansas,	$ 350 00	
Nebraska,	1,100 00	
Southwestern Kansas,	500 00	
Idaho,	500 00	
Oklahoma,	200 00	
Northern California,	900 00	
Northern Missouri,	500 00	
Middle Missouri,	600 00	
Southern Missouri,	240 00	
Texas and Louisiana,	400 00	
Western Colorado and Utah,	300 00	
Northern Iowa, Minnesota and South Dakota,	400 00	
North and South Carolina,	300 00	
Washington,	500 00	
Arkansas,	750 00	
Northwestern Kansas and Northeastern Colorado,	500 00	
Michigan,	300 00	
Southeastern Pennsylvania, New Jersey and Eastern N. Y.,	420 00	
Southern California and Arizona,	400 00	$ 9,660 00

21. General Expense.

Board's Traveling Expenses,	$ 460 54	
Salaries,	2,494 30	
Postage,	435 00	
Traveling Secretaries,	428 54	
Adding Machine,	203 70	
Mimeograph,	35 80	
Typewriter,	40 00	
Treasurer's Bond,	70 00	
Stationery, telegrams, medical blanks, medical examinations, office supplies, etc.,	295 87	$ 4,463 75

22. Donations to Endowment.

The number preceding the amount is the number of receipt sent the donor.

Pennsylvania—		
5630,	$ 100 00	
5642,	300 00	
5783,	100 00	
5795,	500 00	
5855,	500 00	
6097,	5 00	
6120,	5,000 00	
6229,	1,500 00	$ 8,005 00
Indiana—		
5851,	1,500 00	
5863,	300 00	
6134,	200 00	
6154,	2,000 00	$ 4,000 00
Ohio—		
5615,	20 00	
5745,	100 00	
5876,	200 00	
5887,	2,000 00	
5958,	25 00	
6012,	10 00	
6036,	100 00	
6051,	25 00	
6088,	50 00	
6096,	100 00	
6100,	25 00	
6121,	500 00	
6122,	500 00	
6157,	10 00	
6204,	250 00	$ 3,915 00
California—		
5938,	$ 1,500 00	$ 1500 00
Maryland—		
5640,	$ 1,000 01	
6069,	200 00	$ 1,200 01
Nebraska—		
5643,	$ 1,000 00	$ 1,000 00
Colorado—		
5793,	$ 665 00	
6082,	175 00	$ 840 00
Virginia—		
5732,	$ 500 00	$ 500 00
Washington—		
5731,	$ 92 00	
5859,	120 00	$ 212 00
Illinois—		
5662,	$ 25 00	
6094,	300 00	$ 325 00
West Virginia—		
5966,	$ 100 00	
6103,	100 00	$ 200 00
Minnesota—		
5862,	$ 150 00	$ 150 00

Iowa—			Kansas—		
5814,	$ 2,000 00		6160,	$ 100 00	
5964,	500 00		6223,	25 00	$ 125 00
6089,	100 00				
6182,	100 00	$ 2,700 00			$ 24,672 01
Total donated to World-wide Endowment for the year,		$ 24,672 01			
Balance on hand at beginning of year,		617,179 95			$641,851 96
Transferred to Real Estate,					3,200 00
Total World-Wide Endowment at present time,					$638,651 96

Annuity Mission Endowment—

Balance at beginning of year,		13,000 00	
Receipt 5632, Iowa,	$ 8,000 00		
Receipt 5689, Iowa,	1,000 00		
Receipt 5759, Iowa,	2,500 00		
Receipt 5791, Ohio,	87 21		
Receipt 6075, Nebraska,	300 00	$ 11,887 21	$ 24,887 21

India Endowment—

Balance from last year,	2,050 00	
Receipt No. 5667, Va.,	100 00	2,150 00

Gish Estate—

Balance from last year,	56,334 12
Total Endowment,	$722,023 29

23. Endowment by States.

Illinois,	$169,147 84	
Indiana,	93,016 87	
Pennsylvania,	91,166 36	
Ohio,	86,092 73	
Iowa,	81,285 00	
Virginia,	49,304 50	
California,	47,781 58	
Kansas,	31,860 00	
Nebraska,	30,903 16	
Maryland,	19,871 84	
Missouri,	7,993 00	
Michigan,	6,020 00	
Colorado,	1,500 00	
Oregon,	1,000 00	
Arizona,	500 00	
West Virginia,	488 00	
Washington,	212 00	
Minnesota,	150 00	
Idaho,	55 00	
Oklahoma,	45 00	
District of Columbia,	22 50	
North Dakota,	20 00	
Alabama,	7 50	
Unclassified,	1,430 41	
India Endowment,	2,150 00	
Total Endowment,		$722,023 29

24. Gospel Messenger Endowment.

Balance from last year,	$ 12,075 00	
Receipt No. 6039, Illinois,	25 00	
Balance to New Year,		$ 12,100 00

25. Assets.

Cash on hand,	$ 21,620 78	
Bills Receivable, secured by mortgages,	639,695 01	
Brethren Publishing House,	130,000 00	
Brethren Publishing House, Bills Receivable,	2,037 29	
Church Extension, Bills Receivable,	16,300 16	
Real Estate,	9,567 35	
Total Assets, March 1, 1913,		$819,220 59
Total Assets, March 1, 1912,		783,079 23
Total Increase,		$ 36,141 36

Statement of the Ledger.

Cash,	$ 21,620 78	

WORLD-WIDE FUND.

World-Wide Fund,		$ 13,260 19
Mission Study,	$ 132 09	

(Cash $13,128.10.)

CHURCH EXTENSION.

Church Extension Fund,		$ 16,300 16
Church Extension, Bills Receivable,	$ 16,300 16	

INDIA FUND.

Native Schools,	$ 319 85
Missionaries' Children's School,	5 00
Hospital,	2,620 53
Churchhouses,	500 00
Widows' Home,	92 86
Native Workers,	790 34
Orphanage,	2,039 01

(Cash $6,367.59.)

CHINA FUND.

Native Workers,	$ 100 92
Orphanage,	901 50

(Cash $1,002.42.)

SPECIAL MISSIONS.

Africa,	$ 85 01
Japan,	84 30
Philippines,	81 40
Porto Rico,	234 42
Work Among the Arabs,	50 00
Jerusalem,	496 31
South America,	76 44
New England,	155 00
Southern Native White,	23 23
Australia,	16 00
Cuba,	236 89
Medical Mission,	12 00

(Cash $1,551.00.)

MISCELLANEOUS FUNDS.

Colored Mission,	$ 121 00
Colored Industrial,	397 75
Scandinavian Mission,	22 58
Gish Testament,	445 91

Ministerial and Missionary Relief,		10,921 87
Gish Publishing Fund,		607 59
(Cash $12,516.70.)		

SPECIAL SUPPORTS.

Western Pennsylvania Sunday-schools,		$ 275 00
Pipe Creek Congregation,		100 00
Quemahoning Congregation,		256 25
Nebraska,	$ 244 10	
Oller Memorial Fund,		50 00
Mt. Morris Missionary Society,	375 00	
Mt. Morris Sunday-school,	250 00	
Second Virginia,	721 85	
Dallas Center Sunday-school,		2 00
Shade Creek Congregation,	300 00	
Southern Ohio Sunday-schools,		275 00
Antietam Congregation,		62 00
Altoona Sunday-school,		150 00
Huntingdon Y. P., Missionary and Temperance Ass'n.,	199 92	
Northern Indiana Sunday-schools,		284 30
North Dakota China Fund,		28 30
Girard Sunday-school,		138 47
(Overdrawn $469.55.)		

INTEREST BEARING FUNDS.

Denmark Poor Fund,		$ 3,071 62
Brethren Publishing House, Investment,	$130,000 00	
Brethren Publishing House, Reserve,		32,200 00
Brethren Publishing House, Bills Receivable,	2,037 29	
Gospel Messenger Endowment,		12,100 00
India Endowment,		2,150 00
Mission Endowment,		24,887 21
Endowment, Bills Receivable,	639,695 01	
World-Wide Endowment,		638,651 96
Real Estate,	9,567 35	
Michigan Farm,		51 14
M. L. Bruce Farm,	621 88	
Gish Estate,		56,334 12
(Overdrawn $12,475.48.)		

STATEMENT OF CASH.

World-Wide Fund,	$ 13,128 10	
India,	6,367 59	
China,	1,002 42	
Special Missions,	1,551 00	
Miscellaneous Funds,	12,516 70	
Special Supports,		469 55
Interest Bearing Funds,		12,475 48
Cash on hand,		21,620 78
	$ 34,565 81	$34,565 81

FINANCIAL STATEMENT OF THE BRETHREN PUBLISHING HOUSE.

Resources—		
Office fixtures,	$ 2,124	86
Machinery,	54,617	50
Outfit,	12,375	19
O. L. '07,	38	37
O. L. '08,	13	89
O. L. '10,	445	60
O. L. '11,	671	79
Accounts,	18,169	19
Merchandise,	12,817	21
Gospel Messenger,	314	31
Inglenook,	244	60
Our Young People,	40	00
Sunday-school papers,	40	00
Quarterlies,	20	00
Job,	38,289	71
Teachers' Monthly,	17	00
Bookstore,	2,603	11
Cash,	15,112	94
	$157,955	27
Liabilities—		
O. L. '09,	$ 87	11
Gospel Messenger, unexpired subscriptions,	22,767	65
Inglenook, unexpired subscriptions,	2,181	20
Our Young People,	858	70
Sunday-school papers, subscriptions,	577	55
Quarterlies, subscriptions,	25	95
Teachers' Monthly, subscriptions,	566	28
Gospel Messenger Poor Fund,	165	78
	$ 27,230	22
Net investment, exclusive of buildings,	130,725	05
	$157,955	27

REPORT OF AUDITING COMMITTEE.

We, the undersigned committee, appointed by Annual Meeting to audit the books and accounts of the General Mission Board and Publishing House of the Church of the Brethren, beg to submit the following report to the Annual Conference of 1913:

We verified all the additions in the various account books, and checked the posting to the ledger, and verified the results of the financial statements herewith submitted, and found the same to be correct after the following corrections were made.

The following corrections for various financial reports submitted in the Missionary Visitor during the fiscal year closing Feb. 28, 1913, are made here in order to harmonize them with the books of the General Mission Board:

World-wide Fund, in February Visitor: Donation of John F. and Mary G. Sprenkel, Southern Pennsylvania, should be $200 instead of $2; also $22.94 donated by Northern Virginia was omitted in the printed report, but included in the totals.

Denver Colored: The October Visitor gives the total offerings as $456.90, but only acknowledges $449.90. Donations of Frank Metzler $1, Lovina King $1, and D. S. Koch 50 cents were omitted, and donation of John Ackerman, $5, was printed as 50 cents. This totals the $7 difference. The above omission and mistakes are typographical errors.

In making February report, the total for the year, for World-wide Fund, should be $29,015.39 instead of $3,703.96. The wrong total was brought forward.

In April Visitor, the Denver Colored receipts for California are given as $625.25, but only $624.25 is credited to individuals. The donor of the other $1 is unknown.

The total for the year in General Sunday-school Fund, as given in April Visitor, is $634.95. The correct total is $696.16, as receipts given in March Visitor of $61.21 were not carried forward.

We found vouchers for all items expended; examined the securities and found the amounts as herewith reported. All records have been carefully made and explanations properly accounted for.

We found that the property is well covered by insurance. The inventory has been gone over and proper depreciations made on machinery and outfit.

The managers and office force have extended us due courtesy during our work and rendered us willing assistance whenever called upon.

Dated this Twenty-sixth day of April, A. D. 1913.

L. R. Peifer,
P. F. Eckerle,
R. E. Burger,
Auditing Committee.

GISH PUBLISHING FUND

Through Brother and Sister James R. Gish this fund was founded. The following statistics in a small measure outline the scope of its usefulness. The influence exerted by these books on the ministry of our church and in turn to the laity can not be told. The whole church must thank our dear brother and sister for their liberality.

The following rules govern the fund:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish; estimated value, $50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the publication department for publication and distribution of publications selected.

Section 5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries: but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

Record of Book Distribution.

	Previously Sent Out.	Sent Out During 1912.	Total to Date.
*Annual Meeting Minutes,	937	...	937
*Alone with God,	1,943	30	1,973
Bible Dictionary,	1,783	73	1,856
Bible Manners and Customs,	1,815	71	1,886
Bible Readings and Studies,	940	96	1,036
Bible Atlas,	1,170	62	1,232
Blaikie's Bible History,	346	145	491
Book of Books,	2,130	81	2,211
*Bound Tracts,	2,499	...	2,499
Character of Jesus,	....	250	250
Doctrine of the Brethren defended,	1,255	70	1,325
*Bulwarks of the Faith,	703	...	703
Divinity of Christ,	3,000	...	3,000
Cruden's Concordance,	1,642	84	1,726
How to Master the English Bible,	1,280	100	1,380
History of the Brethren,	1,116	76	1,192
History of Preaching, Vol. I,	....	250	250
Eternal Verities,	2,471	42	2,513
*Life of John Kline,	1,145	...	1,145
Edersheim's Life of Christ, 2 Vol.,	1,447	57	1,504
Lord's Supper,	3,146	67	3,213
Modern Secret Societies,	2,314	53	2,367
Problems of Pulpit and Platform,	1,203	53	1,256
*Resurrection of Christ.	1,000	...	1,000
Seven Churches of Asia,	1,112	52	1,164
Sick, Dying and Dead,	1,479	105	1,584
*Square Talk About Inspiration of the Bible,	2,485	...	2,485
*Sunday School Commentary,	8,937	...	8,937
*Schaff's Hist. Christian Church, Vol. I,	825	52	877
*Schaff's Hist. Christian Church, Vol. II,	579	121	700
†Schaff's Hist. Christian Church, Vol. VI,	326	126	452
Teacher Training with Master Teacher,	1,211	109	1,320
The Twelve Apostles,	1,605	63	1,668
*Nave's Topical Bible,	688	...	688
Topical Text Book,	1,661	107	1,768
Trine Immersion,	2,438	66	2,504
Universalism,	1,201	73	1,274
War vs. Peace,	352	138	490
Young Preacher,	1,641	51	1,692
Totals,	61,825	2,723	64,648

*No longer distributed by the Fund.
†To be taken from list Feb. 28, 1914.

Administration of the Fund.

In a brief way the following table gives a history of the administration of the fund committed to the care of the Gish Fund Committee and gives the personnel of the committee since organization:

Year Ending March 31.	Amount Expended in Books.	Amount Passed to Min. and Miss. Relief Fund.	Committee's Expenses.	Members of Committee.
1899	$ 400 00	.....	.....	L. T. Holsinger, A. H. Puterbaugh, J. H. Moore
1900	1,544 83	$ 500 00	$ 9 40	Same as above
1901	3,407 34	.....	50 00	" " "
1902	1,987 11	1,241 27	16 95	" " "
1903	4,145 19	981 49	14 00	L. T. Holsinger, J. E. Miller, J. H. Moore
1904	2,572 32	827 55	8 95	Same as above
1905	2,354 63	512 80	3 42	L. T. Holsinger, J. E. Miller, J. W. Wayland

1906	1,702 39	772 91	45 43	Grant Mahan J. E. Miller J. W. Wayland
1907	2,667 72	530 33	49 55	Same as above
1908	3,459 75	681 91	.....	" " "
1909	829 79	472 42	.....	J. W. Wayland J. E. Miller J. H. B. Williams
1910	2,489 24	456 85	8 60	J. E. Miller J. H. B. Williams I. B. Trout
1911	3,049 41	430 94	3 42	J. H. B. Williams I. B. Trout J. E. Miller
1912	2,231 61	447 84	.....	Same as above
1913	1,261 30	464 72	2 25	" " "
	$34,102 63	$ 8,321 03	$ 211 97	

As will be noted from the above, twenty per cent of the net income of each year is applied to the Ministerial and Missionary Relief Fund. From this fund a number of our aged ministers or their widows are receiving assistance. This fund is thus accomplishing good in assisting some whose labors have been spent unselfishly for the good of the church.

At the beginning of the new year, Volume II, Dr. Dargan's History of Preaching, was placed on the list of books and will be supplied to our ministers at 40 cents. This book, designed for ministers who are studying the History of Preaching, will be helpful to them if they apply themselves to the task. It is intended to continue this book on the list until February 28, 1915, at which time both the first and second volumes will be taken from the list.

List of books on the fund at present and available for distribution:

	Regular Price.	To Ministers.
Bible Atlas. By J. L. Hurlbut,	$2 75	$0 60
Bible Dictionary. By Smith and Peloubet,	2 00	25
Bible History. By Prof. W. G. Blaikie,	1 50	30
Bible Manners and Customs. By C. M. Mackie,	1 00	12
Bible Readings and Bible Studies. By I. J. Rosenberger,	35	10
Book of Books. By James M. Gray,	85	12
Brethren Defended. By R. H. Miller,	75	14
Cruden's Concordance,	1 00	30
Character of Jesus. By Horace Bushnell,	60	15
Edersheim's Life and Times of Jesus the Messiah, 2 Volumes,	2 00	69
Eternal Verities. By D. L. Miller,	1 25	19
How to Master the English Bible. By J. M. Gray,	50	08
History of the Brethren. By M. G. Brumbaugh,	2 00	48
History of Preaching. By Edw. Charles Dargan, Vol. I,	1 75	30
History of Preaching. By Edw. Chas. Dargan, Vol. II,	2 00	40
Lord's Supper. By D. B. Gibson,	35	10
Modern Secret Societies. By Chas. A. Blanchard,	75	10
Problems of the Pulpit. By D. D. Culler,	75	12
Seven Churches of Asia. By D. L. Miller,	75	14
Sick, Dying and Dead. By J. G. Royer,	40	07
Schaff's History of the Christian Church, Vol. II,	4 00	88
Schaff's History of the Christian Church, Vol. VI,	4 00	88
Teacher Training with the Master Teacher. By C. S. Beardslee,	55	09
The Twelve Apostles. By J. W. Wayland,	75	12
Topical Text Book. By R. A. Torrey,	30	12
Trine Immersion. By James Quinter,	90	15
Universalism Against Itself,	75	15
War vs. Peace. By Jacob Funk,	75	15
Young Preacher, The. By Theo. L. Cuyler,	50	10

The Missionary Visitor

Volume XV July, 1913 Number 7

THE BLUSTER OF A PAPER TIGER

Geo. W. Hilton

TO the Westerner the above heading would mean but little, but to the Chinaman it means much. Here the man who brags, or bullies people, is called a paper tiger. Such an one became quite prominent in our vicinity during the last two weeks. It was on this wise: The local magistrate several months ago issued orders for people in this district to cut their cues. They were all cut around the yamen, or official residence. The police also cut theirs, but the large majority of the people did not seem ready to part with their cues for fear the Manchus would come back and kill them for doing so.

The official told the merchants that they must cut their cues before the Chinese New Year, but they begged for a little more grace, saying that if they started to cutting cues the villagers would not come to town to pay up their last year's accounts. So this state of things went on until the day after New Year, when the city police were all armed with scissors and were instructed to relieve their fellows of their superfluous hair. One day did the work, and the city became transformed into a cueless community. In a short time every Chinaman in town was trying to get into some kind of a foreign hat, and the shops that had foreseen this event did a thriving business for several days.

After a while it became evident that if the villagers continued to avoid our city there would be a famine of coal and foodstuffs, as most everything is brought to the regular market on market days. But the villagers would not come. The official reasoned like this: "If they will not bring things to us to sell we must go to them." So he sent out the local police official (a man who has been coming to our services for some time), with two policemen, to a ten-li village to cut the cues. It was a large place, but all went well and they were soon finished. Then he took his cue-cutting brigade to a smaller village nearly a mile away. They were ready for him, having heard what was going on in the larger village. So when his two men began to cut cues on the street they were mobbed and stoned. One policeman was hurt quite badly. I have been treating him for some time. Then the police officer mounted the theater stand, a high platform found all over this part of China, in all large villages. From here he began to address the people who had assembled. They soon drowned his talk and told him if he came down they would kill him like they had his helper, who was at the time lying close by. They finally made him burn incense and set off a lot of firecrackers to appease the wrath of the gods. They also made him promise to pay the expenses of a three days' theater performance before they would let him go.

Word was carried to the official, who at once dispatched a few soldiers to put down the riot. They succeeded in do-

ing so, and brought the other man back, much humbled in spirit.

About the same time a soldier official from our capital, who has a company of men stationed about twenty miles south of here to catch highway robbers, came to town. He saw that the cues were cut, so he armed his servant with a pair of scissors. While on the way home they stopped at a large village and began to cut cues. They carried no arms whatever, and the people formed a mob, one of whom shot at the official with a flintlock gun and tore the tail off his long fur coat. He and his servants mounted their horses and escaped, swearing vengeance on the village which had treated them like this. Later he took his vengeance, as we will see.

These things so incensed certain of the paper tiger class that they caused to be issued the following circular:

Circular Letter Sent to All Villages in the Liao Chou District, Feb. 15, 1913.

Introduction. — The people of Shan Si have no strength, and since we are a republic every man can do as he pleases. It is wrong, therefore, to compel us to cut our cues.

We submit ten things that are nauseating to us:

(1) The country has no ruler.

(2) The country is filled with looting and pillaging.

(3) The law which compels us to cut our cues.

(4) Previously we could buy an office; now we must go through their schools.

(5) The schools they start are very dangerous.

(6) To cut the cues is to deceive the people.

(7) You try to deceive Heaven and destroy this nation.

(8) You speak evil of the gods and of Confucius.

(9) You act not according to the traditions of the fathers.

(10) By your customs the five relations have passed away.

Having written these ten clearly there are yet five things which we hate exceedingly.

(1) Wu Tai Shan, Yien Tu Tu, who stole our capital, Tai Yuan Fu. After killing the Manchus the first thing he does is to order all us people to cut our cues and the whole province has suffered because of him.

(2) Yuan Shi Kai, the most loathful sinner of the whole bunch. He has killed our ruler, the Emperor, because he wanted to be president of the republic, and he has turned traitor and sold our country to the worst of men.

(3) Foreign devils have deceived our gods in order to get the people to follow their teaching. They are like our officials and only have one object in view, that of stealing our land and becoming our rulers.

(4) Ma Hsien Chang [the local magistrate] is also abominable, using all kinds of devices to cause the people of Liao Chou to suffer. He decides to cut our cues and is sending out soldiers to execute his orders.

(5) The gentry of Liao Chou, namely, Hsi Chiang, Ting Pi, Rung Chia, Ruey Chi, and Wang Chin Chen, who have been instrumental in bringing about this cue cutting.

Conclusion.—Therefore, we of the north, east, south and west have prepared to enter the city on the 18th of the first moon. From the east the villages of Kwai Er Chen and Su Cheng Chen; from the south Tung Yu Chen and Pu Tsun; from the west Chang Cheng Chen and Shi Hsia; from the north Feng Ho.

Instructions to other villages: When you hear three signal guns, repeat the warning to the next village and proceed at once to the city. All should prepare themselves with spears, knives or other weapons. On the 17th we must be ready. On the 18th all proceed to the city, where a meeting will be held in the east suburb at the Feng Shen Miao, after which we will enter the city and demand to see the official.

This is a circular letter and must not stop at this village, but be passed around to all the villages.

The above circular was obtained by the magistrate by sending spies into the villages to see what was going on. One of them obtained a copy from a relative and turned it over to the district magistrate, who at once sent a copy to me. I translated it into English preparatory to sending it to the American minister at Peking. The official then sent a man, begging me not to send it yet, and asking for an interview on the situation. I went over and found that they felt the situation was a very grave one, and we decided on several things for the protection of the city against the mob, such as keeping the city gates closed at night, the posting of sentries on the walls and looking after the water supply in case of a siege. Word was dispatched to the

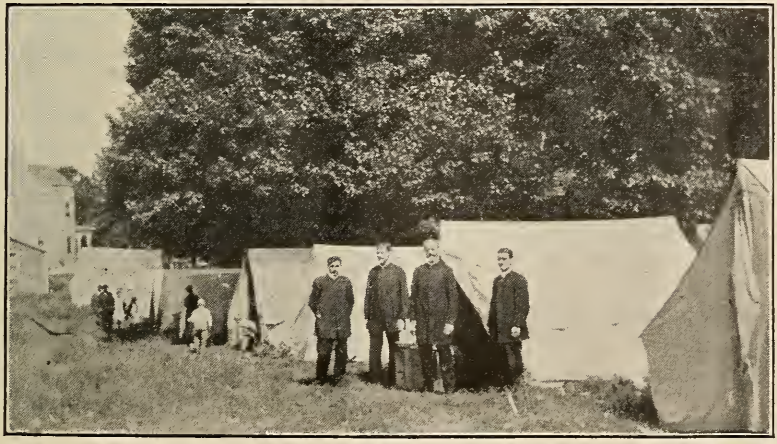
capital, asking for soldiers, and the Tai Yuan Fu troops south of here were called to the city. The situation seemed serious, so I sent the circular to Bro. Crumpacker to send to Peking if anything serious happened. We missionaries began to plan for a siege. It was to begin on Sunday, but the day dawned bright and clear. We had our regular services, with an unusually large crowd. The day came and went and nothing happened. Several days passed. In the meantime the villagers began to beg for mercy, saying, "Fine us all if you wish, but don't let the soldiers come."

The soldier official called his men together and went to the village where he lost his coat tail and found about two hundred armed men ready to meet him. He told the people he did not come to fight, but to talk to the village headman, and that if the people did not put down all their guns, knives and other weapons at once he would open fire with his quick-firing guns. The headman who stood by raised a hand and every weapon dropped to the ground and the people scattered to their homes.

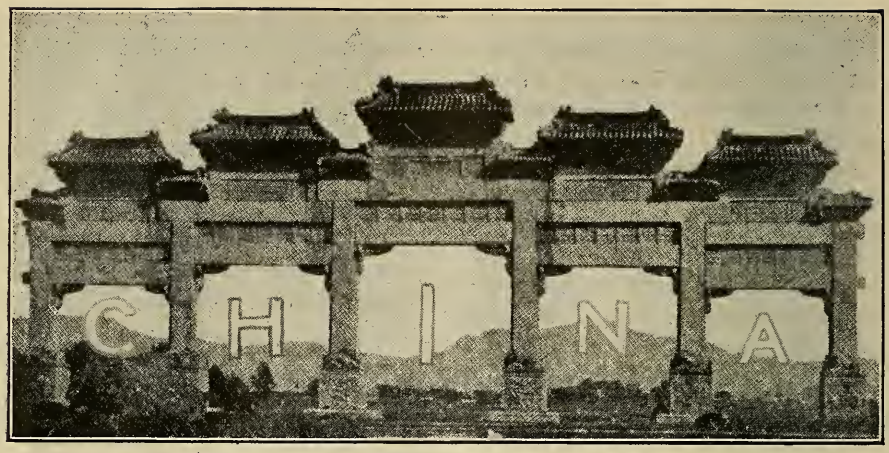
The village headman then invited the soldier to his home to state his business over a cup of tea. When asked what his business was he said to arrest him, and he carried out his purpose at once, taking Mr. Headman along to the city, where he still lies in jail. No doubt he was one of the leaders, as this seems to have stopped the whole thing. Another paper tiger from east of the city also came in and begged for pardon. Thus the affair passed over very quietly. The one man is still in jail, with a probable death sentence hanging over him, as his case has gone to the governor.

Thus ended the bluster of the paper tiger. It has taught us many things: a more complete trust in Him Who can keep under all circumstances; a more thorough submission to His will, and last, but not least, that it is not always the people who brag about what they will do that do things. Neither is it the blustering wind that does the damage, but the wind that quietly gathers all its forces, directing them to one center. Is this principle true in our mission work? I think it is. I have heard many people tell of the big things they were going to do for the cause, but when the blustering of the paper tiger is over, nothing has been accomplished and the paper tiger drops into oblivion and the church hears nothing more of the great efforts that were going to be made against the powers of Satan.

Liao Chou, Shansi, March 4.



Some Lived in Tents at Winona Conference.



CHINA HAPPENINGS FOR THE MONTH OF APRIL

F. H. Crumpacker

THERE is great enthusiasm being expressed these days by the Chinese for the United States because its representative has withdrawn from the sextuple money syndicate that, for awhile, seemed to have underhanded plans in the efforts to loan to China. The Chinese feel that the syndicate idea is a menace to China's best interests. Again one finds reason to be proud that he belongs to a country that is foremost in withdrawing from that which is not in the open. Nice words are constantly being said in the presence of the writer about our good United States.

It seems that the Black Hand has its agents in China as well as in the Western countries. Recently a good man was killed by a half-crazy fellow in Shanghai. This Mr. Sung had been invited by the president to Peking, and it is thought that some of his political enemies are really back of the deed. No one is helped by the act. The nation is one man weaker, and China is in no position to get rid of her good men at this trying time. One can scarcely see how any lover of freedom can take up the murderer's gun or other weapon. The assassin is never benefited and the country is always the los May God soon bring such love of freedom to the hearts of all men that there will be no more murderers.

Mr. Sun, the first provisional president of the republic, has recently made a visit to Japan, where it is said that he was royally received, and it is hinted that a coalition between China and Japan was strongly urged by the Japanese diplomats. Nothing is made public, if such were the mission of his visit.

Reports have it that the Chinese are adopting a real alphabet, made up of thirty-nine letters. The letters will represent the sounds of parts of characters. There will be twenty-four initials and fifteen finals. If this proves a success China will have solved a great problem in her educational system. To learn the Chinese characters is almost an endless task, and if some plan can be brought about whereby the sounds can convey the idea it will be a great thing indeed.

The regular parliament met April 8. It was the first time in the four thousand years of China's history for the people to have a choice in the affairs of the country. This is the consummation of the best wishes of China's foremost men. They are working for a new China, and when one sees how things are being done it makes him feel good that he can live to see some things thus coming out as they should.

The organization of the parliament goes slowly, but all China is happy that it is really organizing. One of the first things that the parliament did was to make a call to the Christian church in China to observe the 27th of April as a special day of prayer for China. This, to the Christians of China, seems to be one of the most significant acts in favor of Christianity that ever were performed in the country. The church in China is jubilant, and, so far as has been heard from, the day was observed as asked for by the parliament. The idea originated with a member of the foreign office staff, who is a hearty Christian Chinese gentleman. He presented the idea to President Yuan, and he at once asked the parliament to make the call. A letter was sent to all the churches, and thus the prayers went up from thousands of places for the advancement of the cause of liberty in China. At Ping Ting Chou we invited the official and the scholars of the city, with several of the city elders. About all of them responded, including the official. A short time was given up to speeches by the principal visitors; after which the writer made a short speech on the meaning and significance of prayer. Then we went to prayer and several voices were heard in prayer that had never been heard before in our chapel. We think, in all, about 400 people attended the services, which lasted nearly two hours. The whole company seemed perfectly at home, and we in the church think it was a great thing for the Chinese church in Ping Ting Chou. The writer thinks that the day of prayer will mean so much toward helping China to attain the three things that we think are her greatest needs—peace, union and, ultimately, money for development. The choosing of a president is of very great importance, and the prayers of praying people will mean much to help the balloting to find the right man.

Locally we feel that the work is going along very well. At Liao Chou about twenty boys are in the school. The opium refuge has patients in it, and the work in general is opening up with good prospects. Of late the work has fallen rather heavily on Bro. Bright, for Bro. Hilton has not been as well as he would like, to do full work. Last reports say that he is getting all right again. We are glad to hear that Bro. Bright has begun preaching in Chinese. The home church will rejoice to know this. Usually the workers in China have about two years in study before doing much real preaching. May the Lord ever help the learners of the Chinese language!

At our two outstations from Ping Ting Chou we get only good reports. At Le Pin there are sixteen boys in the school, and the crowds at the regular Sunday services are gradually increasing. At Soa Fang, our other place, which has been opened but a couple of months, we are especially pleased, for there we have but an opium refuge and a small place for preaching. The refuge had in it nine men at last report. And the little place, ten by fifteen, for chapel is full at about all the services. Our own services are well attended. The opium refuge for men is thriving, and also the one for women. It seems that these people are really getting in earnest about breaking away from this terrible habit. We

are in the midst of the building operations for our orphanage and Boys' School. The writer finds plenty to do these days. We have about fifty laborers on the place, and with the other duties that come our way we get tired by the time we are on a hearty go from six in the morning to about nine in the evening; not much time for study and meditation. May the Lord speed the day when this will be different! Pray for the work and workers in China. Every one of us needs the prayers of the praying church to which we belong. May His cause prosper in all the world!

One of our Chinese brethren is organizing a Bible Reading Association. They will follow the I. B. R. A. outline. We are so glad for this, and our few inquirers or learners seem to be much pleased, and the writer is doubly gratified to have an assistant who can do the work. May the Lord give wisdom to this movement! In the list there are more than a dozen, not counting foreigners, and we rejoice. Some of this number are asking for baptism, and we hope this will help them to get ready for this very important step in their Christian development.

It is needless to say that the church in China is rejoicing over the prospective visit of members of the Mission Board. The helpers are wondering what they can do to make the visit a pleasant one. The signs of the times indicate that New China will welcome all the foreign advice and help that they can get.

Old things are passing away and the new is taking their place. During the past week the writer was invited by our language teacher to a feast with himself and two other men, none of whom has any real connection with the church or its interests. To the great surprise of the writer, they invited him to have thanks at the table. The reasonable thing, you say? Well, it is what we would like to call the reasonable thing, but we are in the very midst of heathendom. May the Lord use every avenue to open the hearts of New China to the old-time Gospel, that will make new and clean hearts!

An Old Well, Jalalpor, India. Two Little Hindu Girls Have Come for Water.

INDIA NOTES

Alice K. Ebey

"Blessed are they that sow beside all waters."—Isa. 32: 20.

DISCOURAGED workers should often turn to this text and ponder well its import. "Beside all waters." How cheering is the message! In the fertile and well-watered fields, where grain and fruit grow abundantly without tillage, of course those who sow are blessed and rewarded speedily with abundant harvests. But in the hard, stony, unyielding fields, where long-delayed harvests are often small and apparently almost worthless, how can those sent there to sow be blessed? "Blessed are they that sow beside *all* waters." Perhaps none needs the comfort of this text more than the missionary in far-away lands. Bearing the precious Seed in his hand he goes forth to sow. The hearts of men are the fields to be cleared and plowed, sown and tilled. Hearts filled with pride of caste and self-righteousness, hearts hard and unyielding, hearts breaking and bleeding, hearts ignorant and superstitious, hearts dull of hearing and slow to understand—these are the unpromising fields where the faithful sower casts forth his Seed. Then, too, sometimes he finds hearts young and tender, yielding and penitent, eager for the Gospel. Blessed, thrice blessed, is the missionary who goes steadily, bravely on, sowing beside all waters!

"First Steps in Gujarati," by Mrs. Sinclair Stevenson, M. A., is a work that will be welcomed by new missionaries beginning the study of Gujarati. Hitherto one of the chief difficulties has been the lack of suitable textbooks. Schoolbooks for Gujarati children, and a few books intended for the Gujarati who learns English, were the best the missionary could obtain. Mrs. Stevenson is a busy missionary, but has found time to write this book, which may help many of her younger colleagues through their trying first year.

June 20 is to be Children's Day throughout India. Women throughout the empire held meetings to express their admiration of Lady Hardinge's brave conduct when her husband nearly lost his life in the bomb outrage of Dec. 23, 1912. Through this movement about thirty-five thousand dollars was collected as a thank-offering for the recovery of the viceroy. The sum being placed in Lady Hardinge's hands, she expressed a desire to give all the children in this great Indian Empire a birthday treat on June 20, the viceroy's birthday. But the funds are insufficient

for so large an undertaking, so she proposes to give a treat to all the sick and suffering children in the various hospitals in India on that day. Some plans will likely be matured for the other children suitably to celebrate the viceroy's birthday.

Arrangements have been made for Sister Josephine Powell to sail on June 15 with the party of missionaries for a year's furlough in the homeland. Sister Powell has had most of the responsibility of the work at Vada for the past year and a half. This has been no light burden, and her fellow-workers feel that she deserves a season of rest and refreshment in the homeland.

At Palghar, one of the outstations near Dahanu, are located a colporteur and a Christian doctor who has an extensive practice among the common people. The house owner, a wealthy Brahman, gave them notice to vacate his house at once. They were also forbidden to draw water from the near-by well. No reason for the sudden antagonism was apparent, but evidently the Brahmans had made up their minds to get rid of the Christians in their midst. Some workers of the C. M. S. Mission who were camping at Mahim, near Palghar, were stoned and driven out of the town. The matter came to the ears of the collector, who ordered the native officials to protect the Christians. The attitude of the opposers quickly altered. Our Christians again draw water from the well, and land has been found where the workers are building a house. The work will not be closed and we hope there will be no more trouble.

During the second week of April the Annual Durbar of the Dang Forests convened at Ahwa. The political agent, the collector, and the assistant collector of Surat Distrct were there to give the petty kings of the region their pensions. The school-children of our five mission schools in the Dangs sang and recited in the presence of the Durbar. The English gentlemen said, "This is truly wonderful! What a change the missionaries and their Christian teachers have wrought in a single year!" The missionaries and teachers take courage to press on, and the parents, who have been careless about putting their children in school, say that now their children must also go to school. The mission schools are the only schools in all the Dang Forests.

A few Sundays ago one of the Christians at Bulsar died of plague. He had been working on the railway, and in the morning came to the home of his brother-in-law, sick. In the early evening he passed away. Sister Shumaker went to the home and did what she could for the sick one and for the family, thus being freely exposed to the disease. But in times like this the missionary trusts God and does whatever can be done for the suffering and sorrowing ones. The time of danger from infection is now past and God has graciously kept the plague from spreading further. The bubonic plague, which has cost India so many lives and for several years seemed to be abating, has lately been on the increase. The weekly all-India plague mortality has been from 10,000 to 15,000 for the past few months.

Three of our Christian men at Dahanu went to the Mahalaxmi Fair about a week ago. This mela, or pilgrimage, assembles at a temple at the foot of a mountain some ten miles from the mission bungalow. Hindus come from long distances to the shrine of the goddess with their cocoanuts and offerings of incense. There they fulfill their vows in the presence of the idol. Pilgrimages in these days are made by train, by horse and bullock carriages. Only a few of the poorer people walk, and they do so from necessity rather than from conviction. The little party

of Christians disposed of some fifty Gospel portions and a number of Christian tracts and tried to tell the story of salvation to those who would listen.

Naietram, of Ahmedebad, was sentenced to two years' rigorious imprisonment for stealing a gold idol of the goddess Ambika Mata, represented with fourteen hands and valued at nearly $3,000. He was a guest in the house of his friend, Sir Chinubhai Mahadhavlal.

The primary department of the Bulsar Sunday-school is outgrowing its quarters. A number of Hindu children from the Dubla and Dhodia castes have been gathered into Sister Shumaker's kindergarten class, which now numbers sixty little brown boys and girls. It is hoped that the number may increase until they find their room too small.

The children of these laboring classes near the Bulsar mission house begin to show a keen interest for education and a number of the boys have entered the mission school. These people have hitherto seemed hard to reach with the Gospel, and now by educating their children we hope an entrance may be found for the Gospel. There is at present everywhere abundant opportunity for missionaries to gather the village children into mission schools. Limited funds and a scarcity of capable Christian teachers are the difficulties that the missionary finds hard to meet.

April 11 Dr. William Huntley, superintendent of the Edinburgh Medical Mission, Agra, passed away, after a brief illness from pneumonia. He was known in Agra as "the poor man's friend and doctor." For twenty-seven years he ministered to souls and bodies in India. Among those who lingered longest at his grave was a Mohammedan, who tenderly placed a wreath of flowers as a tribute to the memory of this saintly man. When asked why he did this he replied, "The doctor ministered to my wife in her suffering and saved her life."

Sister Gertrude Emmert has been quite ill during the last month. April 21 she was anointed with oil for the restoration of her body and the sanctification of her soul. She is resting at Jalalpor, and latest reports say that she suffers less pain. We hope and pray for her speedy recovery. Sisters Shumaker and Ziegler are caring for the three little ones at Bulsar, and Bro. Emmert is kept very busy between trying to keep his work going and caring for his sick wife.

April 20 was a busy Sunday at Anklesvar. Besides the regular services of the day, in the evening about 10:30 twelve were baptized by the light of the moon. Some two hundred Christians from different villages were present. These Bhil converts are very fond of singing, and that night they sang until one o'clock. They seem never to weary when singing the songs of the Lord.

The colporteur at Jalalpor sold some 250 Scripture portions at the Uni Fair last month. Devout Hindus go on these pilgrimages to worship at shrines of the Hindu gods, but when the Word of the Lord is carried to their homes we feel sure that some hearts will be turned toward the true God. "My Word shall not return unto Me void, but shall accomplish that whereunto I have sent it."

Mrs. Anna Besant, founder of the Theosophical Society and president of the Central Hindu College, is certainly having a strange career for an English lady. About two years ago she brought to the college a Tamil youth, A. J. Krishnamurti. Mrs. Besant proclaimed him as the incarnation of the Coming One — the Krishna of Hinduism, the

The Sunday Morning Congregation, Jalalpor, India. Sisters Quinter and Widdowson Can Be Seen in the Picture. Sister Eliza Miller Acted as "Parson" and Photographer.

Christ of Christianity. She urged the students to worship this young man. Many Hindu parents arose in protest, but Mrs. Besant, with her characteristic diplomacy, quieted them. Then she secretly sent this young lad and his brother to England, to be educated at Oxford. She called the lad Alcyone, and founded a new cult called the J. K. worship. It was doubtless her aim to bring this young man back to India to play the rôle of the Incarnate Deliverer. But recently the father of these two lads brought suit against Mrs. Besant, asking that his sons be returned to his custody. The courts have decided that these sons must be brought from England and delivered to the father before May 16. This circumstance reminds us of Christ's warning in regard to false Christs and false prophets that shall arise in the latter days. The elect of God need to keep their eyes turned toward the return of the true Christ.

Karadoho, via Dahanu, India, May 2, 1913.

If but one wayward star should say:
"I cannot light this dusty way,
Or shine upon the world today";
If but one tiny point of light,
That twinkles in the vault of night,
Should hide its sparkling gem from sight—
The earth would show a dustier way:
The star-lit heavens would miss that ray.

—L. W. Cows.

A LETTER TO MY BRETHREN AND SISTERS OF SOUTHERN OHIO

J. M. Pittenger

[Brother J. M. Pittenger in India, because of sickness was unable to send his letter to Southern Ohio in time for their District Meeting. Because of the wholesome advice given in the letter, we feel that it would be well worth reading and considering by our membership, generally, and so pass it on to our readers.—Editor.]

Ahwa, via Bilimora, India,
March 3, 1913.

To the Dear Brethren and Sisters of Southern Ohio:

"Grace be unto you and peace from God our Father and the Lord Jesus Christ." With Paul I want to say that "I thank God upon every remembrance of you," for as I go about the duties He has given me I am reminded that your prayers, your sympathy and your generosity make it possible for me to go about these duties daily. For more than eight years you have done this. You must know that I am grateful even if my words of thanks have not been expressed as often as I felt prompted to give them.

A missionary, whether "home" or "foreign," necessarily leads a busy life if he's at and about his Father's business in a way that makes him worthy to bear the name.

We had hoped and planned to be with you in the District Meeting, but now this will not be possible since our sailing from India has been delayed three months. This was necessary because we have not enough men to take care of the work when more than two are at home on furlough.

First, our prayers attend you, as they have in years agone, and our spirits shall worship and labor with you in all your services.

Second, we hope to be with you in the Sunday-school and Ministerial Meetings to be held in August. To the former of these meetings these words should properly have been sent, but when I sent my last message to you in Sunday-school Meeting it seemed best to withhold this message for you while assembled in District Meeting.

Will you kindly hear me in a few suggestions, all of which are given in a spirit of tender love and with the hope of their proving helpful to us all? Indeed, dear brethren and sisters, you are begged to take them, not as my thoughts, but as the promptings of the Holy Spirit by Whose aid they are all given.

1. It has been my lot for the past eight years to hear my own teaching and preaching. Of course I have heard occasional sermons from our dear brethren here, but you must know that I'm hungry, more so than I can express, to hear the Word from the lips of others. Brethren, you who stand with me behind the sacred desk, will know how to interpret this and what to ask of me and what aid to render. This is only an appeal for your coöperation. You will expect, naturally, too, for me to "labor," and for this you will ever find me willing and by God's help ready. Remember to let me hear as well as be heard.

2. Sisters, you, too, shall have a part in what the Lord will expect of us, unitedly working together. This will not be, let us pray, the preparation of elaborate meals which require so much labor and expense, not only on the day they are served, but one or two days previous to that. Let me beg you, each and all, in public appeal, to discard the "big dinner," the "big breakfast" and

the "big supper," and use the energy and time thus consumed in "waiting on our dear Lord," instead of your guests, among whom may be numbered your "returned missionaries."

How often have you grown weary in planning and preparing the big meals so common on Sundays, and other days also, when company is expected! Then, after the company leaves, there's a long round of duties to perform in clearing things away. Then think of the headaches and stomachaches and consequent dullness mentally, spiritually and physically, to your guests and to you! "These things ought not so to be," are the words of warning we find in the Blessed Word. They are blessed words because words of wisdom.

Had this message gone off as planned it would have reached you in time to be heard in District Meeting. Sickness overtook me, and, now two months after beginning this message, I am finishing it at a place it was neither my desire nor plan to see this year.

How little we know what the future has in store for us! But in the future, as well as in the present and past, we are so wondrously kept and blessed that *only praise* should come from our lips. What seems like a disappointment proves to be a most precious blessing. Blessed be His name!

To those who have the care of publishing our messages and of deciding first whether they should be published I am sending this, with the hope and earnest prayer that, if published, it may be received in the spirit in which it is sent. J. M. Pittenger.

Panchgani, Satara District, Bombay Presidency, India, May 2.

IS IT NOTHING TO YOU?

Grace P. Turnbull

"Is it nothing to you, all ye that pass by?" —Lam. 1: 12.

Is it nothing to you, all ye Christians,
That millions of beings today,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord Who saves,
And "Fourteen hundred every hour
Sink into Christless graves!"
Is it nothing to you, O ye Christians!
Will you say you have naught to do?
Millions in China are dying unsaved,
And is it nothing to you?

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Savior's hand?
They are groping and trying to find Him,
And although He is ready to save,
"Eight hundred precious souls each hour
Sink into a Christless grave!"
Is it nothing to you, O ye Christians,
Can you say you have naught to do?
Millions in India dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians,
That Africa walks in night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a heartbroken race of slaves,
And "Seven hundred every hour
Sink into Christless graves!"
Is it nothing to you, O ye, Christians,
Will you say you have naught to do?
Millions in Africa dying unsaved,
And is it nothing to you?

Is it nothing to you, O ye Christians,
Oh, answer me this today!
The heathen are looking to you;
You can give, or go, or pray;
You can save your souls from blood-guiltiness,
For in lands you never trod
The heathen are dying every day,
And dying without God.
Is it nothing to you, O ye Christians,
Dare you say you have naught to do?
All over the world they wait for the Light,
And is it nothing to you?

—Selected by Zada Elizabeth Collins, Churchville, Va.

Outgoing Missionaries, 1913.

Left to Right: S. Ira Arnold, A. F. Wine, A. Raymond Cottrell, Mrs. Ira Arnold, Mrs. Laura M. Cottrell, Mrs. A. F. Wine, Master Ardys F. Wine, Ida Buckingham, B. Mary Royer, Thelma C. and Roscoe H. Wine, Fred J. Wampler, Anna V. Blough, Mrs. Cora Brubaker, Mrs. Rebecca Wampler, Emma Horning (on furlough), O. G. Brubaker.

ASKING FOR FLOWERS

J. I. Kaylor

SEPTEMBER is a time of great festivities among Hindu and Mohammedan peoples. There are many holidays, or holy-days. On these they do much celebrating, by having music in their crude way of beating monotonously on drums, and singing what seems to us tuneless songs, and dancing and drinking. In their dancing, though, they are more sane than Americans, for men only dance with men and women with women. On these principal days they go much to the temples to worship and decorate their gods—distorted images of men and animals—with flowers.

In our yard we have some small beds of touch-me-nots, and they are very attractive to these people, so they often ask for them for their gods. Of course we refuse for such a purpose. Our nearest neighbor is the government doctor, a well-educated Brahman. He talks very good English, and very often comes in and talks with us.

On one of these festival days (every Monday through the month) he sent his servant to ask for some flowers to take to the temple (for a picture of which see May, 1908, VISITOR). We did not give them. On the next Monday he sent a note, saying, "Please give to bearer all flowers available in your garden." We asked the servant, "What for?" "For the god." I answered, politely declining to give for

the purpose. In a few minutes we saw the doctor coming, and we guessed what for. He soon spoke about the flowers. I said, "It is our custom to give flowers to no one for them to offer to their gods." He said, "But you should give to me as your friend." I answered, "If we would give you flowers to offer, then we would be helping to worship those gods, and our God would be angry with us." Said he, "No, that would not be wrong, as we all worship the same God." He claims to worship the one God, too, but *through* the idol. I then read him the second commandment. He said, "Then if I come and steal or take against your permission, it would all be the same thing." "No, it will be on your head then, only."

He finally gave up and begged leave to go. Of course he was not pleased. He has been back a few times since and seems friendly. I always try to hold up what Christ has done for man, and for him. He says, "As all rivers run into the sea, so all religions take men to heaven." See Acts 4: 12. We are praying for him that he may be led to see the Light that came into the World for every man.

REPORT OF GENERAL STUDENT VOLUNTEER MEETING

Held at Winona Lake, Indiana

As we felt the need of getting better acquainted with each other and with the work of different local Bands, and the need of more united effort in our Bands, a meeting of the Volunteers who were present at the Winona Lake Conference, was called on the hillside Sunday afternoon. A goodly number of volunteers met and much interest was manifested in our meeting. Elgin S. Moyer, of Manchester College, acted as temporary chairman, and Florence Fogelsanger, of Lordsburg College, as temporary secretary. After an informal introduction and a number of enthusiastic speeches it was decided that we should effect a general organization of the Volunteers. The following officers were then elected for the coming year:

Elgin S. Moyer, Manchester College (address, Alvordton, Ohio), chairman.

Florence Fogelsanger, Lordsburg College (address, Shippensburg, Pa.), vice chairman.

Holly Garner, Blue Ridge College (address, Batavia, Ill.), secretary and treasurer.

A member of each Band represented at the meeting was selected to serve on the committee to draw up a constitution for our organization. The following were the members chosen on this committee:

R. C. Flory, Bethany; Lydia Stauffer, Elizabethtown; Ira Arnold, McPherson; Lillie Grisso, Manchester; Virgie McAvoy, Bridgewater; J. Hugh Heckman, Mt. Morris; Florence Fogelsanger, Lordsburg.

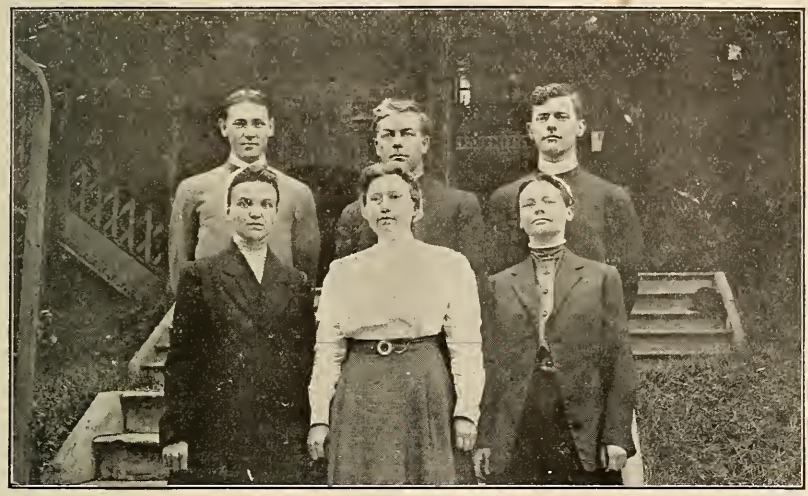
An offering of $6.15 was taken to carry on the work of the organization.

Nine of our outgoing missionaries were present with us, and each one gave us a few words of encouragement and helpful suggestions. After these inspiring talks a number of prayers were offered in behalf of those missionaries and of our new organization.

We then adjourned to meet at the next Annual Conference in Washington.

If any Volunteer in connection with any of our colleges has any suggestions to offer in regard to our proposed constitution. or to any other phase of our organization, we shall be glad to have such suggestions sent to any of the above-named officers.

ELGIN S. MOYER, Chairman.
HOLLY GARNER, Secretary.



Our Outgoing Staff of Physicians.
Left to Right: Drs. A. Raymond and Laura M. Cottrell, Dr. O. G. and Sister Cora Brubaker, Dr. Fred J. and Sister Rebecca Wampler.

WHITE FIELDS

Elgin S. Moyer

Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest."—John 4: 35.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."—Luke 10: 2.

LET us picture in our minds an immense field of waving, overripe wheat. The wheat has long been ready for the harvesters. At every breath of wind some of the ripened stems break over and carry the precious grain to the ground, to be wasted away or to be devoured later by the fowls of the air. We look to the east and we look to the west, and as far as eye can reach the golden grain is silently calling for the reapers to come. But the people are irresponsive. Here and there over the vast area may be seen a few reapers, mowing their little swaths. But only a little of the ripened grain can be saved unless more reapers soon respond to the urgent appeal. We see the owner of the vast harvest standing near, looking with sorrow at the wasting grain and encouraging the faithful few while he is calling for other laborers to come and help. Occasionally we see a response to the touching call and the band of workers is slightly strengthened. We say, Why are the people so much unconcerned when there is so much at stake? We can not understand why they will

not heed the call when the need is so great and the Master has offered such great rewards for faithful service. Ere long the field will have wasted away and many will be the rejected servants wandering about in abject poverty, all because they would not work when they had an opportunity.

There is another field greater and filled with more valuable grain than the one we have just pictured. This one extends to the uttermost parts of the earth, and the waving grain is human souls. At every breath there is going down to destruction some of this precious grain. When Christ was here on earth, after He had chosen His twelve, and was working among the people, He looked out upon the multitude and said, with compassion and love, "The fields are white unto harvest." But his love and compassion did not stop with this utterance. Many were the nights He spent in prayer for the benighted world. He bade His disciples to pray that the Lord of the harvest would send forth more laborers into the harvest. In compliance with this divine command we are sure the disciples earnestly prayed that the laborers be sent forth. Let us notice that their prayers were answered, but they were answered by the disciples themselves being willing to do their part in answering them. Thus, when Christ bade them to go forth and teach and baptize in His Name, they were ready and willing to go.

Today the harvest is greater than it was ever before. If Christ were filled with compassion in the days of His earthly career, how much more would he be touched today! Thousands and hundreds of thousands of people are going down to Christless graves, and why is it? Is it because Christ is not as compassionate, or does the fault lie with us? When He bade His disciples to pray that some one be sent, the call came back to the apostles themselves and they gladly responded.

We said the harvest is greater today than ever before. Truly it is, and so great that its immensity can not be told. When we think of all the heathen nations and how susceptible many of them are to Christ's teachings, we must surely say the field is large and white unto harvest. The people are hungering after the Gospel of Christ. It is an innate characteristic of all peoples to have some form of religion and to worship a God in some form and manner. If they have not the true religion, and if they know not the true God, they will cast their religious affection upon some one or something else. Many of the heathen nations have become and are becoming dissatisfied with their false religions and with other changing conditions, and are casting off their heathenish, traditional religions. If the disciples of Christ are not there with the Gospel, these destitute and benighted peoples clothe themselves with some other form of religion, oftentimes with a religion worse than the one they have cast off. India, China, and Japan are today putting aside their old religions and are becoming more susceptible to the true religion. Yet there stares us in the face the same fact that Christ Himself expressed, "The harvest is great but the laborers are few." The way is open to us. Iet us strike while the iron is hot. If we do not hasten into those open—yes, those entreating fields, the precious grain will be broken down and the now white fields will be food for the enemy of souls.

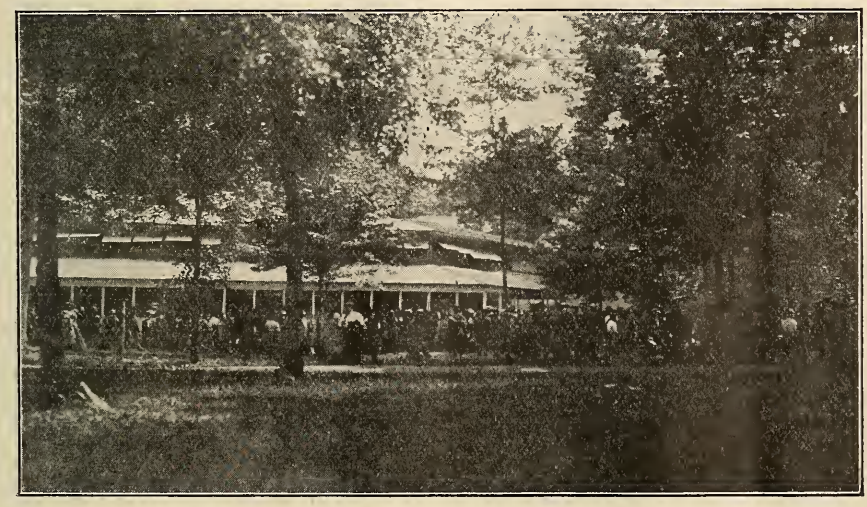
Sometimes we feel that the people in China and in India are not worth working for, but Christ has said, "Go into all the world, to every nation and creature." The grain in China and India is just as precious to the Lord of the harvest as is the grain in America. We hear some of you say that you can not go to the foreign lands. We will grant that you

can not. Then why not harvest a part of the field that is nearer home? As we consider the conditions of the cities of America, or of the states of South America, or even the conditions of various parts of the country of our own United States, we must truly say the field is white unto harvest. Appeal after appeal comes from our cities for laborers. The less sparsely settled sections of the West are calling for Christian settlers. If we are sure we are not called to the foreign field there is surely much grain nearer home for us to reap. Yes, the call is right at our doors. Christ said, "Behold the fields are white." He saw the hungering people of the immediate neighborhood. He was filled with compassion for them. We have this class of people in our midst and about us every day. All that is required of us is that we go as far from home as possible and then work faithfully.

It should be the prayer of every disciple that God will send forth laborers into the world. We can not pray that prayer or any other prayer effectually unless we put ourselves into the proper condition and proper relationship to God. If we are not in that relationship it should be the burden of our prayers that God will help us to attain to that end.

As we go forth into His fields, we can go with the assurance that we are not going in vain. Christ has promised to be with us and to care for us. Then, too, joy will be our reward, both in this life and throughout eternity. As we bring souls into the garner there will come to us unbounded joy. Dr. C. A. Barbour says, "The greatest trophies that we can bear at the end of our lives are human souls." John says, "And he that reapeth, receiveth wages and gathereth fruit unto life eternal." If we heed the call of the Lord and give Him our services, surely it will be a glad day when we can enter life eternal, bringing our sheaves with us. But if we do not heed the call there will be some who must say, "The harvest is past, the summer is ended and we are not saved." Can we, then, say we are not responsible for the loss of those souls? Can we stand before God and say we have labored faithfully in His harvest field? Let us pray that God will send forth laborers, and if the call comes to us let us say, "Here am I, send me."

Manchester College, N. Manchester, Ind.



Many Could Not Be Accommodated in the Tabernacle.

A Missionary Group at Winona Lake.

(Missionaries, with some parents and relatives, both of themselves and those on the field.)

Standing at Extreme Left: Old Brother (Unknown). A. F. Wine and Family. Back Row: Mrs. and Dr. Fred J. Wampler, Sister Barbara Nickey and Mother. Old Brother (Unknown). Mrs. G. W. Miller, Drs. A. Raymond and Laura M. Cottrell, B. Mary Royer, Mary Murphy. Next Row Standing: Anna V. Blough, Ida Buckingham, Mrs. Ira G. Cripe, Brother and Sister A. M. Horner. Next Row, Sitting: Bro. and Sister U. S. Blough, Bro. and Sister D. C. Buckingham, Mrs. and Dr. O. G. Brubaker, Emma Horning, William Eikenberry. Next Row, Sitting: D. T. Arnold, Mrs. and S. Ira Arnold, Brother and Sister Eli M. Cottrell, S. P. Berkebile and Master John. Front Row: Bro. and Sister A. C. Metzger, E. H., Enoch Herbert, Horner M., J. Wilbert and Emma Eby, Sister Will Eikenberry.

WHEN THE EARTH SHALL BE FILLED WITH THE GLORY OF GOD

"Go ye into all the world, and preach the gospel to every creature."

God is working His purpose out, as year succeeds to year;
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters covers the sea.

From utmost East to utmost West, where'er man's foot hath trod,
By the mouth of many messengers goes forth the voice of God;
Give ear to Me, ye continents—ye isles, give ear to Me,
That the earth may be filled with the glory of God, as the waters cover the sea.

What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time—the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea?

March we forth in the strength of God,
with the banner of Christ unfurled,
That the light of the glorious Gospel of
truth may shine throughout the
world:
Fight we the fight with sorrow and sin, to
set their captives free,
That the earth may be filled with the glory
of God, as the waters cover the sea.

All we can do is nothing worth, unless God
blesses the deed,
Vainly we hope for the harvest, till God
gives life to the seed;
Yet nearer and nearer draws the time—the
time that shall surely be,
When the earth shall be filled with the
glory of God, as the waters cover
the sea.

—Spirit of Missions.

THE MISSIONARY CREED OF DR. HENRY MARTYN SCUDDER

THE late Rev. Henry Martyn Scudder, M. D., for many years a missionary in India, and a member of a famous missionary family, drew up a statement of his creed, which is so impressive and suggestive that we here reproduce it for permanent reference:

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a divine Deliverer, One Who can make the satisfaction and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme Authority. It is from the lips of Christ Himself.

6. This command is addressed to all Christians in every age, until every human being is converted. He who said, "Go preach to every creature," added, "Lo, I am with you alway, even unto the end of the world." The command and the promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul or the church that does not possess it is dead.

8. If we love the person of Christ, we shall desire that His glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles were missionaries. In their time Rome, with her military force, ruled the bodies of men, and Greece, with her philosophy, ruled their spirits. Both rose in enmity at the Cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

13. Duty, Love, Success—these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world, and rises up in the millennial glory.—*Missionary Outlook.*

CHINA'S NEW ALPHABET.

The new leaders in China have determined to abolish the old system of writing, which requires the students to memorize 8,000 ideograms, as a preliminary to the pursuit of written learning. Steps were taken some time ago to construct such an alphabet and substitute it for the previous mode of writing.

The task was entrusted to a learned committee, composed of Chow-Hi-Chu, the secretary of the Chinese Legation at Rome, the adjunct secretaries Wan and Chou, and Solonghello, professor of Chinese and Japanese at the school of Oriental languages in Naples, and one of the greatest polyglots in the world. These gentlemen have studied all known alphabets and combined them to form one which shall represent every sound in the Chinese tongue. The alphabet adopted by them consists of forty-two characters, of which twenty-three are vowels and nineteen are consonants. Of the vowels four are taken from the Greek, four from Russian, five from Latin, and one from Chinese. Of the nine remaining vowels, two are modified or elongated signs, and seven are reversed ideograms. Of the consonants, fourteen are the Latin, three from Russian, and two from the Greek. With these it is possible to write all the words used in the vulgar tongue in any part of China.—*Missionary Review.*

There once lived a little girl who was always helping others. Day by day, as she grew to womanhood, her life became more and more beautiful. Many people wondered what the secret of her beautiful life was. Do you know? It was *service for others.* When her work on earth was finished God called her home. Just as she was leaving this beautiful world she placed her hand on her breast, looked lovingly into the tear-stained faces of the many loved ones who had gathered round her, smiled so sweetly and then fell asleep. Loving friends removed her hand, and what do you think they found? A tiny locket with the word "Inasmuch" carved upon it. She placed the locket there when she was a little girl and wore it all the time during her lifetime next her heart. "Lest I forget" were her childish words. So, children, remember the "Inasmuch."

THE SACRIFICE OF THE WILL

Laid on Thine altar, O my Lord Divine,
Accept my will this day, for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-proud sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small,
And Thou alone, O God, canst understand
How, when I yield Thee this, I yield my all!

Hidden therein, Thy searching gaze can see
Struggles of passion—visions of delight—
All that I love, and am, and fain would be,
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none—
Now, from Thy footstool, where it vanquished lies,
The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If, in some desperate hour, my cries prevail,
And Thou give back my will, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not see, nor know it as my own,
But gaining back my will, may find it Thine.

—Selected by Zada E. Collins, Churchville, Va.

THE FAREWELL RIFT

The following touching article appears in the May issue of Everybody's Friend. We trust that no parents, looking into the eyes of their darling babe, will say or think, "I could not spare you for the Master's great missionary task." Many parents have said this to their regret, for today they have an aching void in their hearts. Naught can satisfy. Their babes are not. It is better to give to the Lord than to withhold the least of His little ones.—Ed.

Oh, that I might have the companionship of that child! That I might be permitted to kneel by her side and hear her beautiful, inartistic and simple trust poured forth in prayer; and then to enjoy her embrace and goodnight kiss before she resigns herself in simple faith and trust to innocent and peaceful sleep.

How I loved that grandchild! How it made my heart swell with goodness to God when, in the evening, from a day of playfulness and enjoyment with her companions and her toys, her little rosy face flushed with joy and animation, she would run to my side, and with her arms about my neck and a sweet, loving kiss she would say, "Grandpap, won't you tell me something?"

And then, to see her beautiful bright eyes sparkle as I would tell her of Joseph and his brethren, of Cain and Abel, of Samson, or of the Crucified One upon the cross, to hear her eager, anxious questions requiring a more minute and childlike explanation so that she could the more thoroughly comprehend.

Oh, to have this pleasure and satisfaction of planting glorious seed in the loving heart and seeing it so joyously received and so eagerly retained; how good and how satisfying to my soul! And I was rewarded with kisses upon kisses, and ever and anon a hungering and thirsting to be told some new story of old.

And now she has gone. There is her little pallet; and the tears flood my eyes as I look upon it. There are her little toys and playthings, piled in the corner—the alphabet blocks of our long winter's school, the story books, the wild flowers, now withering, she had plucked from the field. "Ain't they pretty, grandpa?" she would say—herself the fairest flower of them all. There's the toy rabbit, the little clock, the watch, the whistle, the little bucket that she carried by my side from the well. As I behold them my heart melts, and my eyes become a fountain.

Now the room is silent. I hear the little voice no more. I feel not the embrace. I enjoy no more the kiss. The radient smile is gone. At night the little bedroom listens in vain for the childlike prayer. The unruffled couch seems waiting, waiting, waiting for the warmth and pressure of its innocent little occupant, and the pillow for her head of repose.

Alas! how silent, how vacant the room! All is still and I am weeping. Oh, my God, how good Thou art to prepare us a home where we shall never take a parting hand!

J. L. Switzer.

Cartersville, Mo.

New Converts at Billings, Oklahoma. All But Three in Picture Were New Members.

A CHANGED CONGREGATION

J. H. Morris

THIS congregation [Billings, Okla.] has somewhat changed in the last three months, and some are asking why and how it was done. I am not sure that I know, but I attribute it to two sources working together —the people were prepared and God manifested His power. A certain man who had lectured here some time before said that it was because he had awakened the people.

When our meeting began, in March, the weather was somewhat rainy, and the first Sunday night sixteen people were in the schoolhouse. During the week the crowds began coming and the second Sunday found a houseful. On Sunday night there was a crowded house, and during the service seven came out on the Lord's side. Throughout the meeting others came, making forty-four in all. At the first baptizing twenty-four were immersed, most being heads of households. Our love feast was held at the close, and of the fifty-six communicants, thirty-eight were there for the first time.

Although none made the good confession during the previous year, the foundation was being laid by the silent work of example and the little missionary—the *Gospel Messenger.*

Do you want to know how to help your evangelist? (1) "Live what you profess, and don't make a great profession without a life back of it." (2) Pray for the conversion of your neighbors, but don't be afraid to speak to them, too, or send some *sound* religious paper to them—the *Messenger* is the best I know.

Here is a large field for some young, *consecrated* minister to work. It has increased almost four hundred per cent since March 1, and there is plenty of room yet. There are a good live Sunday-school and Christian Workers' Meeting. The prayer meeting on Wednesday night sometimes has as many as fifty-two—a country prayer meeting in a schoolhouse, too. Write Bro. W. G. Cook, at Billings, or myself, and we will explain.

Billings, Okla.

EDITORIAL COMMENT

The Conference of 1913 has faded into the past. There remain the impressions, memories, influence and results. One was impressed with the size of the crowd, with the open, pure countenances and Christlike bearing of those in attendance, and with the quiet determination with which all sessions and conferences were carried on. Fond memories remain with the thousands in attendance, for a great many of them enjoyed seeing those from whom they had been separated by the span of long years. Over the grounds could be seen happy reunions, and tears of joy mingled freely. In influence for good will and progress not many meetings have surpassed this one. With large numbers, fine weather, and devotional environment, any influence other than wholesome would have been out of harmony with the occasion and the place. In the various meetings preceding Conference proper, in the delightful praise services, and in the powerful sermons delivered, the student of church life found the very food for which his soul would crave. In Conference itself, very likely no one received everything that he desired, yet all had the pleasure of seeing some things pass as they desired them; but beneath the surface one could feel the steady, onward movement. We commend those in charge of the arrangements for the theme of the whole meeting—the theme of Jesus. Oh! the name, the blessed name of Jesus!

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The General Mission Board went to Conference with the firm conviction that each mission field should be recruited. Nor were they disappointed. Sister Ida Buckingham was assigned to Sweden. She goes out to assist Brother and Sister J. H. Graybill, who are located at Malmö. Brother and Sister A. F. Wine were assigned to Denmark. This is highly pleasing to our Danish brethren. Sister B. Mary Royer was assigned to India; likewise Brother and Sister S. Ira Arnold. It gave the Board much joy to be able to send Drs. A. Raymond Cottrell and Laura Cottrell to this field. These two physicians, husband and wife, together have labored and sacrificed and denied themselves during the past years in their preparation for this great work, and they go out with high recommendations. Sister Anna V. Blough goes to China. Brother and Sister Ernest Vaniman, though not present at Conference, were assigned to the same field. Since the death of Bro. Heckman, in January, the Board has felt a strong desire to send a physician to each of the two stations in China. Drs. Fred J. Wampler and O. G. Brubaker volunteered to go, and they, with their wives, were accordingly chosen. In India the missionaries have access to good hospitals, while in China even physicians can scarcely be secured. Our doctors will not be idle in either field, however, for the suffering of the heathen world is intense.

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The Board was disappointed for two fields. They have long sought a man for Cuba. Today, as we write, that man who can and will go has not yet

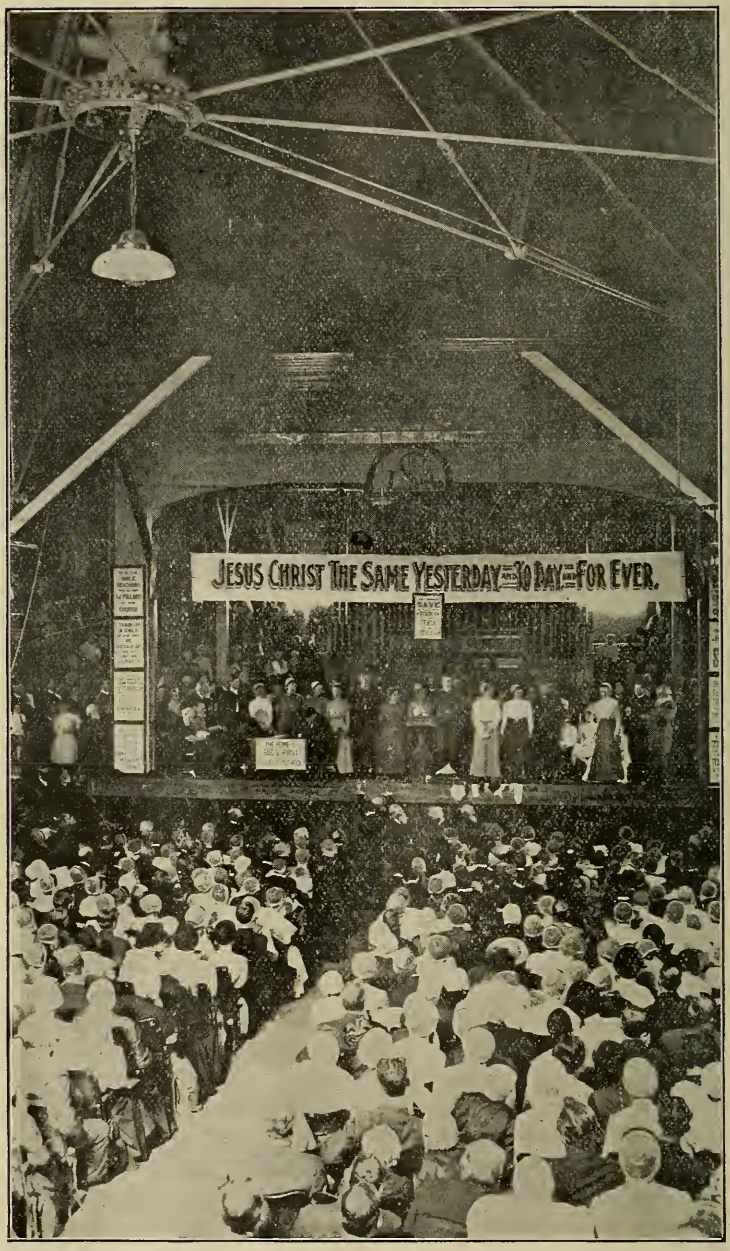

Photo by Ray W. Senger

The Newly Appointed Missionaries in the Tabernacle, Being Presented to the Assembly. Elder D. L. Miller May Be Seen at the Extreme Right Introducing Them.

been found. Then, too, funds have been given by a consecrated brother and sister to open a mission in the country of our Lord among the Mohammedans—those whose hearts are so dark and so in need of a Savior. Our dear brother who gave the funds has been anxious that they might be used.

So has the Board, likewise. It may be that the Lord desired the way to be closed until after the Balkan War, but the field is ripe, the way is opening, the means are at hand. The man is absent! God help, that another year may find the man whom He desires to entrust with His Message to the Moslem world, ready and asking to go.

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Monday afternoon was the missionary climax. As early after dinner as possible the Auditorium began filling up, and long before 2 o'clock the great building was packed. Disappointment was read on the thousands of faces outside because they were unable to get in. Bro. Galen B. Royer delivered a powerful missionary sermon, and the Spirit of the Lord was present in heavenly approval. Emphasis was laid heavily upon the need and power of prayer for our workers. Outside the structure overflow meetings were taking place, and we were told that Bro. Wm. Howe and others delivered very effective messages to the crowds gathered there. The offering this year amounts to $20,780.58, the largest offering of funds for immediate use in the history of Conference collections.

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The consecration service, held immediately after lifting the offering, at which time Bro. D. L. Miller presented the missionaries, was most impressive. Tears flowed, hearts were full, our souls rejoiced and we were glad. Loyal young members of our great family were upon the platform that day, bidding us adieu, and the thousands who greeted them were bidding them Godspeed, yet it was all done with that sweet Christian joy that causes us to feel that all is well, and that God is with us in His mercy, guidance and power. Eld. T. T. Myers led us to the throne in a most earnest consecration prayer, and the service was closed.

There were gray-haired fathers and saintly mothers present that day, kept from the field only because of their years; there were missionaries on the platform, home from their chosen fields only because their health demanded their return (we doubt not that their hearts bled more than those of any other souls present); there, in large numbers, were the young, whose hearts were throbbing with eagerness for the time when they, too, may be approved for service unto the uttermost parts of the earth.

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Several things might be mentioned regarding our workers who plan to go to the field this year. This is the first year, since Bro. Christian Hope left Denmark, that a man has been sent out to live on Danish soil. Several have gone to Sweden, who have shepherded the Danish flock from a distance, but they were located in Swedish territory.

Sister Ida Buckingham is our first single sister to be sent to work in the European field.

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With the exception of Dr. Yereman, who labored in India for a few years, the physicians sent out this year are the first to enter our foreign service. The need has always been present, but the available men were not to be found.

In 1911 sixteen workers were chosen to go to the field. Only fourteen found it possible to go. This year the number is fifteen, and this will be the largest number sent out in any year.

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Standing Committee and Conference unanimously approved the action of the General Mission Board in sending Brethren H. C. Early and Galen B. Royer to visit our foreign mission fields. We feel sure that our membership will gladly second this action in

view of the great need which the Board constantly feels of knowing the fields at first hand. It is a good business move, as well as a good move spiritually, since our India workers had petitioned for members of the Board to visit them; and the Board is in business for the King.

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We were especially glad to be able to attend at least a portion of the general meeting of the Volunteer Bands of the Brotherhood at Winona Lake. In another portion of this paper will be found an account of their meeting. The Missionary Visitor is glad to present their report, and we hope to hear from them frequently. There is much for pleasant contemplation in the work which our Volunteer Bands are doing.

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Much as we pity the pessimist in church affairs, and seek to console his quivering heart, we can not help saying that the Conference just past has afforded him little consolation. There is nothing in the church, even for the young man, so far as the Winona Lake Meeting disclosed, that should discourage or disquiet anybody. A feeling of brotherly kindness pervaded the sessions, from beginning to end. We love to see the tendency of the Annual Meeting towards the convention spirit; the endeavor to use those precious days for great spiritual uplift. Conference each year grows stronger in her disapproval of negations; she realizes that her few days of being together are precious, and men at these meetings perform their tasks in the spirit of soberness and aggression. The days ahead of us are bright days; the clouds that fleck the springtime sky disappear before the brilliance of God's sunshine. The star of hope forever is in view. Avenues lie open, wide open, in Christian endeavor for our strong forces to exert their influences for eternity.

The younger generation of our membership should never lose sight of the two great influences that hold our church together. These two great influences were manifest over and over again at Winona Lake. One is our implicit faith in Jesus Christ, the Son of God, with all the cardinal doctrines that were revealed to us when He was upon earth; and the other is the "family" spirit of the whole church. There was no class distinction at Winona Lake. Indeed, so far were we removed from it that we almost hesitate to mention such words. All were on the same level, all glad to see each other, all loath to part when the meeting was over. Breasts of all heaved with joy and thankfulness over the reports given, which showed progress and increase of good; all rejoiced over the liberal Conference offering. Tears flowed from all eyes when the missionaries were presented, and each one felt that a member of his own family was being sent forth. Ah! dear brethren and sisters, this spirit must never be lost. It has the flavor of the kingdom of heaven.

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As for the first great influence named above—our implicit faith in Jesus Christ—we need say nothing further. Modern scholarship in many instances takes a very circuitous route in arriving at the fact that Jesus is Divine, and that His claims are true. Those who are not lost by the way (but they are many) finally manage in some form to arrive back at the conclusion that Jesus knew. In the range of simple faith the soul can expand and grow and develop, ad infinitum, and we thank God as we go and as we grow, for the revelation of His dear Son, and implore Him to guide us ever in that revealed way. Winona Lake disclosed just that spirit of things, and every one was happy.

Brother and Sister A. F. Wine, with their three children, sailed on June 14 for Denmark, from New York City. At Brooklyn they enjoyed the hospitality of Brother and Sister J. Kurtz Miller, whose home stands to welcome outgoing and incoming missionaries. Bro. Miller's is the house "by the side of the road"—the road trodden by the incoming millions.

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A. W. Ross and family, J. M. Pittenger and family and Josephine Powell planned on sailing from India for furlough on June 15. They expect to stop in Europe and attend the World Sunday-school Convention at Zurich, and reach home around the first of August.

❖ ❖ ❖

Sister Gertrude Emmert, in India, has been suffering greatly during the last few months, and the last letter received from Bro. Emmert says that they are expecting to go to the hills for rest, in the hopes that she may be benefited by the mountain air. We commend her to the VISITOR readers for earnest prayer.

❖ ❖ ❖

Recently Bro. Charles W. Eisenbise presented us with a set of twenty-four views from Palestine, which he took with his own camera when in the land of our Savior. These views are well taken, and give one a glimpse, first hand, of many places dear to the Bible lover. Here is a new view of Golgotha; another, of the tomb which is the traditional resting place of the body of our Lord; while yet another is of the little town of Bethlehem. These twenty-four post cards, from original negatives, can be secured for one dollar from Bro. Eisenbise, at his home, Kingsley, Iowa.

We have had the pleasure of examining the book, "The Bible and the Public Schools," recently gotten out under direction of the Educational League, Elgin, Ill. The primary purpose of this little volume is to show how and why the Bible was removed from the public schools of Illinois, and it serves its purpose well. It well discloses some of the secret, underhand methods of the agents of Romanism, as they seek to gain control and power of the machinery of government in our own Commonwealth. The book can be secured from the Educational League, Elgin, Ill., for 25 cents. We can well profit by its contents.

❖ ❖ ❖

When Bro. J. F. Souders, of Preston, Minn., was in India, he noted the great need Sister Sadie Miller has for a horse and buggy. When he returned home he presented the matter to his congregation, and they forthwith raised the necessary amount for the purchase of the outfit. This will be of great assistance to Sister Sadie in her strenuous life.

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., OF THE MISSIONARY VISITOR.

(Published in conformity with the rules of the Postoffice Department.)

The Missionary Visitor, published monthly. Editor, J. H. B. Williams, Elgin, Illinois. Business managers, General Mission Board, Church of the Brethren. Publishers, Brethren Publishing House. Owners, General Mission Board, Church of the Brethren. A missionary journal, published not for pecuniary profit.

Signed, J. H. B. Williams, Editor.

Affirmed to and subscribed before me this 27th day of March, 1913.

M. C. Jocelyn, Notary Public.

The Little Missionary

NOVEL SALUTES OF THE NATIONS.

Every nation has its own peculiar mode of salutation. In the United States the characteristic salutation is "Hello!" The telephone is accused of having fastened this upon Americans, but in truth the telephone adopted a word already familiar to everybody.

The Arabs say on meeting, "A fine morning to you!"

The Turk says, with dignified gravity, "God grant you His blessings!"

The Persian greeting is familiar to all the world by reason of its quaintness, "May your shadow never grow less!"

The Egyptian is a practical man. He has to earn his taxes by toil under a burning sun, and accordingly when he meets his fellow, he asks, "How do you perspire?" It is obvious that in low latitudes all is well with a laborer so long as he perspires freely.

The good Chinese loves his dinner. "How are you digesting?" he kindly inquires on meeting a friend.

The Greeks, who are keen men of business and close bargainers, ask one another, "How are you getting on?"

The national salutation of Naples was formerly, "Grow in grace!" At present in most parts of Italy a phrase equivalent to "How are you?" is used.

The Spaniards say, "How are you passing it?"

The French, "How do you carry yourself?"

The Germans, "How goes it?"

The Dutch, "How do you travel?"

The Swedes, "How can you?" meaning, "Are you in good vigor?"

The Russians, "Be well!"

The English-speaking nations, in addition to the telephonic "Hello!" say, "How are you?" and "How do you do?"

Caucasians take off the hat, shake hands, embrace, bow and kiss, as in other parts of the world people rub noses, touch foreheads and take off their shoes.

The American in France and in Italy is sometimes surprised to see men embrace and kiss one another. The Italians and the French, in turn, look upon the Anglo-Saxon bow and handshake as cold.

The touching of the tips of gloved fingers, if more graceful than handshaking, must also seem to people of the East as cold and expressionless.

The bow as a mark of respect is a custom used by nearly all nations, and one that had its origin in ancient times. —*New York Sun.*

THE FORTY FAMOUS WRESTLERS.

IT was in the third century, an old church history tells us, that a legion of Roman troops lay encamped in the dead of winter on the shores of an Armenian lake.

The sun had gone down and night was falling when the soldiers were drawn up in line to hear the imperial edict ordering all men in every place on pain of death to pour libation before the image of the emperor in token that they acknowledged the ancient gods of Rome.

It was a strange scene—the flaring torches, the ranks of men with set, stern faces, the officers standing near the rude altar, the ensigns of Rome fluttering in the bitter wind, and beyond the dark and terrible lake on which, if any refused to obey, he would be sent naked to meet his death in the long winter night.

One by one the soldiers filed past the image of the Cæsar and poured out the libation.

But now a soldier, young, stalwart, straight, stepped out of the line, and with high uplifted face, said: "I own no allegiance before that to my Master, Christ," and stood aside. The line filed past, and another and another stepped out until there stood together forty soldiers so strong, so daring in every deed of courage, of feat of arms, that they were called by their comrades the "Forty Famous Wrestlers."

The Roman general stood aghast. "What is this!" he cried. "Do you understand what awaits you there?" as he pointed to the lake. "A dreadful death to wander there the long night through because you will not pour a few drops of wine before the image of the Cæsar. You need not believe in the gods of Rome. I do not believe in them myself, but surely your Christ does not require this of you, and do you think I am going to lose my forty best soldiers for such a whim? Tomorrow at evening the ranks will form again. If you obey—well; if not—the frozen lake. Throw not your lives away."

They were there—the forty wrestlers—and life was sweet, oh, so sweet! Each heart held the thought of home, a little home 'mid clustering vines and olive trees where father, mother, wife and children waited for them. Life was sweet, and death upon the lake was cruel, and the pouring of the libation a little thing. Would Christ care?

The short winter day was drawing to a close as the legion again formed in line. No word was spoken as the soldiers filed silently past, pouring the libation. But when the first wrestler's turn came he stepped quietly out, and the light upon his face was not that of the fitful torches, but the light of the other world. Taking off his helmet he laid it at the feet of the general, with his sword and his spear and shield. On them he laid his cloak, his tunic, and his warm, close-fitting undergarment, then turned to the lake, singing in a clear, sweet voice, as he went to his death:

"Forty wrestlers, wrestling for Thee,
O Christ,
Claim for Thee the victory and from
Thee the crown."

The second followed, and his comrades, dumb with wonder, watched him lay down the arms he had so gallantly borne, lay down his garments and his life, and go out on the dark and gloomy lake of death, and singing, too:

"Forty wrestlers, wrestling for Thee,
O Christ,
Claim for Thee the victory and from
Thee the crown."

Another and another followed till all the forty soldiers were out upon the lake, and forty voices had taken up the triumph song.

Slowly the night wore on, and the guard in the house on the bank where warmth, clothing, food and drink were waiting for any who might turn back, heard the song grow fainter and more faint as one by one the voices failed. At last, just at dawn, one wrestler came creeping back, but even as he lifted his hand to deny his Lord he fell lifeless. Then the guard, who could not bear that that deathless band should be broken, took off his helmet and laying down his shield and spear and garments, went out to join them, singing exultantly:

(Continued on Page 244.)

Financial Report

CORRECTION.

During the month of April the $5.00 credited to Geo. S. Wine, Southern California, should have been credited to Northern California.

The General Mission Board acknowledges, with pleasure, the receipt of the following donations, during the month of May, to the funds under her care:

WORLD WIDE.

Oklahoma—$51.50.
An Oklahoma Tither, $50; J. A. Murray, $1; Mrs. John R. Pitzer (marriage notice), 50 cents, ... $ 51 50
Pennsylvania—$51.00.
Western District.
J. C. Reiman, ... 1 00
Eastern District.
Henry P. Stauffer, $1; Abbie Hoke, $1; Chas. Frick, $1, ... 3 00
Southeastern District, Congregation.
Brooklyn, ... 7 00
Middle District, Sunday-school.
Lewistown, ... 3 61
Mrs. Daniel Shelley's Organized Class of Young Men, ... 5 50
Individuals.
Mrs. Hannah Puderbaugh, $5; S. J. Swigart, 46 cents, ... 5 46
Southern District, Sunday-school.
Mechanicsburg, ... 24 43
Individuals.
Mrs. B. F. Hornberger, 50 cents, B. F. Lightner (marriage notice), 50 cents, ... 1 00
Maryland—$45.51.
Western District, Sunday-school.
Sugar Lands, ... 1 26
Middle District, Pleasant View Congregation.
Brownsville, ... 41 25
Individual.
A. B. Barnhart, ... 1 00
Eastern District.
Wm. H. Swam, ... 2 00
Indiana—$21.70.
Northern District, Individuals.
David Whitmer, $10; Emma R. Zook, $1; John Wittmer, $1; Wilma Plank, $1; Cannon Smith, 75 cents, . 13 75
Middle District.
"Learners and Doers" Class, .. 1 00
Individuals.
Mrs. Lottie Hummel, $2; "K. K." $1, ... 3 00
Northern District.
Individuals.
I. S. Burns (marriage notice), 50 cents; Unknown, 25 cents, ... 75
Southern District, Sunday-school.
Fountain, ... 3 20
Ohio—$12.67.
Northwestern District.
Individual.
Daniel Bock, ... 17
Northeastern District, Congregation.
Chippewa, ... 7 00
Individual.
Mrs. Bertha Witmer, ... 5 00
Southern District.
Individual.
Ruth Delk (marriage notice), ... 50
Iowa—$11.87.
Northern District.
Individuals.
Mrs. Addie R. Knepper, $1; Mrs. L. D. Replogle, 20 cents, ... 1 20
Middle District, Individual.
P. B. Hoff, ... 67
Texas—$10.00.
An Individual, ... 10 00
Illinois—$7.84.
Northern District, Individuals.
W. S. Sanford, $4.74; Mrs. Wm. Wingerd, $1; Mrs. Ellen Zillhart, $1, $ 2 00
Southern District, Individual.
J. M. Angle, ... 1 10
Virginia—$6.66.
Northern District, Individuals.
Benj. Miller, 16 cents; S. N. and E. G. Wine, 50 cents, ... 66
First District, Individual.
Mary E. Shickel, ... 1 00
Second District.
Individuals.
An Individual, $4; Elizabeth Harley, $1, ... 5 00
California—$6.50.
Northern District.
Individuals.
A. M. Whipple, $5; J. C. Seibert (marriage notice), 50 cents; D. L. Forney (marriage notice), 50 cents, 6 00
Southern District.
S. S. Garst (marriage notice), .. 50
Montana—$5.60.
Boys' and Girls' Mission Band, Medicine Lake Congregation, ... 5 60
Florida—$5.00.
Anna M. Keefer, ... 5 00
Missouri—$3.00.
Nannie A. Harman, ... 3 00
New Jersey—$2.00.
Annette Enck, ... 2 00
Kansas—$1.50.
Northwestern District, Individual.
Mrs. Edwin Dingee, ... 1 00
Northeastern District, Individual.
Lydia A. Barnhart, ... 50
Washington—$1.20.
W. H. Kensinger, ... 1 20
Idaho—$1.00.
John Harlacher, ... 1 00
Tennessee—$1.00.
Louisa Andes, ... 1 00
Oregon—$1.00.
Mrs. Elizabeth Workman, ... 1 00

Total for the month, ... $ 233 55
Previously received, ... 1,363 27

For the year so far, ... $ 1,596 82

INDIA MISSIONS.

Virginia—$15.00.
Second District, Congregation.
Midland, ... $ 10 00
Individual.
Mrs. Anna M. Carter, ... 5 00
Ohio—$5.00.
Northeastern District.
Individual.
Henry Paulus, ... 5 00
Iowa—$1.67.
Southern District, Individual.
Simon Arnold, ... 1 67
Canada—$2.00.
Individuals.
Walter Ullery and wife, ... 2 00
Pennsylvania—$1.00.
Eastern District, Individual.
Mrs. D. E. Mowere, ... 1 00
Missouri—$0.50.
Middle District, Individual.
Mary M. Cox, ... 50

Total for the month, ... $ 25 17
Previously received, ... 172 53

For the year so far, ... $ 197 70

INDIA ORPHANAGE.

Ohio—$40.00.
Northwestern District, Sunday-school.
North Poplar Ridge, ... $ 20 00
Southern District, Individuals.
A Brother and Sister, ... 20 00

Virginia—$40.00.
Second District, Aid Society.
Pleasant Valley, ... $ 20 00
Northern District, Individual.
A Brother, ... 20 00
Indiana—$28.00.
Southern District, Christian Workers.
Pyrmont, ... 20 00
Northern District, Sunday-school.
Solomon's Creek, ... 8 00
Pennsylvania—$27.00.
Eastern District.
Lancaster Missionary and Benevolent Society, ... 20 00
Southern District, Individuals.
Trostle P. Dick, $5; Geo. Brindle, $2, ... 7 00
Maryland—$32.00.
Middle District.
Hagerstown Young People's Missionary Society, ... 32 00
District of Columbia—$20.00.
Washington, D. C., Christian Workers, ... 20 00
Minnesota—$10.00.
Sunday-school.
Wortnington, ... 10 00
Michigan—$10.00.
Southern District, Aid Society.
Woodland, ... 10 00
Kansas—$5.00.
Northwestern District, Individual.
Ella E. Greenough, ... 5 00
California—$5.00.
Southern District, Individual.
Mrs. Alice Vaniman, ... 5 00
New Mexico—$2.25.
Sunday-school.
Clovis, ... 2 25

Total for the month, ... $ 219 25
Previously received, ... 563 94

For the year so far, ... $ 783 19

INDIA BOARDING SCHOOL.

North Dakota—$12.50.
Sunday-school.
Prairie Home, ... $ 12 50

Total for the month, ... $ 12 50

For the year so far, ... $ 12 50

INDIA NATIVE SCHOOL.

Pennsylvania—$46.50.
Southeastern District, Congregation.
Germantown, ... $ 30 00
Southern District, Individual.
Mrs. Wm. H. Overholtzer, ... 16 50
Iowa—$5.00.
Middle District.
Old Sisters' Class of Panther Creek S. S., ... 5 00

Total for the month, ... $ 51 50
Previously received, ... 128 00

For the year so far, ... $ 179 50

CHINA MISSION.

Illinois—$20.19.
Southern District, Sunday-schools.
Mt. Pleasant, $11.02; Oakley, $9.17, ... $ 20 19
Indiana—$20.00.
Northern District, Aid Society.
English Prairie, ... 20 00
Oklahoma—$10.00.
Individual.
Guthrie, ... 3 75
An Individual in Guthrie Congregation, ... 6 25
Washington—$10.00.
W. H. Slabaugh, ... 10 00
Kansas—$7.00.
Southwestern District, Individuals.
J. A. Waters, $5; Mrs. C. T. Ellsaesser, $2, ... 7 00
Colorado—$4.50.
Sunday-school.
Mt. Garfield, ... $ 2 50
Individual.
T. Lohmiller, ... 2 00
Pennsylvania—$0.67.
Eastern District, Individual.
Mrs. D. E. Mowere, ... 67
Missouri—$0.50.
Middle District, Individual.
Mary M. Cox, ... 50

Total for the month, ... $ 75 86
Previously received, ... 189 67

For the year so far, ... $ 265 53

CHINA ORPHANAGE.

Montana—$22.00.
Medicine Lake Aid Society, ... $ 11 00
Boys and Girls' Mission Band, ... 11 00
Indiana—$20.00.
Northern District, Sunday-school.
Walnut, ... 20 00
Missouri—$5.50.
Middle District.
Juvenile Class Spring Branch S. S., 5 50
Washington—$5.00.
Christian Workers.
Wenatchee, ... 5 00
Idaho—$5.00.
Willing Workers' Class, ... 5 00
Kansas—$2.00.
Northeastern District, Individual.
Mrs. Geo. Blondefield, ... 2 00

Total for the month, ... $ 59 50
Previously received, ... 183 16

For the year so far, ... $ 242 66

CHINA BOYS' SCHOOL.

Nebraska—$41.00.
Congregation.
Bethel, ... $ 41 00

Total for the month, ... $ 41 00
Previously received, ... 164 00

For the year so far, ... $ 205 00

FLOOD SUFFERERS.

Pennsylvania—$72.06.
Eastern District, Congregation.
Hatfield, ... $ 34 00
Hatfield S. S., ... 10 15
Western District, Congregation.
Scalp Level, ... 14 55
Pike S. S., ... 12 36
Individual.
Mrs. A. C. Moore, ... 1 00
Virginia—$29.66.
Northern District, Congregation.
Lebanon, ... 13 00
First District.
J. H. Yost's Sunday-school Class, 5 00
Individual.
Mrs. Susan C. Johnson, ... 1 00
Second District, Congregation.
Nokesville, ... 10 66
Maryland—$19.25.
Middle District, Congregation.
Broadfording. 19 25
Michigan—$15.12.
Southern District, Congregation.
Thornapple, ... 15 12
North Dakota—$11.25.
Sunday-school.
Cando, ... 11 25
Illinois—$5.00.
Northern District, Individual.
Myra Forney Witmer, ... 5 00
Oregon—$2.50.
Individual.
H. H. Ritter, ... 2 50

Indiana—$4.00.
Southern District, Congregation.
Mt. Pleasant, ... $ 4 00

Total for the month, ... $ 158 84
Previously received, ... 2,031 87

For the year so far, ... $ 2,190 71

SUNDAY-SCHOOL EXTENSION.

Iowa—$6.00.
Middle District.
Sister Ella Royer's Class of Beginners, Dallas Center, ... $ 6 00
Indiana—$4.08.
Northern District, Sunday-school.
Nappanee, ... 4 08
North Dakota—$3.55.
Geo. Clapper, ... 3 55
Pennsylvania—$1.00.
Middle District, Individual.
Geo. Pollard, ... 1 00

Total for the month, ... $ 14 63
Previously received, ... 36 26

For the year so far, ... $ 50 89

CHURCH EXTENSION.

Colorado—$4.67.
Sunday-school.
Hartman, ... $ 4 67
Idaho—$4.00.
Individual.
E. P. Fike, ... 4 00

Total for the month, ... $ 8 67
Previously received, ... 2 25

For the year so far, ... 10 92

DENVER COLORED.

Illinois—$20.00.
Southern District, Individual.
Wm. Lehman, ... $ 20 00
Iowa—$12.00.
Southern District, Individuals.
Lydia Niswander, $10; Willis Rodabaugh, $2, ... 12 00
Maryland—$5.00.
Middle District, Individual.
Wm. H. Stevenson, ... 5 00
Pennsylvania—$5.00.
Eastern District, Individual.
A. A. Price, ... 5 00
Indiana—$4.00.
Northern District, Individual.
Mrs. Adam Kauffman, ... 4 00
Kansas—$0.50.
Northeast District, Individual.
Lydia A. Barnhart, ... 50

Total for the month, ... $ 46 50
Previously received, ... 211 00

For the year so far, ... $ 257 50

THE FORTY FAMOUS WRESTLERS.

(Continued from Page 241.)

"Forty wrestlers, wrestling for Thee,
O Christ,
Claim for Thee the victory and from
Thee the crown."

It happened many hundred years ago, and yet that triumph song rings down to us across the centuries as clear and sweet as it did upon the ears of their Roman comrades through the hours of that awful night.

You hear it, don't you, boys, that song so steadfast, so loyal, so loving, and your hearts thrill at the courage that dared it? "But things like that don't happen now," you say, "and there's no chance for a boy to do a deed like that." And yet, if you have the hero's spirit, some day the hero's chance will be yours, too.

Already the voices of the world are calling you to its service and its rewards of fame, wealth, power, pleasure, and you may not even ever have heard that other voice calling you to a life of service in the ministry of the gospel—that call for wrestlers for Christ in heathen lands, in lonely mountain hollows, in the slums of the great cities, the plains of the far West, the cold lands of the North. This is no call for the weak or lazy boy who seeks the easy way and pleasant things of life. It is the call for the bravest of you—the boy strong in mind and body, the boy whose spirit, like that of the Roman guard, can answer to the triumph song and go out to join the wrestlers for the Lord Jesus Christ.

What would it mean to the world if forty boys, the strongest, the brightest, the bravest, should undertake this high advantage of wrestling for Christ, answering like the Roman soldiers that day so long ago:

"Forty wrestlers, wrestling for Thee,
O Christ,
Claim for Thee the victory and from
Thee the crown."

—*Christian Observer.*

Let your light shine. It is not for you to ignite the flame to supply the oil, or trim the wick; your simple duty is to guard against anything that may obstruct the outshining of the life of God from your soul.—F. B. Meyer.

The Missionary Visitor

Volume XV August, 1913 Number 8

OUR VISIT AMONG THE MEMBERS of THE VANNEBERGA CHURCH

J. F. Graybill

IN these progressive days, the ways for traveling vary from the old safe way, walking, to the latest means of traveling in the air, even here in Sweden. While air navigation is developing slowly, the automobile is rapidly supplanting travel by horse and conveyance, among the class who can, or think they can, afford it.

The automobile may be the thing to minimize distance and time, and may also be practical in some places, but it would certainly be an impractical way of traveling in some parts of Sweden, especially where most of our members are located. Automobiling is permitted only on the principal roads and they are few and far between. Many roads are prohibited to automobile traffic and many more are impassable by such machines. In such sections of the country the railroads also are not numerous. Consequently the best way of traveling is with the bicycle. By cycle one can travel on the footpath by the roadside, across fields and through the wood, where paths are found and even where there are no paths. The footpaths are generally in a good condition, because there is much cycling done. One can travel from fifty to sixty miles and even more in a day without overexertion if the wind is favorable.

The nineteen days' trip among the members of the Vanneberga church, in company with Elder Per Jönsson, was by cycle and was a very pleasant one indeed. We traveled 350 miles, made calls along the way, preached every evening and twice on Sunday at different places. These appointments could not have been met by any other way of travel. A cycle is certainly a great convenience, if it is a little tiresome on a long distance run.

That missionary mare "Kate" that carried Bro. J. A. Kline 25,000 miles, of which Bro. I. N. H. Beahm writes in *Messenger* of May 24, and Eld. John Kline's "Nell," of which we read in "Some Who Led," were certainly faithful animals. One can well imagine how they became attached to these brutes as these brethren traveled over the country faithfully preaching the Gospel of Salvation, and "Kate" and "Nell" doing their part of the mission work by conveying the preachers from one appointment to the other, each faithful in its mission. I made the following remark to Brother Jönsson as we were riding along: "If one may speak of a lifeless thing being faithful, I think it is a bicycle that carries one up hill, if the rider wishes to do the tramping, and downhill, through the wood and over roads rough and smooth, always landing us at the appointed place for service in good time for the meeting." It is possible for one to become, in a certain degree, attached to even a lifeless

machine. The distance above named was made without a mishap or a cent of expense and was pronounced by Brother Jönsson, who has been cycling over this part of the country for more than fifteen years, the most pleasant he has ever made. It was in the beautiful month of May when Nature is in its best and one could see it piled up on heaps. The Creator favored us with the finest weather and favorable winds with the exception of two days, one of these being the last of the tour, when I cycled across the entire southern part of Sweden from Simrishamn to Malmö, a distance of sixty-six miles, and all the way against a strong wind. But if the Lord did not see fit to favor us with the desired wind, He gave strength sufficient for the occasion, for which I could well praise His name.

Brethren J. F. Graybill and Per Jönsson on Mission Duty.

Where the membership is scattered over so large a territory, it is impossible for them to assemble as frequently as if they were living in one community, or in a radius of five to ten miles. Does some one ask, Why is the membership so scattered? This is due to the method of work, which is somewhat like that of Paul's. The preachers travel over the country and where they find an open door, they sow the good seed. Some falls in prepared hearts and by the Holy Spirit's help it springs up and bears fruit to the glory of God. The result is, applicants ask to be admitted into the church.

These isolated members are glad to have the preacher come to their home once a month, or as often as it may be convenient for the preacher, and have a meeting, to which they invite their neighbors and friends. Some unconverted person with a good heart, or a member of some other denomination, with a liberal mind, though there are few of this class, may ask if they might have a meeting in their home and the preacher will not refuse the opportunity. While on our trip, we had six services in the homes of people who make no profession of religion more than that of the state church, and that can not be termed profession, but rather compulsion. There are evidences that the preaching of the Gospel has a good

effect upon them, but it is a great struggle for them to take the stand for Christ and the church. It is no little step for these people and it means persecution, such as most of our people in the home land can not begin to conceive.

I will speak of two places on our visit that made a special impression on me. At a place called Mattarp, a village with only a few houses, and about forty miles from the Vanneberga church, we have several dear members. They are poor in this world's goods, but rich in spirit, as is manifested by their zeal for the Lord and His work. A brother and his wife have by hard labor succeeded in securing a little home of their own. In their home we had services on Friday evening. Two of our sisters, one about fifty and the other seventy-two years of age, walked six miles to attend this meeting. The following evening, we had preaching ten miles further north, with people who make no profession and where a young sister has her home. Though it was Saturday and the meeting at five in the afternoon, in a busy season and at an isolated place, quite a number of people had assembled.

Attending preaching services takes the preëminence at this place. During hay-making and harvest season, the scythe and grain cradle are hung on a bush when the appointed time for preaching comes, and it is not thought out of place to attend preaching services on week days in working clothes. Thus they go direct from work to meeting and after preaching return to their work again. The two sisters above mentioned walked twelve miles this day to be at the meeting. You can well imagine how they enjoyed the meeting. On Sunday morning, the younger sister walked the same distance again to attend services at the same place. In the afternoon the meeting was in the aged sister's home, and on Monday evening we preached in the home of the younger sister. These zealous sisters walked over a mile two mornings in order to unitedly meet at a throne of grace in morning worship. You may well believe that we had glorious meetings because of the zeal these people manifested. Experience teaches us that the number of people assembled does not alone insure a good meeting, but it depends upon the interest of those who are assembled. It was not so easy for us to leave these spiritually hungry people, when the time came for separation. We left them in their isolation, commit-

The Vanneberga Churchhouse, in Sweden, in 1910.

ting them into the hands of the One Who is able to keep that which is committed unto Him till that day. These sisters, though poor, are donating work to our Aid Society. Their zeal is commendable and worthy of imitation.

The other meeting I wish to speak about was in the home of an invalid Methodist sister who lives about two miles from the only sister we have in this community. For the benefit of the invalid lady, the meeting was in her home. The neighbors all assembled. The room was more than full, and we had a good meeting. This aged pilgrim of the cross, who has for some time been unable to attend services, was so glad to have the gospel message told in the room to which she has been confined for some time. It is in the declining days, when deprived of meeting in Christian worship, that one misses the assembling in the house of the Lord and the communion with the saints.

This trip, though tiresome at times, served as a recreation from the monotonous city work. One could get nearer God because of being surrounded by nature. The gospel seed has been sown in weakness and it remains to God, Who is able to give the increase, for results to follow. God bless the efforts put forth for the extension of Christ's kingdom over all the world.

Früsgatan 1, Malmö, June 7, 1913.

A BIT OF NEWS FROM CHINA FOR THE MONTH OF MAY

F. H. C.

WE have enjoyed today a good meeting while our home people were enjoying the Conference at Winona Lake. It should make another milestone in the development of the mission work at Ping Ting Station.

The Boys' School and Orphanage Building has been under way for some time but not until recently was it possible to have our laying of the cornerstone. We rejoice to report to the home church that this service was attended by several hundred citizens of this place and some outside visitors.

Our city official honored us with his presence and made a splendid speech on the subject of education. Others from the Middle School spoke and all interests of the city were represented and most departments were represented in the list of speech-makers. Most of them were anxious to have their names put into the cornerstone as it was laid. The ceremonies were simple, but the Chinese think a very fitting and important way of praying the protection of the Father on the foundation of the new school building.

Not only are we at an important period of opportunity but we have really come to a critical station in the development of the church in China. The old is passing away rapidly and unless we, the representatives of Christ's church, are alive to our duty there will be a nation lost. It will be the fault of the church if the rising China is not saved, for they are not rebellious but rather they are in a very anxious state. One of the men representing the Middle School of our city made the remark that he was not a preacher, but he urged the people to accept the doctrine as it is being presented by our church in their

city. He is not a Christian but knows something of the Gospel's teaching and is a man who comes often to our home. We praise the Lord for the day and its blessings and pray Him to help us in these times of great straining. We wish that instead of the one foreign man working in this place we had four.

We are so glad to hear of the coming of our brethren this fall, but they still have about two years ere they can be of great help to the mission work. The doctors can likely be of service in a shorter time, but the preachers and teachers must be able to command the language to some extent ere they can begin work. So may it please the Lord to get many of our brethren and sisters on the field at an early date.

Politically China is gradually finding herself. In many places there was great demonstration when word came that the United States had recognized the new republic. In our town the schools were dismissed for a holiday and general rejoicing took place. In Peking U. S. Minister Williams gave a reception at which there were about three hundred guests. Many foreigners as well as Chinese were present.

China is planning to have the Government Bank on a firm basis. The bookkeeping will be after the English method and when issuing paper money they will issue only as much as can be redeemed by the silver in the vault. If the banking company adheres to this plan it will be a great step in advance of the present system.

China has sent a representative to England to see what can be done toward repealing the treaty that compels the country to accept the opium that is sent to the treaty ports. We learn that there is a healthy sympathy in the Parliament of England to have the treaty repealed. One can only pray that the sentiment will be enough to make it a go and thus rid China of having to receive the imported drug against the wishes of the country.

Reports have had it that on the President's estates opium was being grown. He has denied it all along and only said it was the plan of his enemies to hurt his influence. Recently several reliable men made a thorough investigation of the case and report through the most reliable papers in the country that there is not only no opium but that all the land is under cultivation with other crops.

The British and Foreign Bible Society has found great sales for the Book in the past year. The sales have been almost phenomenal in parts. We are praying that the Gospel of light and liberty will find a welcome in all parts of China and that the common people will have the Savior.

A plot to assassinate the President was recently discovered in Peking and the thinking people believe that the same machinery is behind this that was behind the murder of Mr. Sung in Shanghai a short time ago. It is certainly to be hoped that China will not put out of the way any more of her good men for at best there are few enough of them.

Reports have it that Honan Province is being visited by a plague, and the Provincial Government has asked for a large sum of money to help take care of the disease by furnishing hospitals and medical help and such prevention as is possible. No word has been received in the North as to the kind of disease and we are hoping that possibly the whole report is unfounded.

There is a feeling among some of the scholars of China that the President is entrenching himself and surrounding himself with a little too much of the old kind of dictative power. What truth there is in the report and in the complaints remains to be seen in the way

he and the Parliament deal with the choosing of items that shall make up the new constitution. If there is anything done tending toward the division of North and South China into separate governments, one will naturally think that Yuan has failed to use his influence in the right direction. But if the republican ideas that hail from the south of China get a place in the new constitution we will all think that the President is really a representative of the people's wishes and not seeking his own advancement.

The new use of the Temple of Heaven at Peking for Christian services and the general use in many places of the theater stands and the temples for the same kind of services, the freedom of the students and officials of the country as they mingle with the Christians in their services, make one believe that if the church were awake to her opportunities and had the force and means, there is hope of saving the entire country for the Kingdom of the Lord. May we of the Church of the Brethren be awake to our opportunity to serve the Lord in this the time of great opportunity. In Jesus' name.

INDIA NOTES

Alice K. Ebey

COME over into Macedonia and help us" (Acts 16: 9). The Macedonian call comes ringing from all sides. If our eyes are open to the needs we too may see a vision—a man of China or Africa or India beseeching us to come over and help. Surely we will not shut our eyes to the vision or pass by the cry for help unheeded. The church of Christ must still have some Pauls and Timothys and Lukes who will understand the meaning of the vision of humanity's need and will heed the call for help. Like these early missionaries surely there are those who will assuredly gather that the Lord has called them to preach the Gospel and will haste away even when there are many hindrances and hardships.

Mr. B. N. Athalve, a prominent Christain lawyer of Bombay, was recently appointed as Acting Fourth Presidency Magistrate by Governor Willingdon. The Indian Christian community may well feel proud that one of her sons has been deemed worthy of a post of such honor and responsibility.

Sister Gertrude Emmert has been at the All Bliss Hospital in Bombay for the past month for medical treatment. Her condition is not greatly improved and the time of separation from home and children seems long though she is bearing the trial patiently and even cheerfully. Bro. Emmert spends most of his time in Bombay near her, now and then returning to his home and work at Bulsar for a day. The missionaries and our Indian Christians are praying earnestly for the speedy recovery of our dear sister and we feel sure that God's children in the home land do not forget to pray for her restoration to health that she may continue her work of love in India.

The worst accident in twenty years on India railways occurred May 2 on the G. I. P. Railway between Nagpur and Bushawal. A passenger train ran into the rear of another train shortly before dawn; thirty-five persons were killed and thirty-three wounded. The total number of persons killed during the previous year on all the fifty-two In-

dian railways was only forty-nine. In 1901 only one passenger was killed. There are 33,000 miles of railway in India; 446,000 servants are employed in railway service. During the past year 424,000,000 passengers rode on India trains. It seems remarkable that so few should lose their lives.

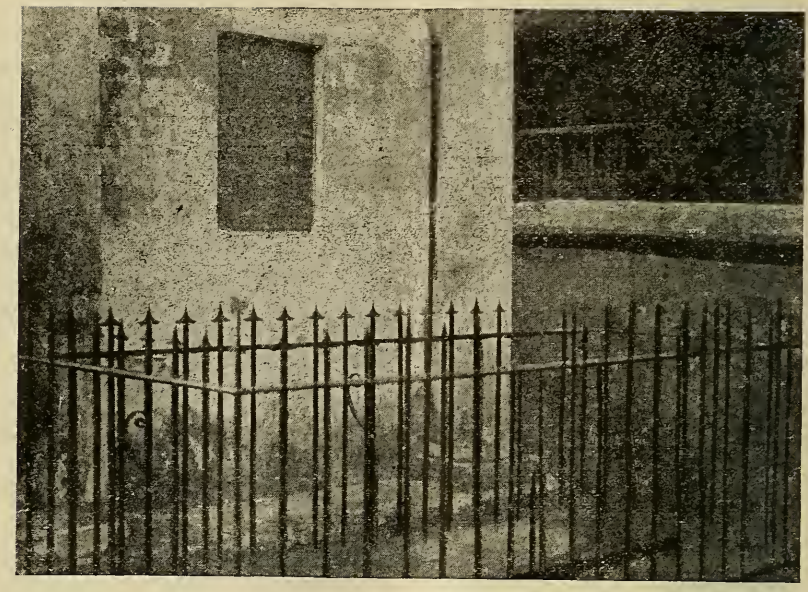
Brother and Sister Holsopple are spending a month at Panchgani where Brother and Sister Pittenger and Sister Himmelsbaugh had gone early in April.

The Large Government Tank in Jalalpor, India. The Building on the Other Side Is a Temple.

They are enjoying the cool mountain breezes and will recuperate their strength for the work that awaits their return. Sister Himmelsbaugh, who had been in poor health, has regained health and strength and will soon resume her work in and about Anklesvar. The Pittengers have returned and are making final preparations to sail on the 15th inst.

The Lois Parker Building of the Isabella Thoburn High School in Lucknow was opened May 1. This building is a memorial to Mrs. Parker, the veteran missionary of the Methodist Episcopal church. She has been a missionary in India since 1859. Some fifty years ago in North India Mrs. Parker began teaching two little halfclad Indian girls to trace letters in the dirt. From this small beginning has grown this high school with its 300 girls. It is said that Mrs. Parker was not expected to live long when she first came to India, but the Lord has spared her life for all these years of service in India and she still goes about her daily task of helping the poor and needy with a "glorious morning face," always rejoicing in the Lord. Need we wonder that many of India's children rise up and call her blessed?

The people of India are said to be the most generous givers in the world. But their charity is often blind and their indiscriminate giving a curse to those they seek to help. Besides the lepers, the blind, the deaf and the great multi-



Cut Loaned by American Baptist Foreign Mission Society.
Wm. Carey's Grave at Serampore, India.

tude of unfit people, India keeps over five million religious mendicants, the majority of whom are not only lazy but grossly immoral. They are fed and feasted in the name of religion. No one dare refuse to give lest the wrath of the gods be brought on his house through the curse of the religious man. But real charity has been almost unknown in this land of overmuch giving. Caste and creed confine the gifts to narrow circles. Outside of missionary and government institutions there has been no organized effort to alleviate the suffering of India's thousands of lepers. The blind and deaf may walk through the length and breadth of the land in a vain search for any sort of shelter or home outside of government and missionary institutions. These people, who never dream of refusing a religious beggar, often turn out their own when blind or helpless. But in these latter days even Hindoos are learning some lessons in true philanthropy and some are seeking to serve humanity regardless of caste. May the true Christ-love that helps suffering humanity everywhere supplant the blind and wasteful giving in this caste-bound land.

Bro. J. M. Blough's are now located at Bulsar where he is in charge of the Bible School. Bro. Holsopple's are taking charge of the large and complex work at Anklesvar. The work is heavy and Brother and Sister Holsopple need part of the time for language study. They should be remembered often in prayer that strength and wisdom may be given them for this responsible work.

The Bible School opened at Bulsar, Sunday, June 1. Many special prayers were offered for the success of this school and for the deepening of spiritual life among the students. About twenty families from the different mission stations are occupying the new dormitories that have just been completed. The course of study covers four years, six months each year to be spent in study and six months in practical work among the people. This new Bible School needs your prayers. Pray that Bro. Blough may be given health and wisdom

and a double portion of God's Spirit, enabling him to prepare these young workers for better and fuller service. Pray also that those who study the Word may be given receptive minds and open hearts for God's truths.

Bro. A. W. Ross, who lives in the native State of Baroda, recently received ejection orders from the government. That meant that they must withdraw from the state and all mission land revert to the government. After several appeals and personal interviews with higher officials the matter was settled and the Lord's work at Vyara will go forward through the hosts of Satan rise up to oppose. Brother and Sister Ross have been busy with the many things to be done before leaving their work to others.

There is no mission field so well supplied with doctors as India. Government has a hospital in nearly every taluka (county) and there are railway doctors in every railway center. Besides there are 335 foreign mission doctors with their 683 Indian assistants. On the other hand there is no country so diseased as India and no people more ready to receive medical treatment at the hands of foreign doctors. There are towns and large districts where there is no doctor at all. Perhaps all things considered no country offers larger opportunities to the medical missionary.

June 6, 1913.

A GLIMPSE OF MISERABLE INEFFICIENCY

Miss Eunice M. Atkins, of Erzoom, Turkey

I WANT to tell you about a young fellow who was shot by the patrol on the Russian boundary. As soon as I reached his village on a recent tour, they began to tell me about him and urge me to go to see him. At first I refused—what do I know about the treatment of gunshot wounds? This young man—his name is Alek—is the only son of an old, decrepit, and desperately poor father. He was drafted for soldier duty, but was excused because his father had no other means of support. He could get no work in the village, so decided to go over into Russia, only a few hours from their village. As so many young men are fleeing to Russia now to escape soldier duty, he fell in with some of them, and with them was crossing the frontier by night. They had arrived safely on Russian soil, when they were discovered by the Turkish soldiers on picket duty. They were fired upon, one of them was killed, and this Alek shot through the leg just above the knee. The bullet went clear through, leaving a fairly clean wound. Whether or not it went through the bone I do not yet know.

The next morning the neighbors were still urging me to go and at least look at it, so I yielded and went, and certainly it is a good thing I did. Of course I know that these people are ignorant, and yet it is always a new surprise to me that they do such outlandish things. The soldiers had captured Alek, as he couldn't run away, and had thrown him into a pool of dirty water, where he spent the rest of that night. Then he had been allowed to crawl home. He reached home eight days after he was

shot. He had a dirty red handkerchief tied around the wound then, but his mother called in the village doctor, who applied a poultice of soft white chicken feathers and a piece of raw meat to keep the wound soft, and inserted a piece of lamp wick into the wound where the bullet had entered, so that it wouldn't heal up before the larger wound on the other side did.

I found Alek on what they called a bed—just a lot of dirty rags—on the floor of a stable, where he was surrounded by two cows, a calf, a half dozen disconsolate friends and neighbors, a weeping mother, two dirty, crying children, his aged father, who was trying to make him some gruel, and a few sheep, which bleated incessantly. The wound was still tied up with the feather poultice, and looked and smelled worse than anything that any of you can imagine. I immediately decided that I knew a great deal about how a gunshot wound should be cared for, all from a sudden change in the viewpoint. I had been thinking of how such a wound would be cared for in America, and felt that my knowledge was nothing; but when I saw how it really was cared for in Turkey, I felt that my knowledge was wonderful.

Fortunately, I had in the village with me a roll of absorbent cotton and some clean cheesecloth, and after I got the wounds washed I did them up clean, at least. That night the wound bled quite freely for the first time, and I think that must have cleaned it out pretty well, for after it was washed again it had hardly any bad odor. Then the villagers got together and hired an ox cart to bring him to the city, where I hoped a surgeon could be found to examine the wound and see whether the bone was injured. He reached here Tuesday afternoon. After he was carried from drug store to government house, to police headquarters and I don't know where else, he was admitted to the government hospital. That sounds pretty good, doesn't it? But I had visited that hospital a few times last year, and when we heard on our return home that he had been admitted there, I was rather skeptical as to whether or not it was cause for rejoicing.

Sure enough, I had been here only a few hours when the old father, who had come with him, came to tell me that though this was the third day Alek had lain in the hospital, as yet no doctor had been near him! So first we sent a note to the quarantine doctor, who is an Armenian, has practiced in America, and often looks after poor sick people for us free of charge. He replied that as this is a government hospital he had no right to visit a patient there unless asked to do so by the physician in charge. Then I found out that we knew the assistant physician of the hospital, and I wrote a note, asking him to look after the boy; but he had gone to a village and would not return for a week. We then decided to bring the boy over here near us, find a place for him to stay in the home of our colporter, and have the quarantine doctor look after him. But the quarantine doctor came to see us, said he feared that there would be difficulty in getting him away from the government hospital without special consent, and that if an operation was necessary it would be very hard to do it in an ordinary home. He said he would hunt up the hospital doctor and see if he could get his consent to let him look after the boy. That is where the matter rests now. I hope to find out before this letter goes what is really going to be done for him and to let you know.

By the way, I must tell you that the hospital is really a very fine building, as far as structure goes, but the dirt is indescribable. Moreover, every patient has to furnish his own bed and food, so Alek is still on the rags that he brought with him, and is eating whatever his

poor old father can find for him. I gave him twenty-five cents yesterday, and that will buy bread for them for several days. The hospital is two miles from here, and I am busy with school work, so that I can't give time to do anything more for him.

Sunday morning. This morning I talked with the quarantine doctor. He has been to see Alek, and promises to look after him until he is well, so if we can just give them enough for their food, I think now that he will get well. I have related this incident as a fair sample of the inefficiency of all things in Turkey that are not under foreign control. If Alek had not had a few Americans to urge his case, he would undoubtedly have died in the hospital before any one had gone near him. Aren't you glad you were born a citizen of the United States of America?—*The Missionary Herald.*

AFTER THE WAR

Rev. W. R. W. Gardner

IT may be a hazardous proceeding to estimate the effects of the present war between Turkey and the Balkan Allies while yet the cannon has not spoken its last word, and while European complications are still a possibility. The future of the Balkan Peninsula is a question which we do not desire here to touch, but rather to consider the result of the present war on Turkey as the leading Islamic Power, and the effect that her defeat will have on non-Turkish Moslems towards her as the head of Islam. There are certain facts which have already emerged, and which the future, whatever it may still hold in its lap in the way of surprises, cannot change.

The principal of these facts is that the rule of Turkey in Europe is at an end. Whether she retain Constantinople, or whether the want of foresight and the inexperience in diplomacy, which are so apparent among the members of the Young Turkish Party, entail the loss of that city, one thing is certain and irrevocable: Turkey will no longer be a European Power.

The year 1912 has, indeed, been a fatal one for Turkish prestige and Turkish influence throughout the world. The opening of the year saw Turkey engaged in a war with Italy, in which, owing to her weakness at sea, Turkey was unable to prevent the occupation of the coast lands of her one remaining African possession, and was compelled to sit still in angry impotence while port after port was seized by the enemy. The loss of Tripoli, however, did not in itself involve any very great loss of prestige in the eyes of Moslems throughout the world, though undoubtedly it was a severe blow to Turkish pride: for the Turkish troops in that country, assisted by and assisting the inhabitants of the various districts invaded by the enemy, put up a good fight, and on many occasions showed that the warlike spirit of the Turk was still alive.

When we turn now to the Balkan War we see at once how completely circumstances are altered.

The allied states were despised. They were looked upon as being scarcely worthy of a mobilization of the Turkish army, and the real danger—for it was felt that Turkey was fighting for her place in Europe—was supposed to lie in the purposes and intentions of the Powers, who, even after a Turkish victory, might demand of the Porte the conces-

sion of reforms which would be tantamount to the renunciation of the larger part of European Turkey.

It is clear, then, how differently the war in the Balkan Peninsula appeared in the eyes of Moslems from that in the distant and little-considered African province of Tripoli: and it is largely due to the fact that the pride and glory of the Ottoman Empire was crumpled up in three short weeks by these despised foes that the effect of the defeat has been so great.

Another point which makes the defeat of Turkey a source of despair and a cause of shame among Moslems throughout the world is the fact that the religious element has entered into this war much more clearly than into that of the war in Tripoli. King Ferdinand of Bulgaria, in his appeal in proclamation to the nation and army, stated in so many words that the war on which the Allies were embarking was in reality a war for the emancipation of their Christian brethren from the oppressions of the Turk. It is one thing to fight for one's co-religionists against an oppressor, whatever the religion of that oppressor may be, and another thing to fight for the overthrow of an opposing religion and for the establishment of one's own faith.

Much was made of this appeal in Constantinople and elsewhere, and the action of the King denounced as savoring of fanaticism. Mohammedan writers everywhere were not slow to claim that the attitude of Turkey was liberal and less bigoted than that of her opponent, seeing that she had not officially described the war as one in which religious motives were uppermost. Much of this boasting, however, was disingenuous, for the one bond of union between Moslems and the one source of sympathy for Turkey among non-Turkish Moslems have been wholly and solely religious: and all throughout the war Moslem writers have described Islam as being attacked. The Turkish army is regarded as being the army of Islam, and the defence of Turkey is in all eyes the defence of the Faith.

Turkey stands as the embodiment of Islam—political and militant Islam. Not merely so, but Turkey is the last hope of militant Islam, and everywhere throughout the world of Islam it is felt that the defeat of Turkey is synonymous with the defeat of militant Islam.

Should Turkey be practically driven out of Europe, as now seems almost certain will be the case—for even though she may retain Constantinople, she loses all her European provinces—she will become but a second-rate Asiatic Power, and more than ever will fall under the tutorship if not the guardianship of Europe.

Shorn of her European provinces, she will still retain her Asiatic possessions, with an estimated population of about 15,000,000. But these are far from homogeneous, and have no inherent cohesion or unity of interest. Already the seeds of disintegration are springing up in Asia, where she will reap in the near future the harvest which oppression and misgovernment have sown and watered so unsparingly in the past.

An empire which has been held together only by respect for a strong central government—whether that government was good or bad seldom mattered so long as it was felt to be strong—will at once tend to disintegrate when the hand of the central government is seen to be weakened.

Respect for the authority of Constantinople has become almost a second nature in the Nearer East. So much is this so, that some even maintain that he who holds Constantinople rules Asia Minor and the adjoining lands. And should Turkey lose Constantinople itself, as is now quite possible, it is difficult to see how, except by a most wise and skillful system of administration, such as those at present at the head of the

Turkish Empire seem unable to comprehend or even imagine, it will even be possible for an authority residing at Brusa, or any other city of Asia Minor, to hold the provinces together.

The only hope of a strong Turkey in the future would lie in the establishment of a strong Moslem rule of the old and orthodox type, if that were possible; but the day of that is already past. The nationalities which comprise the Turkish Empire in Asia have already become imbued with a spirit which will not tolerate such a system of government.

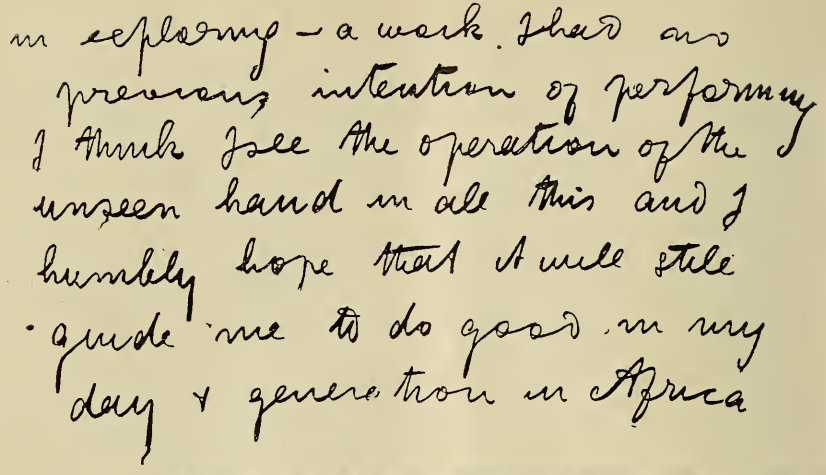
Another fact also militates against the establishment of such a rule. Those who at present seek to guide the destinies of the empire are no longer hearty believers in Islam. They may use the catchwords of Islam, but the faith is not in them; and with the loss of the faith they have lost the power to rule.

In saying this we do not mean to assert that none can rule Moslems but "true believers." The experience of England in India and elsewhere, the experience of France in Tunis and Algeria, show that this is not the case. But when once it is felt by the Moslems of the Turkish Empire that the central government is no longer Moslem in heart and fact, there will be a tendency to resent her rule by so much the more as that rule is oppressive and unjust.

The interests of Islam and the interests of Turkey are gradually being seen more and more clearly to be antagonistic: and the feeling that the Caliphate of right belongs to the Koreish, and has during all these centuries been usurped for its own ends by the House of Othman, is one which will probably become stronger in the near future. An Arabian Caliphate is thus quite a possibility, and any further weakenings of Turkish rule will almost certainly bring forward this possibility into the region of practical politics.

There are those who seem to think that the defeat of Turkey and her expulsion from Europe will have as its result a consolidation of Moslem interests throughout the world, and that Moslems will rally round a defeated Turkey and combine for her support. This, however, is very doubtful. Such a union will be theoretical and ideal rather than practical and political. The true ideal of Islam—union of political and religious authority in the person of the Caliph—will no longer exist; and Islam without the power of the sword will be something which the world has not yet seen, and which is almost a contradiction in terms. Under such an unpractical union, the general tendency would probably be towards that freedom of religious life and belief which makes the Indian Moslem almost an unbeliever in the eyes of the old orthodox school of Mohammedanism.

The near future will probably see a severe and prolonged struggle in Asiatic Turkey between the ideas of liberalism and the old school of Moslem theological thought, according to which church and state are one indissoluble whole. Which of these will ultimately gain the upper hand cannot now be foreseen. But the result, as regards the future of Turkey, will be the same, whichever of these tendencies ultimately triumphs. The success of the former would mean the destruction of Turkey as a purely Mohammedan power: the success of the latter would be but the prelude to the final disruption of the Turkish Empire through internal revolution and foreign intervention. And the disruption of the Turkish Empire would be the beginning of the end of Islam as a political power in the world. Her future would lie with that school of thought which has transferred the Indian Moslem into a modern Mu'tazilite, and when once Islam casts off the fetters of tradition none can say whither she will take her way.—*From North Africa, Abridged from Moslem World.*


in exploring – a work I had no previous intention of performing I think I see the operation of the unseen hand in all this and I humbly hope that it will still guide me to do good in my day & generation in Africa

Facsimile of a Page from Livingstone's Last Journal.

THE VISION OF OPPORTUNITY

Address by the Rev. Charles Inwood, F. R. G. S., in "South America"

I WANT to remind you at the beginning of my message that in South America we are face to face with an amazing missionary situation. It is one which ought to stir the most sluggish soul into enthusiasm and into action, and it is one which will make colossal demands upon our brains, our purses, our hearts, and our lives. You know that the South American Continent represents one-seventh of the earth's surface. Across that vast area one word stands out, flashes out, blazes out, and that one word is OPPORTUNITY. And of that I want to speak tonight. And let me speak of three features of that situation, which in some real sense create this opportunity. You must know the situation intelligently before you can give an intelligent response, either to God or men.

And the first fact is this: In South America *we have religious liberty in all* the eleven republics save one. Peru, where I was last year, is the solitary exception. You know that it was in Peru the hateful Inquisition was first set up, and it was there it held its sway longest and latest. But the rising spirit of liberty broke that yoke of blood. It went when Spain went, and it went never to return. And now the same spirit of liberty is beginning to move and surge amongst the peoples of Peru. It asserted itself in the Presidential election when I was there last year. In spite of all the planning of the clerical party, it carried into power an anti-clerical President, the grandson of an Englishman; and his election, we believe and hope, is the pledge that in the near future Peru also will grant civil and religious liberty. And when it does, we shall have religious liberty from one end of the continent to the other. Now this fact alone marks progress. You know also that it conditions greater progress. You know that it clears the way as

never before for a great wide missionary advance. And that is one fact for which I, for one, thank God with all my heart.

Now the second fact is this, that the *attitude of the Governments toward us and our work is in the main sympathetic,* and that means a good deal. Of course, now and again some local authority, usually the cat's-paw of the priest, will hinder our work; but in the main, as never before, the Governments of South America are really on our side. Now I want to substantiate that statement. It is not long since the Minister of Education in the Argentine expressed the hope to see the day when the Bible would be taught in all the public schools of Argentina. When I was in South America, nearly four years ago, there was a great outbreak of anarchism imported mainly from Italy, and during my stay in the city of Buenos Aires some frightful outrages occurred, in one of which the head of the police and his secretary were assassinated. At once the authorities prohibited all public gatherings throughout the Argentine. In the town to which I was going they had just arrested seventy anarchists. I was going to hold public meetings, and at that time all public meetings were prohibited by the authorities. Our missionary waited upon the mayor of the town, to know whether this prohibition would be applied to my meetings. He, Roman Catholic though he was, said in substance, "Oh! dear, no. Your meetings can go on all the same. We know that you are not preaching anarchy. You are making law-abiding citizens, and seeking to make the people good. Go on!" The same thing happened with the open-air work of my dear Brother Torre in Buenos Aires. But with the exception of these gospel meetings no public gathering was allowed throughout the whole Province of Argentina. That shows that the attitude of the Government is becoming more and more sympathetic.

Now a third fact which is vast and far reaching: *The attitude of the people is changing toward us.* Where we are known, prejudice is rapidly dying, and in its place we are winning the confidence and esteem of the people, which itself marks a revolution. When I was in Cuzco last autumn, there came into our Mission Home a woman to undergo a terrible operation. It was one which had come upon her through wrong-doing, but perhaps more through the wrong-doing of another than herself; and it was of so serious a nature that the doctor who performed the operation said afterwards it was the worst he had ever performed. That poor thing, an unmarried woman, came to our Home for the operation. The man, the brute I will call him, who was the cause of her trouble, knowing that her life could hardly be saved but by a miracle, wanted her to be sent to the hospital in that city, where, had she gone, she would probably have been a dead woman in twenty-four hours. He attacked the motherly woman for sending the sufferer to us Protestants. And that Roman Catholic woman replied, "The Protestants are the only people in this city who will help this poor woman in her hour of trouble."

It is not many years ago since our missionaries had to flee from that city in terror of their lives. They had to steal out by back ways, and undertake a long, perilous journey overland to Lima, while the bells of the cathedral rang out peals of joy, and the saints were carried in procession round the great square, which was thronged with a hostile multitude, gathered to watch the departure and to heap insults upon the hated heretics. But through the efforts of our workers, and especially through the gentle, Christ-like ministry of our nurses, all this has changed, and if they left Cuzco today, I am sure no joy bells would be rung over their departure.

Take another illustration. I went down to see our dear Brother Payne at that lonely outpost in the Urco Farm, and spent a week with him and his dear wife, the happiest week, I think, of my whole tour, and a great cheer to them and to me. Eight years ago or so in the town of Calca near by, which I visited, the priest made an attack upon the missionaries at early mass, and they had to flee for their lives. Last year, from that redeeming purpose for South America. He has opened the door that the people of South America may come to know Him. He has opened the door that He may pour in upon them all the regenerative forces of Calvary and Pentecost.

Yes, and because God is behind the opportunity—I confess, as I think of it I wonder, I bow, I worship, and I adore. *And because God is behind it there comes from Him to us a call and chal-*

On a Brazilian Highway. Roads Sometimes Are Rough.

very town, a deputation of merchants waited upon our Brother Payne, to urge him to become a candidate for the Town Council, for if he consented, they said, he would be returned at the head of the poll. You people do not yet understand what a revolution is behind that single fact.

So the attitude of the people is changing. Behind all this there is something more than chance, something more than a combination of favorable circumstances; *God is behind it,* and behind it not as an idle or listless spectator. He is the Creator of it, He is the Interpreter of it, He is the Guardian of it, He is the very Spirit and Life of it. It is vitally related to His

lenge to coöperation. In the great primal work of creation God sought no finite aid. He spake and it was done. God does not now need the help of man to guide the planets or uphold the stars. No! But in this other realm, wonder of wonders, God desires, seeks, asks, and in some awful sense is dependent upon our coöperation, upon the measure of it, and the motive of it, and the quality of it. And He is waiting and asking for that coöperation from you and from me. And I want to remind you before I close, that the far-reaching issues of this opportunity are greater still, when you remember the close and potential relation of South America to Europe. You who

study international problems, will understand me when I say that the relation of South America to the Europe of tomorrow is far more potential than that of the Far East. South America, whether we will or not, is entering the family of western nations tomorrow. And the question of questions is this: Shall she enter to impoverish or enrich us; shall she enter the family of the West as a maiden with the bloom of youth and purity on her brow? Or as is more than possible, shall she enter as a rotting leper, whose presence is a menace, and whose embrace means death? I tell you, men and women, if you do not evangelize South America, South America in turn will blight you. Our Christianity and our civilization will suffer if South America, black and foul to the heart's core, come into close relation to us. And so I want you to wake up to all this. Our statesmen are waking up to it. Our men of commerce are waking up to it. And Rome is waking up to it. In spite of her horrible past, she is forging fresh fetters to enslave South America. And shall we, who are sons of freedom, we who are the champions of freedom, we who are the Lord's people, we who are called to guard His interests and to extend His sway, shall we Christian people be blind to this future? Shall we, through any inertia or lack of heroism, or of sacrifice, compromise the future of a great continent like that? Oh! we are not here for a moment to seek victory for a society or a sect. We are not here to divert a single penny from any other society or any other field; we are here because, through the working of the Spirit of God, our hearts yearn that our risen, loving Lord may come to His own in South America. For we know this, that when the Lord Jesus comes to His own in South America, she also will come to her own, and never till then.

And that is why I want to plead as I close. I do feel we are face to face with an amazing situation, and we need praying that will grow into agony, and giving that will grow into sacrifice, and interest that will grow into tears and blood. Do not dare to tell God that you can do no more for South America than you have done already. What about the rings on your fingers, and the jewels in your cases? What about the dresses in your wardrobes? What about the money lavished on paintings and sculpture and superfluities? What about the thousand and one things that you could give up without the loss of a single real comfort? And yet will you say in face of a great situation like this, you can give no more? God pity you and convict you of your poor, selfish ideals. Oh! for the spirit of sacrifice. Some of you have wives and daughters in your homes, and you know what their presence means to you. Think for a moment of those two fresh graves away yonder in the lonely sierras of dark Peru, the graves of Mrs. Glenny and Mrs. Payne, two noble women who laid down their lives for Jesus Christ and for Peru. Yes, and think of those two brave, desolate men, men who, when bereft of all that made their human bliss complete, never paused in their work or their sacrifice. And do you show sacrifice which measures up to theirs?

But more, think of *the infinite sacrifice of Calvary*. Think of it till your hearts are melted into oneness with Him Who gave His all for you. And then in the soft, tender, pure light of Calvary, measure your duty, measure your gift, measure your sacrifice, measure your privilege, and then respond—

> My Savior! how shall I proclaim
> Or pay the mighty debt I owe?
> May all I have and all I am,
> Ceaseless, to all Thy glory show.

God give us that spirit, and give it now, for the sake of His Son Jesus Christ

THE SWEATING IMAGE

IN 1906 a most striking incident occurred in Lima, Peru. The late President of Congress had removed the crucifix from the table of the House, and in revenge the Archbishop refused him a public requiem at his death. A vote of censure was passed against the Archbishop for this act, to which the Church of Rome answered by the organization of a monstrous but most profitable farce.

The old sacristan of the Church of El Prado was one morning dusting the images stored in a back room of the building. A figure of Christ falling beneath the weight of His Cross he decided to renovate, and, after painting it, set it up in the church.

The report was circulated that an image of Christ in the Church of El Prado was so affected by the Archbishop's treatment that it was sweating. A nun had first observed the wonder, and in a few days it was difficult to enter the building for the crowds which were worshiping the image. The figure had long black hair reaching past the waist. On its shoulder was a large cross painted green and yellow, under the weight of which the Lord was supposed to be staggering. Crowded round were numbers of women on their knees, striking their breasts and crying, "Aye! Dios mio, Dios mio!" ("Oh, my God, my God!") Round about stood many men laughing and sneering at the whole deception. The face was colored with a shiny enamel paint. The reflection of hundreds of flickering candles and lights might easily make the credulous believe this was sweat. The image could only be seen through the smoke and vapor of candles.

Although there was no perspiration from the "Saint," that did not prevent three miserable dirty negro altar attendants from doing a roaring trade in front of the image, selling small pieces of cotton wool "wet with the sweat of the 'Saint,'" and all nicely wrapped up in colored tissue paper. This cotton wool was said to be efficacious in curing every imaginable disease.

The Image that Sweat.
O Deception! When Will Thy Mask Be Torn from Thee!

Through the open door of the vestry, in full view of the "Perspiring Saint" and the sweltering crowd, the old parish priest was entertaining a young priest with wines, coffee and cake—joking and laughing, wholly indifferent to the poor deluded people at the foot of the altar steps.—*South America.*

THE BIBLE MEMORY AND DEVOTIONAL LEAGUE

S. M. McCann

DURING the first year after I joined the League I committed one verse of Scripture per day, rehearsing from twenty to sixty verses per day. This year I have been committing two verses per day and find that I commit two this year with almost as little effort as it took for one last year. I rehearse about the same number of verses daily this year as last year.

Signing the card has been a blessing to me, for often I feel that I cannot possibly spare the time required for the work but because of my obligation I persist in it.

The work has been helpful in cultivating and keeping a season of daily devotion that is often neglected otherwise. It has helped me in getting a much clearer interpretation of many difficult passages of Scripture. Though I have tried to carefully interpret the Scripture text, committing the particular text with the context has made all clearer than any other method of study I have used.

I find I do not retain what I have committed as well as committing done earlier in life, though I rehearse for sixty days. True, it is easy to recommit the forgotten text, but those committed in early life are not forgotten. Some seem to be discouraged because they cannot retain what they commit. I see no reason for discouragement, though the power of retention is poor. This shows our great need for work of this kind.

The spiritual benefit more than pays for all the time taken in committing and prayerfully rehearsing. The clearer view of the meaning of the text pays double for the time used. The increased power to commit pays for all the pains and care. There is no way in which one can more profitably spend a portion of each day than in prayerfully and devotedly committing and rehearsing God's Message to us.

Some who join the League find it easy to commit, and instead of taking a verse per day and sticking to something regular, they commit a paragraph or a chapter at a sitting just now and then. Having nothing regular they are soon lost and feel like dropping the work. Regular work pays best—do not overreach, but take some work daily if you want to grow.

If we find discouragements, the only right way is to overcome them and press on. Some of the great literary men of the world owe their literary powers to the habit of daily committing some gem of thought, either from the Scriptures or from some other book.

Macaulay is said to owe much of his power as a writer to the persistence of his mother in making him, while a child, commit large portions of the Scriptures. Because of this habit formed as a child he committed a large portion of the Sacred Volume, and afterwards committed most of the noted English poets.

If children and young people would set themselves to the work and daily commit a small portion of God's Word they would soon have a great fund of knowledge, great powers of memory, and great power of thought.

Let me appeal to every boy and girl, to every young man and woman, to delay not, but send for a League card and join the League at once and get a great blessing that will be lost otherwise. Nearly a thousand have already signed the League cards.

EDITORIAL COMMENT

"God forbid that I should sin in ceasing to pray for you" (1 Sam. 12: 23).

Intercessory prayer,—what a place it holds in the life of the consecrated follower of Christ. Intercessory prayer,—what joy it brings to the life of the believer. Intercessory prayer,—what blessings, what strength come to those for whom one intercedes; what joy is in their hearts; how their life blood tingles with new energy; what force they can put into their efforts. All because the faithful have not ceased to pray. The details of life, which so often prove the hindrance to our devotions, are no hindrance, but are the real steppingstones which must be mounted before we can rise from our narrow sphere and know the possibilities of intimate fellowship and companionship with Christ, our Intercessor.

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The conscious joy that comes to the Christed soul is that the Savior is at the right hand of God, interceding for us. We are left with His Message and as He prays for us so ought we not to cease to pray for one another. Possibly this intercessory prayer is more neglected in our lives than we dare dream. We give, we labor, we become enthusiastic, but often our labors, our anxiety to give, our enthusiasm absorbs our attention to such an extent that the missionaries for whom these sacrificing efforts are made, fail to receive what our prayers would inevitably bring to them.

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Just now our workers in India have special need for the prayers of the faithful. Our church does not realize what a self-sacrificing band of workers we have at the present moment, laboring in our India field. They do not complain, they are too busy and the cause lies too near their hearts. But sickness has taken several of them from their stations for a considerable time during the past season; the work has opened up marvelously, requiring added energy to foster its healthful growth; workers are at home because of health, whose hearts are tender; yet the others labor on, hopeful in the ultimate outcome of all their efforts. Who knows what the prayers of the church,—the whole church, would do for our workers and their work? Let us remember them diligently at the throne of grace. And in the weakened lines of our India workers let us find cause for definite intercessory prayer that they may be made strong through this very weakness.

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Mr. Fletcher S. Brockman recently summed up his estimate of the degree of sacrificial devotion required on the part of the home churches and the missionaries themselves, for the redemption of China, in the following words:

"A picture comes before me today. One half a billion of people gathered around the rim of the Pacific, people that have for centuries been divided from us by walls that are high. I see them the youngest of all peoples upon the earth; I see them as perhaps today the most intense and active; I see them

in a state of flux; I see them with the manacles of the past fallen from them, and with the breath of the twentieth century upon their brows. I see them waiting for the very best the world has for them. If there is heroism here today I call you to a war whose end is peace. Is there patriotism, I call you to a statesmanship which is laying the foundation of God's Kingdom. Is there imagination, I call you to see redeemed millions marching into the presence of our King. I would rather live in this hour than in any hour the world has seen. I would rather have a part in this task than any task the world has ever known. I would rather die in this cause than live in another. I would rather go through it poverty stricken and in want than in any other to have wealth and ease and all the honors that the world could bring."

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The *Missionary Herald* furnishes us in July with an incident relative to Turkish government that is well nigh beyond belief. The case in point, taken from a missionary's letter, follows:

"A few years ago there was a great stir made in Turkish official circles here about the Turkish ships not doing anything, and so the Minister of Marine sent a boat to Malta. For several weeks the boat was not heard from and then a message came saying that they could not find Malta. The Minister of Marine called a council, and they hunted for some time before they could discover Malta on the map, and then he said, 'No wonder they couldn't find it when it was such a small place.' On the return trip this same ship ran hard and fast aground in one of the harbors. What do you think the captain did? He recalled those great and noble words, 'Don't give up the ship'; and so he had a lot more land filled in around the ship and joined it to the island, and he lived there for several years. His crew became farmers and lived on the warship. Our consul has seen this ship several times. I suppose she was listed in the navy department as being in 'dry dock.'"

Were it not for the fact that millions of people have their lives under the protection of such a miserable government, the incident would be laughable. The Kingdom of God will eventually brush away the cobwebs of this Mohammedan system, but we are responsible!

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Not long since a German travelled through India and in the course of his travels he felt to investigate missions in that land. His report differs from that of Pastor Russell, whose investigation of missions a short time ago so conclusively proved, to himself, that which he intended to prove when he started out, namely, that missions were a failure and a waste of money. The German says, "Before I went out I had no idea of the way in which the missionary force occupies India. Hinduism and Mohammedanism are strong to prevent conversions. Before long there will be a land-slide; not by individual conversions, but by a great national movement India will recognize in Christ her one hope of unity and salvation, and a nation will be born in a day."

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There recently came into our hands a copy of a little booklet, "Heaven and Our Sainted Loved Ones," by Rev. E. W. Pfaffenberger, Boonville, Mo. As we read it our heart was touched, and we appreciated the little booklet more than many volumes that we have read. To know heaven, to feel the nearness of loved ones "gone before," is an acquaintance that the twentieth century is making all too strange. We commend the words spoken, to anyone who may desire to read them. The pamphlet may be obtained from the author for ten cents per copy.

We wish to call the attention of our readers to the article, "The Vision of Opportunity," appearing in this issue of the VISITOR. South America has long been called the Neglected Continent. Just now we are witnessing a change in the name. The prospective opening of the Panama Canal, the virgin forests of the Amazon, the verdant plains of Argentina and the wealth of the Andes are attracting the attention of North American and European capital. So now our sister continent is becoming known as the Continent of Opportunity. We like the name. Through such superstition as that portrayed in the article, "The Sweating Image," as appears in this issue, the minds of the simple people have been dwarfed and their spiritual desires deadened. The field today is open. Fortunate have been those lands where the first pioneers of the new civilization were also pioneers for Christ. God forbid that future historians shall know that land as the Continent of Neglected Opportunity. Time will tell, but years speak rapidly these days. We trust that the Church of the Brethren will take her place one of these times in the immediate future as a missionary church laboring in our sister continent.

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For the complete missionary enterprise four personal elements are necessary. The New Testament account in the thirteenth chapter of the Book of Acts reveals these four elements: (1) Saul and Barnabas commissioned to go forth; (2) the church, leaders of which are named; (3) the Holy Ghost, Who said to the church and its prophets and teachers, "Separate Me Barnabas and Saul for the work whereunto I have called them"; and (4) the people or "the work" to whom the apostles go. If either of these elements divorces itself from the others the missionary enterprise is incomplete. If any three undertake the work alone, the work is impoverished, unscriptural and unnatural. All four must combine.—*Church Advocate.*

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Before this issue of the VISITOR reaches our readers Bro. A. W. Ross and family, Bro. J. M. Pittenger and family and Sister Josephine Powell will have landed at New York for their furlough. We welcome them home for a much needed rest.

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We regret to be compelled to mention the continued serious illness of Sister Gertrude Emmert. She has been for several weeks in the hospital at Bombay and recently underwent an operation. Bro. Emmert writes hopefully in his last communication and we are trusting the Father to raise her from her bed of affliction.

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Elder I. S. Long and family are again busy at work in their India field. They are living for the year at Vyara, where they have taken up the work laid down by Bro. Ross when he left for furlough. He reports a very pleasant voyage.

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The Bulsar Bible School opened on June 1 with an attendance of 22. Bro. Blough says he enjoys the work and the students are in earnest. This is the school for which Bro. Blough plead so earnestly for funds when he was home, and for which our dear people responded with even more liberality than was anticipated.

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Bro. H. B. Heisey, who is saying little for publication these days but who is busy at the language in India, reports four baptisms for Vada. Since Bro. Berkebile's return to America it has been impossible to keep this field properly fortified with workers, and it is a pleasure to hear of this sign of activity.

Bro. Geo. Hilton, writing from China, reports that their services are very well attended. Not all the people can get into their chapel at preaching services. He suggests that we may have to quit praying for more response to the message because of a lack of quarters. We would suggest prayers for both room and numbers, and God will not be sparing in either.

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Our next issue of the Missionary Visitor will in all probability be a special issue on China. The September issue of each year is devoted to our missionaries in that field. The October issue is planned to be a special biographical number. While Bro. Wine's are now on the Denmark field and their biographies would rightfully belong in the August number, yet we believe that our readers will appreciate having the biographies all in one issue. This makes them easier preserved and will be useful in coming years.

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Brother Royer in all probabilities will be with the brethren in Europe when these lines reach our readers. It is Bro. Early's intention to sail with our China workers, from Seattle, Washington, on September 29.

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Bro. A. F. Wine and family are now located in Denmark. They report a very pleasant voyage across the great Atlantic. At the last moment their older son, Roscoe, decided to remain with his uncle and grandfather in Virginia.

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Many are no doubt wondering why it is that they have not received a copy of the Visitor through their Conference offering, as per their request given at that time. To the many who are wondering we wish to say that because of the unusually large number of subscriptions received we have been much delayed in getting you on the list. The paper will soon come, however, and if it does not, please drop us a postal card.

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NEW THRILLS IN OLD CHINA.

I have just finished reading "New Thrills in Old China," by Miss Hawes. She is a Presbyterian missionary, and the Presbyterians at the present time are giving more for missions per member than any other of the large denominations. The book is a story of how a girl got through school, then taught school in the country, then was a stenographer in Pittsburgh for seven years, and finally was a missionary to China. In her chatty way, she tells you of the first entrance into the work in China, then of years there, and the furlough home and home experiences, which are always as varied as a kaleidoscope, then in China through the Boxer uprising and the Rebellion, and home again.

The Wei Hsien district, where the author dwells and works, has a population of about three million people, and among these they have one hundred and seventy out-stations and some six thousand Christians.. The few pages concerning the martyrs of Shansi Province are very striking. And how the Governor of Shansi, murderer of missionaries, caused 50 missionaries and their little children to kneel in line and wait the executioner's sword, how the little children covered their faces with their little hands while they waited, not crying, and on the other hand how the daughter of this same Governor was saved by missionaries when the tide had turned, and how that among several missionaries, penned in a burning house and doomed to destruction, one appeared with a gun and shouted to the people that he might kill many of them if he should use it, but he had not come to China to harm them, and he could not take their lives even when his own was at stake. Then he threw the gun away and soon perished. These things challenge our heroism on one hand and our admiration on the other.

The baptism of blood has been given to China, and she is ready for the new life. The President is a sturdy leader, one who has certainly the best interests of the Republic at heart. Other leaders, many of them, are Christian, and everywhere Christians enjoy the confidence of both Government and people. It is certainly refreshing to read new books on great problems, and in China today history is being made faster than in any other part of the world. I wish many of our people would read this book. The name is well chosen.

Wilbur B. Stover.

Price, $1.25.. George H. Doran Co., N. Y. Hodder & Stoughton.

The Little Missionary

AN AFTERNOON WITH OUR LITTLE INDIAN COUSINS

COME, children, I am going to have company this afternoon and I know you will be glad to meet them. They are real live little girls just like you, who laugh and cry, play and sing, get into mischief and little 'scraps.'

"Here they come now. There,—those three little girls. They see you and are shy. See, they are standing together in front of the bench on the verandah. You must be real nice and quiet for they scarcely ever see white children.

"Come in, girls. Here are some little boys and girls from America to see you. They have come a long way on the ocean and now they want to play with you.

"This tallest one with the curly hair is Naomi. Don't you think she is pretty? She is a nice little girl, but what you call in America a 'tom-boy.' She has three brothers and can run and jump and climb and tear her clothes as well as they can.

"Her hair used to be long and her mama kept it nice and smooth and braided. Poor little girl, her mama died over a year ago. Then her papa had to cut off her nice braids for he did not have time to keep them smooth. He had to do all his regular work and care for the four little children too. I think Naomi looks nice with her hair this way, but in this land it is proper to oil the hair.

Naomi, Peace, and Shanti, Kathren's Chums, Anklesvar.

"Naomi often helps me do little things around the house. One day the wind blew my box of pins down on the floor and she picked them all up for me.

"This little girl next to Naomi is Peace. She is such a quiet little girl. She doesn't come to see me as much as Naomi. She is pretty too and her mama keeps her dressed in such nice clothes. Her papa used to be a clerk in the court here and now he is about sixty years old. He has saved some money. Peace is his only little girl so he can afford to buy her nice things to wear. Her mama came from the home of Pandita Ramabai. She is so nice and goes to the villages with Miss Ida and Miss Kathryn to talk to the women and tell them about Jesus. See how smooth Peace's hair is. Her braids hang down to her waist and instead of ribbons she has three or four little balls of bright colored yarn.

"She sings real well in the Sunday-school class and can say the Golden Text if I help her.

"This other little girl is Shanti. I think she is very pretty. Her papa works for us. He takes care of our horse and bullocks and farms the mission land. She is a nice little girl and helps her mama take care of her baby brother.

"Her papa and mama have not been Christians so very long. The other little girls' parents were in our orphanage when they were little. I think that Shanti will be a good little Christian, though, for the whole family always come to church and prayers and read the Bible. She is always at Sunday-school and sings and says the Golden Text fine.

"Now how do you like my three little girls? Wouldn't you like to stay and play with them longer? They would take you to their homes and give you funny things to eat and show you how they play. They have no dolls or toys but they have good times just the same.

"O children, don't you think it would be fine if you would write these little girls a letter when you get home? If you have a picture card to put in too they would be so happy. They love pictures so much and hardly ever get any.

"Now it is time for you to go, so good-bye. Give my love to all the boys and girls in America. Naomi and Peace and Shanti send their salaams to all. Good-bye. Yes, come again. We are always glad to see you. Good-bye."

KATHREN HOLSOPPLE.

Anklesvar, India.

FINANCIAL REPORT.

(Continued from Page 276.)

Illinois—$3.36.
Southern District.
Lamotte Sunday-school, ... $ 3 36

Total for the month ..... $ 10 61
Previously received, ... 50 89

For the year so far, ... $ 61 50

DENVER COLORED.

Pennsylvania—$10.00.
Eastern District, Individual.
Mrs. Emma K. Seltzer, ... $ 10 00
Illinois—$5.00.
Northern District, Individual.
Levi Keller, ... 5 00
Indiana—$5.00.
Northern District, Individual.
Ervin Weaver, ... 5 00
California—$2.00.
Southern District, Individuals
David and Geanetta Wolford, ... 2 00

Total for the month. ..... $ 22 00
Previously received, ... 257 50
For the year so far, ... 279 50

SOUTH AMERICAN MISSIONS.

Ohio—$15.80.
Southern District, Congregation.
Oakland, ... 15 80
Pennsylvania—$5.00.
Western District, Individual.
Mrs. H. B. Coder, ... 5 00

Total for the month, ... $ 20 80

For the year so far, ... $ 20 80

FLOOD SUFFERERS.

Maryland—$7.00.
Middle District, Congregation.
Broadfording, ... $ 7 00
Pennsylvania—$5.00.
Middle District.
An Individual, ... 5 00
Missouri—$1.00.
Southern District, Individual.
Sophia Darrow, ... 1 00

Total for the month, ... $ 13 00
Previously received, ... 2,190 71
Conference Offering, ... 5 00

For the year so far. $2,208 71

Note.—We have received to date for the Flood Sufferers, $2,208.71. $1,908.71 was forwarded to Bro. A. L. Klepinger, Dayton, Ohio, and $300.00 was sent to Bro. S. T. Fisher, Peru, Indiana.

Financial Report

CONFERENCE OFFERING

The following donations were received for the Conference Offering at Winona Lake, Indiana:

WORLD-WIDE.

Pennsylvania—$3,273.53.

Western District, Congregations.
Robinson-Bolivar, $1.65; Fairview, $3.26; Ligonier, $9; Brothers Valley, $76; Rockton, $5; Scalp Level, $44.12; Elk Lick, $26.48; Georges Creek, $20; West Johnstown, $162.91; Shade Creek, $38.05; Ten Mile, $6; Maple Glen, $12.48; Summit Mills, $21.75; Dunnings Creek, $20; Johnstown, $75.35; Red Bank, $10, ... $ 532 05
Rockton Christian Workers, ... 5 00
Rockton Sunday-school, ... 5 00
Congregation.
Manor, ... 19 50
Individuals.
M. C. Horner and wife, $10; Mrs. Peter Keifer, $1; Samuel Gossard, $1, ... 12 00
Middle District, Congregations.
Everett, $30; Yellow Creek $28; Ardenheim, $6.15; Fairview, $20.55; Woodbury, $64.39; Leamersville, $5; Snake Spring, $29; New Enterprise, $42; Altoona, $56; Huntingdon, $35.77; Roaring Spring, $10; Clover Creek, $54.10; Artemas, $10.18; Claar, $10; Spring Run, $12.40; Lewistown, $48.76; Carson Valley, $2.75. ..... 465 05
Leamersville Christian Workers, . 2 75
Truth Seekers' Class, Altoona, ... 10 00
Individuals.
Isaiah Brumbaugh, $2; A Brother, $2; B. F. Wampler, $7.50; Wm. E. Bowman, $10, ... 21 50
Eastern District, Congregations.
Harrisburg, $28.55; Fairview. $13; West Greentree, $26.50; Ephrata, $111; Little Swatara, $34.08; Big Swatara. $53.82; Springfield, $30; Spring Grove, $4; Springville, $46.25; Reading. $16.61; Spring Creek, $109; Mountville, $60; Norristown, $14.42; Mingo; $18.05; Mechanic Grove, $7; Midway, $76; Lancaster, $40.37; Tulpehocken, $60.65; White Oak, $83.50; Ridgely, $12.56; Elizabethtown, $71.50; Conewago, $41.88; Conestoga, $42.06; Chiques, $36.90; Annville, $31.50; Hatfield, $32.75; Parkerford, $21; Philadelphia, $200, ... 1,322 95
Norristown Christian Workers, .. 3 00
Sunday-schools.
Ephrata, $9; Mingo, $5; Norristown, $15.95, ... 29 95
Individual.
C. A. Whisler, ... 5 00
Southern District, Congregations.
Falling Spring, $34.40; Pleasant Hill, $6; Codorus, $20; Perry, $10.25; Upper Cumberland, $31.50; Antietam, $190; Upper Codorus, $32.82; Hanover, $10; Lost Creek, $27; Lower Cumberland, $88.05; Ridge, $3; York, $56.10; Marsh Creek, $23; Chambersburg, $3; Back Creek, $34.30; Upper Conewago, $68.57; Carlisle, $10.01, 648 00
Waynesboro Sunday-school, ... 12 00
Individuals.
Geo. and Kate Brindle, $2; A. S. Hershey, $1; Mrs. J. H. Potter, $1.67; A Sister, $5; Nora Sieber Sanslian, $5; Mrs. Martha F. Hollinger, $2; Chas. King, $13; A Sister, Mechanicsburg, $1, ... $ 30 67
Southeast District, Congregations.
Germantown, $43.11; Geiger Memorial, $100; Sugar Valley, $3.50, .. 146 61
Individual.
A. J. Culler, ... 2 50

Indiana—$2,889.39.

Northern District, Congregations.
$10; Hawpatch, $17.11; Bethany, $111.07; Nappanee, $35.28; Baugo, $19.28; Middlebury, $40.26; Yellow River, $32; Elkhart City, $31.41; Turkey Creek, $2; North Liberty, $21; Salem, $8; Bethel, $73.33; Elkhart Valley, $28.02; Rock Run, $55.10; Cedar Lake, $20; La Porte, $6; English Prairie, $24.56; Pine Creek, $65; Union Center, $81.05; Turkey Creek, $17.14; Osceola, $11; Pleasant Valley, $18 50; Shipshewana, $27.50; Pleasant Hill, $10; New Salem, $50.18; Bremen, $14.70; Maple Grove, $26.50; Goshen City, $57.07; Camp Creek, $12; Union, $10.05; Yellow Creek, $23; Cedar Creek, $70.75; West Goshen, $76.15; First South Bend, $25; Second South Bend, $32; Springfield, $39; Walnut, $18.63, 1,219 64
Individuals.
Gertrude Greenwood, $3.25: D. J. Butterbaugh and wife, $2; Roseltha Whitmer, $5; R. D. Miller, $1; Mr. and Mrs. Jas. C. Blake, $2, ... 13 25
Middle District. Congregations.
Wabash, $23; Mexico, $83.35; North Manchester, $30.30; Somerset, $24.05; Eel River, $30; Camden, $27.71; Spring Creek, $19.65; West Marion, $6; Roann, $13; Manchester, $56.54; Clear Creek, $21.38; Upper Deer Creek, $15; Burnettsville, $24.45; Bachelor Run, $47.74; Ogans Creek, $8; Monticello, $18.50; Salamonie, $91.34; Des Moines City, $1; Santa Fe, $22.37; Landesville, $3.65; Loon Creek, $30; Beaver Creek, $5; Lower Deer Creek, $10; Logansport, $14.20; Huntington City, $34.50; Flora, $180.18; Kewanna, $1.25; Pleasant Dale, $43; Andrews, $5; Huntington. $11.10; Sugar Creek, $3.65; Pipe Creek Aid Society, $35.75, ... 940 66
Alpha & Omega Class, Manchester Sunday-school, ... 25 00
Sunday-schools.
Salamonie, $8.76; Cart Creek, $3, 11 76
Manchester Volunteer Band, ... 7 07
Monticello Miss. Society, ... 5 00
Individuals.
Wm. L. Miller, $1; A Brother, $50; Geo. L. and Mary E. Studebaker, $5; Mrs. Flora Kellenburger, $1; Mrs. Caroline Stoner, $1, ... 58 00
Southern District, Congregations.
Pyrmont, $50; Anderson, $21.52; Four Mile, $56; Beech Grove, $5; Buck Creek, $22.02; Noblesville, $5; Nettle Creek, $77.46; Upper Fall Creek. $11.06; Middlefork, $55.07; Indianapolis, $23.15; Arcadia. $15; Howard, $20; Ladoga, $10; White, $10.85; Summitville, $11; Mississinewa, $70; Fairview, $30.07; Pleona Aid Society, $6.50, ... 499 70

Buck Creek Christian Workers,.$ 3 75
Sunday-schools.
Buck Creek, $10; Locust Grove, $14.56, ... 24 56
White Branch Aid Society, ... 10 00
Individuals.
Austin Hines, $50; A Sister $10; Anna Whitesell, $1; J. W. Rarick, $10, ... 71 00

Ohio—$2,309.90.

Northwestern District. Congregations.
Lima, $37; Ross, $8.05; Fostoria, $10; Bellefontaine, $18.50; Richland, $17; Silver Creek, $77.02; Eagle Creek, $36; Blue Creek, $4; Logan, $44.77; N. Poplar Ridge, $31; Greenspring, $18.76; Lick Creek, $17.10; Baker, $52; Sugar Creek, $130; Deshler, $20; Swan Creek, $5.34; Wyandot, $11.60; Rome, $12; Blanchard, $9.30; County Line, $9.65, ... 569 09
Individuals.
Genevieve Early, $1; J. Aaron Roberts, $5; John R. Snyder, $1; Merinda Shankster, $5; E. H. Rosenberger and wife, $3; Robert E. Clem and wife, $3, ... 18 00
Northeastern District, Congregations.
Bethel, $13.14; Mahoning, $13; Ashland, $115.50; Chippewa, $22.10; Tuscarawas, $5.71; Maple Grove, $55.63; Akron, $18.08; Reading, $13.20; Black River, $61.32; Springfield, $53.78; Wooster, $45.20; West Nimishillen, $11.20; East Nimishillen, $27, ... 454 86
Wooster Christian Workers, ... 9 00
East Nimishillen Christian Workers, ... 20 00
East Nimishillen S. School, ... 20 00
Individuals.
Geo. H. Irvin, $5; Dorá Zook, $1; E. S. Coder, $1, ... 7 00
Southern District, Congregations.
Union City, $41.25; Covington, $1; Upper Stillwater, $20; Trotwood, $158.14; Sidney, $55; Lower Miami, $11.75; Newton, $46.15; Lower Stillwater, $23.50; Beaver Creek, $20; North Star, $8; Ash Grove, North Star, $14.36; Oakland, $16; Poplar Grove, $38; Eversole, $22; Lower Twin, $19.13; Beaver Creek, $52; Loramie, $5; Ludlow, $86.15; Prices Creek, $56.94; Covington, $62.45; Donnells Creek, $86.50; Middle District, $20.41; Hickory Grove, $72.01; Greenville, $38.75; West Milton, $27.57; Salem, $76.25; Ft. McKinley, $28.64; Beech Grove, $8.90; Palestine, $8; West Dayton, $23; Brookville, $32; Strait Creek Valley, $5; Rush Creek, $11.10, ... 1,194 95
Rush Creek Sunday-school, ... 5 00
Rush Creek Aid Society, ... 5 00
Individuals.
A Brother and Sister, Gambier, $2; Emma Kilmer, $2; J. E. Dafler, $1; C. A. Workman, $2, ... 7 00

Iowa—$1,366.37.

Northern District, Congregations.
Kingsley, $33.37; Grundy County, $150; Sheldon, $28; Spring Creek, $7.75; Curlew, $30.30; S. Waterloo, $197.50; Greene, $32.73, ... 479 65
Individuals.
Mrs. O. P. Ulrich, $1; Mrs. Geo. Faulkender, $1; Mrs. G. W. Mills, $2; David and Sarah Brallier, $16, . 20 00
Middle District, Congregations.
Coon River, $48; Prairie City, $190; Des Moines City, $10.71; Garrison, $32; Cedar, $15.17; Des Moines Valley, $107; Dallas Center, $78.20; Dry Creek, $20.10; Iowa River, $10.66; Brooklyn, $56.29; Beaver, $27.50; Panther Creek, $100.88, ... 696 51
Panther Creek S. S., ... 18 45
Southern District, Congregations.
Salem, $9.60; Fairview, $16.66; Libertyville, $18.78; Franklin, $8.50; Osceola, $17.55; S. Keokuk, $21.35; English River, N. Church, $14; English River, S. Church, $36.32. .....$ 143 76
Individuals.
Mrs. Geo. M. Replogle, $3· G. M. Ronk, $5, ... 8 00

Kansas—$1,036.85.

Northwestern District, Congregations.
White Rock, $28.62; North Solomon, $30.75; Belleville, $25.91; Victor, $17.36; Maple Grove, $17,..... 119 64
Northeastern District, Congregations.
Washington Creek, $20.62; Appanoose, $26.30; Ottawa, $37.63: Overbrook, $35.01; Morrill, $115.91; Ramona, $42; Olathe, $19; Washington, $18; Ozawkie, $10.25; Lawrence, $5; Topeka, $9.25; Abilene, $125; Sabetha, $22.50; Lawrence, $1.70; Vermillion, $36, ... 524 17
Rock Creek Sunday-school, ... 8 00
Morrill Ch. Workers, ... 15 00
Ottawa Ch. Workers, ... 4 68
Kansas City Mission, ... 4 00
Southwestern District, Congregations.
Garden City, $3.20; Monitor, $26; Larned, $52.85; Salem, $6; Slate Creek, $46.80; McPherson, $69.04; Pleasant View, $20; Bloom, $8.37; Eden Valley, $8.39; Wichita, $11.78, 252 34
Bloom Sunday-school, ... 6 85
Scott City Ch. Workers, ... 3 12
Newton Mission, ... 15 90
Larned Sisters' Miss. Circle, ... 5 00
Individuals.
Katie Yost, $1; Mr. and Mrs. Geo. Tibbut, $5, ... 6 00
Southeastern District, Congregations.
Scott Valley, $8.25; Mont Ida, $17.45; Verdigris, $10; Grenola, $9.15; Fredonia, $6.94; Parsons, $15.36, ... 67 15
Parsons Ch. Workers, ... 2 00
Individuals.
Lizzie Shank, $1; Sophia Nice, $1; Sadie Nice, $1, ... 3 00

Virginia—$1,022.93.

First District, Congregations.
Troutville, $24.81; Bluefield, $10; Roanoke City, $166.75; Daleville, $33.84; Roanoke, $65.60, ... 301 00
Individual.
A. M. Frantz, ... 5 00
Second District, Congregations.
Pleasant Valley, $23.25; Middle River, $41.32; Barren Ridge, $40.08; Mt. Vernon, $1; Lebanon, $26.50; Manassas, $11.70; Pleasant Valley, $17; Sangerville. $41; Elk Run, $12.50; Fairfax, $14.35, ... 228 70
Bridgewater Coll. Mission Band, Individuals. 5 00
B. F. A. Myers and wife, $3; J. L. Zimmerman, $15, ... 18 00
Northern District, Congregations.
Harrisonburg, $14; Timberville, $35.90; Flat Rock, $29.71; Linville Creek, $5.25; Penn Laird, $82; Cooks Creek, $46.75; Greenmount, $51.63, .. 265 24
Timberville Aid Society, ... 11 00
Individuals.
B. A. Myers, ... 5 00
Eastern District. Congregations.
Mine Run, $2.75; Rappahannock, $1; Fairfax, $35; Nokesville. $81; Midland, $11, ... 130 75
Individuals.
Edna D. Miller, $3; A Devoted Sister, $1, ... 4 00
Southern District, Congregations.
Bethlehem, $19.24; Red Oak Grove, $16; Germantown, $11.50, ... 46 74
Individual.
Isaac Bowman, ... 2 50

Illinois—$973.72.

Northern District. Congregations.
Naperville, $42.35; Pine Creek, $42.02; Batavia, $17.56; Elgin, $39.52; Cherry Grove, $19.50; West Branch, $21.50; Yellow Creek, $25; Chicago, $5; Sterling, $25; Franklin Grove,

$37.50; Rockford, $14.17; Lanark, $37.30; Shannon, $31.50; Milledgeville, $28.15; Mt. Morris, $112.43; Hickory Grove, $26.35; Rock Creek, $15.27; Waddams Grove, $11.50; Pine Creek, $8, ... $$ 559 62

Individuals.

W. B. Stover, $3; A Sister, $2, D. Barrick, $2, ... 7 00

Southern District, Congregations.

Okaw, $46.45; Woodland, $23.68; Virden, $42.60; Spring Run. $5; Salem, $10; Oakley, $46; LaMotte. $23; Hudson, $10.05; Macoupin Creek, $21.60; Girard, $47.08; Cerro Gordo, $32.17; Kaskaskia, $4.70; Panther Creek, $28.35; Big Creek, $4.80; Martins Creek, $7.80; Blue Ridge, $11; Astoria, $14.25; Sugar Creek, $12.30; Decatur, $10, ... 400 83

Mulberry Grove Ch. Workers, ... 2 27

Individuals.

J. A. Simpson, $2; J. J. Scrogum, $2, ... 4 00

Maryland—$735.94.

Eastern District, Congregations.

Piney Creek, $3.50; Sams Creek, $25.50; Monocacy, $8; Middletown Valley, $2; Pipe Creek, $103.37; Beaverdam, $9.15; Pleasant Hill, $25; Woodberry, $27.50; Fulton Avenue, $10; Locust Grove, $20; Denton, $96.29; Meadow Branch, $109; West Point, 5; Long Green Valley, $15.60; 459 91

Green Hill Sunday-school, ... 7 90

Individuals.

Ida B. Ecker, $5; Mary R. Weybright, $2; T. S. Fike and wife, $2; Mrs. D. A. Ebaugh, $1.25; Mr. and Mrs. P. M. Radcliffe, $8. ..... 18 25

Middle District, Congregations.

Beaver Creek, $32.50; Manor, $41; Welsh Run, $23.41; Brownsville, $152.97, ... 249 88

California—$641.64.

Northern District, Congregations.

Butte Valley, $9.25; McFarland, $6.50; Oak Grove, $13.20; Patterson, $9; Reedley, $52.06; Empire. $50; Kerman, $10.82; Sacramento Valley, $23.50, ... 174 33

Fresno Ch. Workers, ... 25

Individuals.

Mrs. Anna Kline, $9; W. E. and Emma T. Whitcher, $10, ... 19 00

Southern District, Congregations.

Covina, $113; Los Angeles, $84.06; South Los Angeles, $28.30; Pasadena, $60; Raisin City, $24.74; Santa Ana, $6.10; Fresno, $14, ... 330 20

Fresno Ch. Workers, ... 1 45

Santa Ana Ch. Workers, ... 3 90

Union Ch. Workers of Inglewood, Los Angeles, S. Los Angeles, Pasadena, and Long Beach, ... 13 00

Patterson Ch. Workers, ... 6 00

Pomona Ch. Workers and Sunday-school, ... 31 51

Individuals.

E. R. Zug, $2; Belinda Riley, $10. 12 00

Estate of Sister Mary Gnagey, of Pasadena, ... 50 00

Missouri—$435.22.

Northern District, Congregations.

South St. Joseph, $6.50; Bethel, $13; Pleasant View. $16.41; Wakenda, $82.30; Rockingham, $49.52; Shelby County, $2, ... 222 06

Individual.

Emma Schildknecht 2 00

Middle District. Congregations.

Prairie View, $17.50; First Kansas City, $6.60; Mound, $21.11; Turkey Creek, $11; Clear Fork, $3.70; Mineral Creek. $31.03; Spring Branch, $28.10; Mound Valley, $5.22; Warrensburg $28.39, ... 152 65

First Kansas City Ch. Workers, 1 28

Individuals.

Mrs. A. T. Haight, $1; C. Cline, $5; S. Schlotman, and wife, $5; L. P. and R. Donaldson, $10, ... $ 21 00

Southern District, Congregations.

Dryfork, $5.90; Cabool, $13.08; Oak Grove, $3.25; Carthage, $9, ... 31 23

Individuals.

Two Sisters, ... 5 00

North Dakota—$392.71.

Congregations.

Golden Willow and Bowdon Valley, $23.50; Egeland, $23.10; Surrey, $31; Minot, $7.40; Brumbaugh, $25.28; Cando, $47.40; Berthold, $33.56; Rocklake, $14.57; Carrington, $23.15; Kenmare, $40.45, ... 269 41

North Star School, ... 3 20

Individuals.

H. W. Kile, $10.10; J. L. Hudson, $100; Chas. F. Culp, $10, ... 120 10

Nebraska—$326.23.

Congregations.

Beatrice, $10; Highline, $2.75; Alvo, $9.15; Arcadia, $7; Kearney, $5.86; Octavia, $18.94; Afton, $20.50; Falls City, $9.45; Bethel, $106.00: Silver Lake, $4.35; Lincoln, $21.62; South Beatrice, $54.61, ... 270 23

Individuals.

J. E. Young and family, $30; A. M. Horner, $20; Jonathan Souders, $5; Mrs. M. P. Miller, $1, ... 56 00

West Virginia—$281.87.

First District, Congregations.

Tearcoat, $58; Brookside, $2.17; German Settlement, $94.50; Sandy Creek, $71.66, ... 226 33

Accident Sunday-school, ... 1 29

Individuals.

Chas. P. Jones, $1; Mrs. C. P. Jones, $1; Mary Fresh, $1; Geo. T. and Catherine E. Leatherman, $20; Individuals, per Emra T. Fike. $5.25, 28 25

Second District, Congregations.

Bethel, ... 26 00

Oklahoma—$191.45.

Congregations.

Bear Creek, $5; Indian Creek, $5.50; Thomas, $25; Elk City, $13.50; Washita, $63.66; Monitor, $9.10; Paradise Prairie, $11; Guthrie, $14.55; Red River, $5; Big Creek, $16.89; Ames, $2.50, ... 171 70

Enid Mission, ... 8 50

Individuals.

Orly E. Loshbaugh. $5; H. Root, $1.25; J. H. Morris, $5, ... 11 25

Idaho—$243.17.

Congregations.

Boise Valley, $30.80; Twin Falls, $94.10; Nezperce. $42; Weiser, $15.45; Nampa, $10; Payette Valley. $46, ... 238 35

Weiser Sunday-school, ... 4 82

Michigan—$187.43.

Congregations.

Onekama, $1; Lake View, $7.25; Sugar Ridge. $14 70; Sunfield. $9; Harlan. $3.40; Woodland. $48.37; Vestaburg, 93 cents; New Haven, $17.20; Thornapple, $21.67; Crystal, $6.50: Saginaw, $3.20; Riverside, $3; Beaverton, $15.51; Long Lake, $16, ... 167 73

Christian Workers.

Sunfield, $3.75; Woodland, $2.95; Thornapple, $3, ... 9 70

Individual.

Mrs. Frank Reed, ... 10 00

Minnesota—$172.55.

Congregations.

Worthington, $32.55; Root River, $82.50; Hancock, $23.75; Lewiston, $23.75; Lewiston, $18.50; Morrill, $4.45; Winona, $3.80; Deer Park, $5, 170 55

Individual.

W. H. Young 2 00

Washington—$158.67.

Congregations.

Olympia. $34; Centralia, $21.76; Tekoa, $14.55; Tacoma. $23.50: Sunnyside, $31.11; Mt. Hope, $22.50; Spokane, $5.25, ... 152 67

Individuals.
S. G. and Helena Longanecker, $4; Mr. and Mrs. L. Clanin, $2, ...$ 6 00
Colorado—$109.75.
Congregations.
Rocky Ford, $59.25; Sterling, $40; First Church of Denver, $10.50, .. 109 75
Dist. of Columbia—$65.48.
Washington City, ... 65 48
Oregon—$50.65.
Congregations.
Newberg, $17.65; Rogue River, $5; Portland, $18; Ashland, $6; Mohawk Valley, $3, ... 49 65
Individual.
J. A. Royer, ... 1 00
Wisconsin—$55.01.
Congregations.
Maple Grove, $14.25; Ash Ridge, $18; Worden, $16.26; Chippewa Valley, $4.50; Clayton, $2, ... 55 01
Texas—$50.35.
Congregations.
Pleasant Grove, $2.50; Ft. Worth, $5; Manvel, $35.65, ... 43 15
Manvel Sunday-school, ... 7 20
Tennessee—$48.07.
Congregations.
Pleasant Valley, $5.57; French Broad, $5; Pleasant Hill, $11.50; Knob Creek, $10.50; Limestone, $3.50, 36 07
Boones Creek Sunday-school, ... 11 00
Individual.
M. M. Fine, ... 1 00
Canada—$51.90.
Congregations.
Fairview, $14.25; Mountain View, $25, ... 39 25
Individuals.
Louisa Shaw, 65 cents; Benj. Protzman, $1; Mrs. R. H. Stewart, $1; W. F. Hollenberg, $10, ... 12 65
Alabama—$19.32.
Congregation.
Fruitdale, ... 2 32
Individuals.
W. B. Neher, $5; Roda C. Bouldin, $2; E. J. Neher and wife, $5; Alma M. Crouse, $5, ... 17 00
Montana—$19.00.
Congregations.
Glasston, $4; Medicine Lake, $9,.. 13 00
Individuals.
Elta B. Sheaffer, $1; Abner Stone, $5, ... 6 00
Cuba—$15.00.
Congregation.
Omaja, ... 15 00
North Carolina—$14.55.
Congregations.
Brooklyn, $1; Golden, $1; Melvin Hill, $6, ... 8 00
Fraternity Ch. Workers, ... 6 55
New Mexico—$13.50.
Congregation.
Clovis 13 50
Florida—$8.50.
Congregation.
Zion, ... 8 50
Arizona—$7.75.
Congregation.
Glendale, ... 7 75
New Jersey—$4.05.
Congregation.
Amwell, ... 4 05
Miscellaneous—$2.60.
From Leroy for Jesus, 50 cents; from Mary for Jesus, 50 cents; sale of ring, $1.60, ... 2 60
Unknown—$146.15.
Bills, $100; Check, $14; Check, $17.46; Check, $11.78; Coin, $2.91,.. 146 15

Total amount acknowledged, ...$17,321 20
Loose in hat, ... 2,327 05

Total for World-wide $19,648 25

INDIA MISSIONS.

Kansas—$300.00.
Southwestern District.
Congregation.
McPherson, ...$ 300 00
Ohio—$6.75.
Northwestern District, Congregation.
Maumee, ... 6 75
California—$15.00.
Southern District.
Junior Classes, Glendora Sunday-school, ... 15 00

Total Conference offering .....$ 321 75

INDIA ORPHANAGE.

Pennsylvania—$102.00.
Eastern District.
Elizabethtown College, ...$ 40 00
Indian Creek Sunday-school. 32 00
Lancaster. Sunday-school, ... 20 00
Middle District, Congregation.
Huntingdon, ... 10 00
California—$40.00.
Southern District, Primary Dept.
Glendora Sunday-school, $20; Junior Classes, Glendora Sunday-school, $20, ... 40 00
Maryland—$16.00.
Eastern District.
Fulton Ave. Sunday-school, ... 16 00
Canada—$10.00.
Bro. and Sister W. S. Ullery. 10 00

Total Conference offering .....$ 168 00

INDIA NATIVE WORKER.

Virginia—$60.00.
First District.
Forest Chapel Ch. Workers .....$ 60.00
Indiana—$44.00.
Middle District.
Eel River, West House, Ch. Workers, ... 24 00
Verdigris Ch. Workers 20 00

Total Conference offering, ...$ 104 00

INDIA BOARDING SCHOOL.

Ohio—$25.00.
Northwestern District, Congregation.
Lima, ...$ 25 00
Indiana—$25.00.
Northwestern District, Individual.
Sister Rachel Rarick, ... 25 00

Total Conference offering, ...$ 50 00

INDIA WIDOWS' HOME.

Kansas—$2.00.
Northwestern District, Individual.
Mrs. Clara T. Brandt, ...$ 2 00

Total Conference offering, ...$ 2 00

INDIA NATIVE SCHOOL.

Maryland—$75.00.
Middle District, Congregation.
Hagerstown, ...$ 75 00

Total Conference offering, ...$ 75 00

CHINA MISSIONS.

Canada—$30.60.
Congregation.
Irricana, ...$ 28 25
Irricana S. S, ... 2 35
Minnesota—$16.12.
Congregation.
Minneapolis, ... 16 12
Pennsylvania—$13.00.
Southeastern District, Congregation.
Bethany, ... 13 00
California—$5.00.
Southern District.
Cash, Long Beach, ... 5 00
Illinois—$0.75.
Northern District, Congregation.
Elgin, ... 75
Unknown, ... 2 00

Total Conference offering, ...$ 67 47

CHINA ORPHANAGE.

Indiana—$53.08.
Middle District, Congregation.
Huntington City, ... $ 20 08
Sugar Creek China Mission Band, 11 00
Individuals.
Emma and Tula Bonebrake, ... 22 00
California—$22.00.
Southern District, Primary Dept.
Glendora Sunday-school, ... 22 00
Arkansas—$1.00.
Individual.
M. E. Price, ... 1 00
Unknown—$50.00.

Total Conference offering, ... $ 126 08

CHINA BOYS' SCHOOL.

California—$24.32.
Southern District, Primary Dept.
Glendora Sunday-school, ... $ 24 32
Ohio—$10.00.
Northwestern District, Congregation.
Baker, ... 10 00

Total Conference offering, ... $ 34 32

SUPPORT OF FOREIGN WORKERS.

California—$150.00.
Southern District.
Lordsburg S. S. and Lordsburg Congregation, ... $ 150 00
Virginia—$50.00.
Second District.
I. S. Long Support, Beaver Creek Congregation, ... $ 50 00
Nebraska—$14.76.
Nebraska Foreign Fund, Beatrice Congregation, ... 14 76

Total Conference offering, ... $ 214.76

FLOOD SUFFERERS.

Kansas—$5.00.
Southwestern District, Individuals.
T. T. Mabbit, ... $ 5 00

Total Conference offering, ... $ 5 00

WHERE THE FUND HAS BEEN PLACED.

World-wide Fund,	$19,648 25
India Missions,	321 75
India Orphanage,	168 00
India Native Worker,	104 00
India Boarding School,	50 00
India Widows' Home,	2 00
India Native School,	75 00
China Missions,	67 47
China Orphanage,	126 08
China Boys' School,	34 32
Support Foreign Workers,	214 76
Flood Sufferers,	5 00
Total Conference offering, 1913,	$20,816 63

Note.—Lordsburg Congregation and Sunday-school, California, also gave pledges for $400 to be paid in installments for the support of missionaries. As this amount is paid it will be credited to them. Had we counted these pledges as cash the total amount would have been over $21,000.00.

RECEIPTS FOR JUNE

CORRECTIONS.

In the report for the month of May, under the World Wide fund, the total should be $236.55. Alos the total under China Missions should be $72.86.

In the Annual Report, under Financial, Pipe Creek congregation, Maryland, should have been credited with $150.00 instead of $100.00 because of the income from the Elizabeth Switzer endowment which is to assist in the support of Bro. Stover. Transfer has been made of the necessary funds to correct this mistake.

The amount of $1.27 given in the June Visitor and credited to Western Pennsylvania, Manor Congregation, should be credited to Joseph Holsopple.

During the month of April the $5.00 credited to Geo. S. Wine, Southern California, should have been credited to Northern California.

The General Mission Board acknowledges, with pleasure, the receipt of the following donations, during the month of June:

WORLD-WIDE.

Washington—$100.00.
Individual.
F. D. Saylor, ... $ 100 00
California—$65 32.
Southern District, Congregation.
Glendora, ... 64 82
Individual.
Ernest Vaniman (marriage notice), ... 50
Kansas—$46.42.
Northwestern District, Congregation.
Dorrance, ... 4 25
Individuals.
Sarah Horting, $5; Mary R. Moler, $1.17; Eld E. D. Steward (marriage notice), 50 cents; Jacob Sloniker (marriage notice), 50 cents, ... $ 11 42
Northeastern District, Individuals.
Clara T. Brandt and Daughter, $5; E. A. Marker, $2; C. A. Shank (marriage notice), 50 cents; J. F. Hantz (marriage notice), 50 cents, . 8 00
Southwestern District, Congregation.
Bloom, ... 25 00
Individuals.
Amos O. Brubaker, $1; Ellis M. Studebaker (marriage notice). 50 cents; M. S. Frantz (marriage notice), 50 cents, ... 2 00
Pennsylvania—$33.40.
Western District, Congregation.
Montgomery, ... 4 90
Individual.
A Brother, ... 6 00
Middle District, Congregation.
Tyrone. 10 00
An individual, ... 10 00
Eastern District, Individuals
An Individual, $5; Ella G. Famous, $2, ... 7 00
Southern District, Individual.
D. H. Baker (marriage notice),... 50
Illinois—$37.36.
Northern District, Sunday-school.
Lanark, ... 35 19
Individuals.
August Kuhlman, 67 cents: E. B. Hoff (marriage notice). 50 cents; Franklin J. Byer (marriage notice), 50 cents. 1 67
Southern District. Individual.
Jno. H. Davise (marriage notice). 50
Iowa—$38.62.
Middle District, Congregations.
Cedar, $8.12; Beaver, $2, ... 10 12
Individuals.
A Brother and Sister, ... 25 00

Southern District, Congregation.
English River, ... $ 1 75
Individual.
Mrs. D. M. Baughman, ... 1 75

Ohio—$35.97.
Northwestern District, Individuals.
S. P. Early (marriage notice), 50 cents; J. C. Brady, 25 cents; Diana Moyer, 17 cents, ... 92
Northeastern District, Congregation.
Zion, ... 16 45
Individuals.
Wm. H. Horner, $1.60; Mrs. O. B. Naylor, $1; Ira E. Long, $1; A. F. Shriver, $1; Amos Stoner, 42 cents, 5 02
Southern District, Sunday-school.
Eversole, ... 8 26
Individuals.
R. T. Naggaver, $3.65; C. L. Prughs, $1; David Henricks, 67 cents, ... 5 32

Maryland—$22.96.
Western District, Individual.
Perry Bowser, ... 2 00
Middle District, Individual.
A Sister, ... 10 00
Eastern District, Congregation.
Woodberry, ... 9 40
Individuals.
John W. Wolfe, $1; Mary E. Engle, 56 cents, ... 1 56

West Virginia—$19.73.
First District, Individuals.
Alex. Evans, $18.50; B. F. Wratchford, 67 cents; Maggie Weckert, 56 cents, ... 19 73

North Dakota—$16.10.
Congregation.
Williston, ... 13 10
Individuals.
A Brother and Sister, $1; A Brother and Sister, $2, ... 3 00

Indiana—$14.57.
Northern District, Individuals.
Mrs. Emma Bodey, $1; Erwin Weaver (marriage notice), 50 cents; M. Clyde Horst (marriage notice), 50 cents, ... 2 00
Middle District, Sunday-school.
Burnetts Creek, ... 8 50
Individuals.
Noah Baker, $4; D. O. Cottrell, 7 cents, ... 4 07

Cuba—$13.85.
Individuals.
Chas. H. and Esther Brown, ... 13 85

Texas—$13.60.
Individuals.
An Individual, $10; A Sister in Dublin, Texas, $3.60, ... 13 60

Idaho—$13.26.
Sunday-school.
Nezperce, ... 11 26
Individual.
Mrs. Lizzie Greene, ... 2 00

Canada—$12.85.
Congregation.
Battle Creek, ... 12 85

Missouri—$12.00.
Southern District, Congregation.
Fairview, ... 6 00
Individuals.
Mary E. Loudenslager, $5; Mrs. F. W. Dove, $1, ... 6 00

Dist. of Columbia—$10.37.
Washington, Children's Envelope Collection, ... 9 87
Individual.
A. Chambers (marriage notice), .. 50

Tennessee—$9.75.
Individuals.
Effie E. Miller, $5; Mrs. B. S. Winkels, $4; R. A. Gaby, 75 cents, ... 9 75

Nebraska—$2.50.
Individuals.
Rebecca Essam, $1; Edgar Rothrock (marriage notice), 50 cents; W. P. McLillan (marriage notice), 50 cents; David G. Wine (marriage notice), 50 cents, ... 2 50

Oklahoma—$2.50.
Individuals.
A. Leedy, $2; Jas. H. Morris (marriage notice), 50 cents, ... $ 2 50

Virginia—$1.00.
First District.
Individual.
Mrs. F. D. Kennett, ... 1 00

Colorado—$1.00.
Individual.
Mrs. Ella Baker, ... 1 00

Alabama—$1.00.
Individual.
Sister M. Petrie, ... 1 00

Florida—$0.67.
Birthday Offering, C. X., ... 67

Michigan—$0.50.
Individual.
G. F. Culler (marriage notice), .. 50

Montana—$0.50.
Individual.
Jno. E. Jackson, ... 50

Unknown—$5.00.
Unknown, ... 5 00

Total for the month, ... $ 535 80
Previously received, ... 1,596 82
Conference Offering, ... 19,648 25

For the year so far, ... $21,780 87

INDIA MISSIONS.

California—$15.00.
Northern District, Congregation.
Empire, ... $ 15 00

Total for the month, ... $ 15 00
Previously received, ... 197 70
Conference Offering, ... 321 75

For the year so far, ... $ 534 45

INDIA ORPHANAGE.

Indiana—$35.25.
Northern District.
Rock Run Christian Workers, .. $ 16 00
Sisters' Bible Class of Middlebury Congregation, ... 19 25

North Dakota—$20.00.
Primary Department of Egeland Sunday-school, ... 20 00

Virginia—$20.00.
First District, Individual.
Mrs. T. C. Denton, ... 20 00

Pennsylvania—$20.00.
Middle District.
Altoona Aid Society, ... 20 00

Ohio—$16.00.
Northwestern District.
Silver Creek Christian Workers .. 16 00

Illinois—$10.00.
Southern District.
Lintner Aid Society of Centennial, ... 5 00
Centennial Sunday-school, ... 5 00

Minnesota—$7.45.
Congregation.
Hancock, ... 7 45

Canada—$5.00.
Individual.
Mrs. Janette Swingle, ... 5 00

Oregon—$5.00.
Individual.
Mrs. B. Christensen, ... 5 00

Iowa—$5.00.
Southern District, Sunday-school.
South Keokuk, ... 5 00

Kansas—$1.00.
Northeastern District.
Sam'l M. Gauby's Sunday-school Class, ... 1 00

Total for the month, ... $ 144 70
Previously received, ... 783 19

Conference Offering, ... $ 168 00

For the year so far, ... $ 1,095 89

INDIA WIDOWS' HOME.

Washington—$40.00.
Individuals.
C. A. and Libbie Bates, ... $ 40 00
Pennsylvania—$10.00.
Western District.
Walnut Grove Aid Society, ... 10 00
Nebraska—$5.00.
Individual.
Mary A. Nedrow, ... 5 00
California—$5.00.
Southern District.
Pasadena Sisters' Aid Society, ... 5 00

Total for the month, ... $ 60 00
Conference Offering, ... 2 00

For the year so far, ... $ 62 00

INDIA NATIVE WORKER.

Indiana—$24.00.
Middle District, Congregation.
Eel River, West House, ... $ 24 00
Missouri—$12.50.
Northern District.
Rockingham Christian Workers, . 12 50
Washington—$1.50.
Individuals.
Mrs. Henry Bissel, $1; Mrs. Sarah A. Stiverson, 50 cents, ... 1 50

Total for the month, ... $ 38 00
Conference Offering, ... 104 00

For the year so far, ... $ 142 00

INDIA BOARDING SCHOOL.

Ohio—$35.00.
Northeastern District.
Wooster Sunday-school, ... $ 35 00
Virginia—$10.00.
First District.
Trouts Bible Class, ... 10 00

Total for the month, ... $ 45 00
Conference Offering, ... 50 00

For the year so far, ... $ 95 00

INDIA NATIVE SCHOOLS.

Kansas—$1.00.
Southwestern District, Individual.
Julia C. Garst, ... $ 1 00

Total for the month, ... $ 1 00
Previously received, ... 179 50
Conference Offering, ... 75 00
For the year so far, ... 255 50

INDIA HOSPITAL.

Ohio—$20.00.
Southern District, Individual.
W. P. Lentz, ... $ 20 00

Total for the month, ... $ 20 00
For the year so far, ... 20 00

CHINA MISSIONS.

Kansas—$28.87.
Southwestern District.
Larned Christian Workers, ... $ 28 87

California—$15.64.
Southern District, Congregation.
Pomona, ... $ 9 64
Individual.
Ina Marshburn, ... 6 00
Ohio—$6.00.
Northeastern District, Congregation.
Owl Creek, ... 5 00
Southern District.
G. F. Showalter, ... 1 00
Canada—$5.00.
Individual.
Mrs. Janette Swingle, ... 5 00
Missouri—$1.70.
Southern District.
Nevada Christian Workers, ... 1 70
Oregon—$1.00.
Individual.
Alice Lewis, ... 1 00
Michigan—$1.00.
Individual.
Mrs. Martha Bratt, ... 1 00
North Dakota—$1.00.
Individual.
F. M. Dunn, ... 1 00
Illinois—$0.83.
Southern District, Individual.
Reuben W. Hufford, ... 83

Total for the month, ... $ 61 04
Previously received, ... 265 53
Conference Offering, ... 67 47

For the year so far, ... $ 394 04

CHINA ORPHANAGE.

California—$50.00.
Northern District, Individual.
Franklin Davison, ... $ 50 00
Pennsylvania—$10.00.
Eastern District.
Ephrata Christian Workers, ... 10 00
Oregon—$5.00.
Evergreen Sunday-school, Myrtle Point, ... 5 00

Total for the month, ... $ 65 00
Previously received, ... 242 66
Conference Offering, ... 126 08

For the year so far, ... $ 433 74

CHINA BOYS' SCHOOL.

Nebraska—$24.10.
Bethel Sisters' Aid Society, ... $ 5 00
Bethel Sunday-school, ... 19 10

Total for the month, ... $ 24 10
Previously received, ... 205 00
Conference Offering, ... 34 32

For the year so far, ... $ 263 42

CHURCH EXTENSION.

Ohio—$3.65.
Southern District.
R. T. Naggaver, ... $ 3 65

Total for the month, ... $ 3 65
Previously received, ... 10 92

For the year so far, ... $ 14 57

SUNDAY-SCHOOL EXTENSION.

Kansas—$7.25.
Northeastern District.
Rock Creek Sunday-school, ... $ 7 25

(Continued on Page 269.)

The Missionary Visitor

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Frame of the Boys' School and Orphanage Building.

Taken at the noon hour just as the bell rang for quitting time. These workmen average nine cents per day, some more, some less. It is for this school that the following appeal is made.

An Appeal in Behalf of China

The above school building is being erected out of funds appropriated by the Board for the erection of a Girls' School. Because of the large number of orphans that came to the mission and the large number of other boys now pleading for education, the China Mission thought best to erect this building first, in the hopes that funds would come to repay the Girls' School Fund. The China Mission decided wisely. It was simply a case of choosing the greater of two most pressing needs.

The General Mission Board desire to afford means for both schools. They do not have the funds. They have therefore set apart Sunday, September 28, as a special day for an offering for this Boys' School and are asking our churches, Sunday-schools, Christian Workers and other organizations to take this matter up and lift a special offering for the Boys' School, on that day. We have prayed for our China work and now it is growing. We must care for the increase and the hungering hearts. We have the opportunity to assist in shaping the ideals of this new sister republic. Tomorrow will be too late. May God bless you as you consider this cause and act as the Lord has prospered you. Thanking you for what you may do, we are,

In His Name,

General Mission Board.

A NEW WEDDING IN NEW CHINA

Minnie F. Bright

THERE are many new things occurring in China—customs changing, western ways and ideas springing up; in many instances they like to ape the foreigner, whether it is in the evil or good, and very often the evil has the lead, far ahead of the good. There are many circumstances amusing to the foreigner in these advancing and changing times, but back and above it all is the Power and Hand leading the long-sleeping nation into life and liberty.

Among the various changes that have been coming to our city (and ours is an isolated place, and changes follow more slowly than in many parts of the nation) was that of a Christian wedding. I presume I am safe in calling it Christian, though there were things not according to our ideals of matrimony. We hear of Christian weddings where the young man and woman—and possibly the young man only—have been in attendance in some mission school, and usually have become Christians. These generally are married by the missionary or native pastor; but to hear of a wedding where the families and parties have not confessed Christ is almost an unusual thing, and still more unusual in a city where mission work had only been opened about eight months, the foreigner and his work still being new to the people.

We had been hearing rumors that we foreigners were to be invited to the wedding. We were hoping that it might be so, for we were curious to see a Chinese wedding. As the time approached within a week, the invitations really appeared and we were not a little surprised, but when the "moosher" was asked to perform the ceremony, we were still more surprised. "Do they really mean that they want the foreigner to marry the young couple?" we asked each other. The father of the young man was closely questioned to see if that was his idea, and he said it was. This father was told something like this, then: "If we perform the marriage ceremony for your son, we do not want any gods to be worshiped, no idolatrous music, nor anything of an idolatrous nature connected with the affair. If you can consent to this we can marry your son; but if it is your idea to have heathen worship after the ceremony, we cannot perform it."

The father promised that it should be according to our wishes, and so the day was set and fast approaching. Bro. Hilton, who was to perform the ceremony, was called to Ping Ting Chou to help care for the sick, so it was arranged for the other "moosher," who remained, to wed the couple.

Since we had been courteously invited to be at the wedding it was now proper that we send some gift to the new pair. We sent them some appropriate gifts, according to their custom.

The day came and the wedding was to take place at eleven o'clock A. M. We were making arrangements to be "on time," when our native brother said, "You had better wait a half hour at least, for they have no clocks nor watches and won't know the difference, and anyway, they will hardly be ready by 11: 30." We took his advice and went to the home at 11: 30, and then waited an hour or more before the bride arrived. In the meantime, while we, with the rest of the people, were waiting, we were given the best room the family could afford. Finally it was announced that the bride was coming, and

every one was eager to see her. She had been carried in a sedan chair through some of the streets for people to see. A bride must never appear happy, nor smile, but wear a sad face and downcast look, and, more often than not, it is a picture of a truly sad life that they are entering into. The groom, however, is quite the reverse and wears broad smiles and a happy countenance throughout it all.

In the homeland it is a very common thing for the newly-married to be "riced," but here they are "floured." Not the wedded couple, however, but the father, mother and grandmother of the groom had to take their share of flour upon their heads, and it was done properly (?), too, much to the enjoyment of the spectators. By the time they had themselves brushed off and again presentable, the young bride had arrived and was carried into the court and stood down on the ground, but her face was still kept covered, and no one could see whether she was beautiful or not. She was immediately taken to the room that had been arranged for herself and husband. The groom was now to go and meet her and for the first time look upon her face.

As he came from the room in which he had been keeping himself for some time, and was passing through the crowd to meet his little bride, we noticed a shoe tied on the end of his queue. (The queue raid had not then reached our city.) He was not aware of its being there (a woman's shoe being very small), and this added much to the enjoyment of those bent on that kind of pleasure. Some one was kind enough to reveal the secret to him, and he quickly disappeared and removed the tiny shoe, and again started to meet his bride, this time without any encumbrances. He carried an artificial flower to give her, and then for the first time he looked into the face of his young and tender bride. He spent a few moments in her presence, and then went out again and let her prepare for the ceremony soon to take place.

After he left the room we went in to meet her and there, on the kang, sat the young little bride. How my heart ached for her, and I longed just to mother her a few years more! Her little face was sad, though perhaps in her heart she was happy, but even if she was she dare not show it. She was a pretty little woman, with the characteristic black eyes and hair, a fine feminine face, and features that bore a calmness and composure as one might find in those many years her senior. We sat by her and watched her unbind her tiny feet and rebind them with long strips of cloth, and put on her tiny new shoes —a custom they have when getting married that everything on their feet must be replaced with new.

After this was carefully done and her hair brushed, she was ready for the wedding. She was led from her room by several elderly women and stood near her husband, and everybody was watching with interest and silence to see how it was all going to be done. The best of conduct prevailed. A Christian marriage song was sung, a portion of Scripture relating to marriage was read, followed by the marriage ceremony, and then prayer was offered to the true God to bless the young couple, and their home, etc. Another Christian song followed and the ceremony was over.

The people were very quiet, and what did it mean to them? A service of this kind had never before occurred in the city. It was a great step from their age-long custom of heathen marriage to a Christian ceremony and we feel it will have its results.

Liao Chou, Shansi, China, June 21.

Partial View of the Display of Wood at the Liao Chou Wood Fair, Outside of the West Gate of the City.

EVANGELISTIC WORK IN NORTH CHINA

Geo. W. Hilton

A GREAT deal can be said in favor of the educational work of missions in China, and it is conceded by all who know the situation that without our schools in the mission field the work will always suffer from lack of properly-trained native helpers. And the educational work cannot be commended too highly.

Then there is the medical mission work, that has done more to break down Chinese walls of prejudice and superstition than any other line of mission work. The healing of the body is very often followed by the healing of the sin-sick soul. The medical man or woman can go into homes and villages that are closed to every other line of work. Yet medical work, as well as school work, or any other line of mission work, must in the long run be followed up by evangelistic work before it becomes truly effective. I remember hearing a prominent medical missionary speak at a conference, on the subject of "Why Do Medical Missions Fail?" He showed that with the burden of work upon him and every other medical worker, there was scant time left for the direct preaching of the Gospel. His remedy was a closer coöperation between the medical worker and the regular evangelistic worker, who should follow up the patients in their home villages and cities after they leave the doctor's care.

We can readily see that, in either medical or educational work, evangelism must be sandwiched in between a great deal of other teaching that at least takes up the missionary's time and effort to

such an extent that little time is left for direct evangelistic work; therefore, we must set apart, in every mission, men and women who shall be directly responsible for this line of work.

Methods.

Evangelistic work in our province comes under several heads:

(1) The regular Sunday services at church or chapel, which are the best attended of any services. This might be made to include weekly prayer meetings, daily morning or evening worship, and other meetings commonly held in the chapels. These are all services that must not be neglected, as here we get a lot of people who come most every Sunday; therefore, the opportunity for teaching is greater. Along with that, the responsibility of keeping up these services without efficient native help makes a big burden on the worker's time and thought.

(2) Street preaching in chapels, where they are to be had, on the street, or in the market place when the convenience of a chapel is not at hand. In this work I take a bunch of Gospels and begin to sell them on the street corner. Soon the crowd comes and I have found that it is an easy matter to get a crowd on our streets. After selling Gospels for some time we begin by telling them the story, using picture charts to make it more impressive. These people love pictures and they always add interest to your service. Where two or more workers are together they often call the crowd by singing a hymn or two, then tell the simple gospel story.

(3) Work at street fairs. People come for miles to attend the fairs on the streets of city or village, to buy and sell and to worship the gods in certain nearby temples, where they are entertained morning, noon and night by the theatricals given for the occasion. Our villages are mostly in the mountains, and some of them could never be reached if it were not for the fact that some of the most necessary things of life can be purchased only once or twice a year at some fair. Therefore, these mountain people must come down from their homes once in a while or do without some things. As an illustration we have here a wood fair once a year. If you want to buy wood and poles for building purposes it must be bought then. I have been want-

Crowd in Front of the Gospel Tent, Bro. Hilton's Headquarters During the Fair.
For two days there was no let-up in the crowds at the tent door.

ing to buy a donkey for some time, but every one says you must wait till September for the fair, where they sell donkeys; and I have found it impossible to buy at any other time.

At the wood fair last week I set up my tent on the main street, where men were most plentiful, and for two days the front of the tent was filled with men and boys looking over the Gospels and other books that were spread out on tables for sale. Many of them bought Gospels, Testaments, colored religious calendars, and tracts. In the meantime they listened to the gospel story as told by myself and several of our servants, who took turns in helping me at the tent. This gives to them the opportunity of witnessing for Christ and developing what talent they have, and we hope that the future will find among our cooks or gatekeepers men who will become preachers of the Gospel.

Besides the work in the tent I held three street services, using the Sunday-school picture charts from which to draw my lesson story. Thousands of people were reached with either the printed or spoken Word. Gospel portions went into dozens of mountain villages where the Gospel never was seen before, and tracts and calendars found their way into hundreds of homes.

This seems to be the most effective way of reaching the masses, and I have provided myself with a tent and expect to devote considerable time during the coming months in this work. I will go from fair to fair, eating and sleeping in the tent and selling Gospels until the fair is over.

(4) Much might also be said in favor of opium refuge work as a means of evangelizing these people.

(5) Then there is the colportage work for the natives, a very effective means of evangelism. The necessity of training men for this street preaching and colportage work can easily be seen, and the best way to get your helpers to go out is to take them out with you, and they are most sure to use your methods if they are good.

Difficulties.

They are many of course. My greatest difficulty is that I would rather do something else than preach on the street, and one of our helpers, also, has expressed this feeling. It is not the most pleasant place to preach the Gospel. Often there are interruptions, sometimes scoffers; but the time when preachers were called devils and mobbed and pelted with mud to show contempt for the Christian religion is in the past.

Another difficulty is a lack of sufficient native help. Our work is young, our Christians are few, especially men of ability, and for years to come this work will necessarily be handicapped, unless our Chinese brethren in America can be induced to prepare for evangelistic work and come to our aid.

The most difficult of all is the evangelistic work for women. China's poor women are without hope, and until her women are converted she cannot become a holy nation. These things must spring from a Christian home. Many of these women must be taught to read before they can be taught anything else. Ninety-nine in one hundred in our district cannot read a word.

Again, the language of our Chinese women is a language of itself. They never get away from their own villages, and therefore never hear people speak the Mandarin. The men generally understand it all over North China, but not so the women. Poor souls! Our doctrine is new to them. Our vocabulary is unlike anything they have ever heard. We speak Chinese with a foreign accent, and last, but not least, they get so absorbed in looking at our sisters' dress that it is hard to get them to listen. Their chances are rather slim. Our sisters cannot go into each individual

home. The homes are to be counted by the thousands. Our sisters are but few, and it seems to me that the only solution of the problem of evangelizing our women is in the training of a lot of Bible women for this work. This means years of waiting, while half a million of China's women go down to Christless graves each month.

We mention these difficulties, not to discourage, not to complain of our hard lot, but to give you a chance to help us by your prayers. We expect to do as much as in us is, and leave the results to the Lord of the harvest. And, brother, sister, He expects as much of you. Will you not all pray that He will thrust forth an army of workers, both native and foreign, into this ripe harvest field?

Liao Chou, Shansi, China, June 1.

Girls' School, Ping Ting Chou.

DOES IT MAKE ANY DIFFERENCE?

Minerva Metzger

SOMETIMES we hear men earnestly contend that there is no difference between them and those who have associated themselves with the Church of God. They say: "We have no bad habits, we love our families, are benevolent and philanthropic." Does it really make any difference whether a man belongs to the body of Christ or not? What difference does it make? Let me tell you how it works in China. First, I want to tell you of a Chinese girl whose father knows not the Lord as a Savior, and then of another one whose father allows the Holy Spirit to have full control of his life.

When Ying An was a happy, frolicsome little girl, scarcely seven years old, her parents betrothed her to one who they supposed would honor their old age and care for their spirits after death. No son had been born to them, therefore

Last Day of School.
Girls' school, Ping Ting Chou, with grandmothers, mothers, friends and pupils present.

they must look to a son-in-law to keep up the ancestral rites. At this time neither Ying An's father nor mother knew anything about the true God and His only begotten Son, Who gave His life for the world—yes, also for them. It was not until Ying An was fourteen that they learned of the glad tidings. Her father was a harsh man and failed to provide for his wife and daughter. Through the influence of a friend the mother found employment in the home of a foreign missionary, and Ying An was placed in the Mission School. Here she spent what were the happiest three years of her life. Daily she and the other little ones were taught the sweet, sweet story which never grows old.

One year ago last May the intended husband came to claim his betrothed. He knew nothing of the new faith which had become so dear to Ying An. His is a far different story—that of a slave to opium. Christian friends made an effort to buy her from this wretch and thus set her free. The plan failed, and one night, while the father was away, the man came, broke in the door, entered the house, knocked the mother down, and carried the helpless daughter away captive. A few days later she was returned and formally married. Dear reader, does it make any difference?

The bridegroom's money had all been spent in riotous living. The larder was empty, no household furnishings, and only a tumble-down roof for shelter. It was not possible to live in such ruins. The unfortunate bride was forced to choose between starvation and divorce. She chose the latter. It is rarely that a woman seeks separation from her husband. It is considered by the Chinese a very bad piece of business. The more usual way out of hardship is suicide.

Last September, when the station decided to open a Girls' School, Ying An was engaged as teacher. She made good. She was capable, faithful, earnest, an efficient teacher, and a kind mother to the little ones. But alas! This new haven of peace was not to be enjoyed long. The second week in May she was married to another opium sot.

This new husband is captain of a hundred soldiers. The position draws a handsome salary, so that for the present Ying An is sure of material happiness, but it has taken her away from the church. She said: "I have no will. My father has arranged and settled this. I must submit." *Does it make any difference?* Would a Christian parent have again subjected his daughter to live with an opium sot and taken her away from Christ?

The first pupil to enroll in our school was Kai Lan. She has been attending another school for three years previous to her coming here. Kai Lan is twelve years old. She possesses talents which promise a fine, noble womanhood. This father is very ambitious to give his motherless daughter the advantages of a moral, intellectual, and, above all, religious training. He hopes, in her, to realize his ideals. He provides bountifully, and if joys come to him she shares. Unlike most Chinese girls, Kai Lan has not yet been betrothed. When the time comes for her to enter holy wedlock, it is to be as Christ intended. Other fathers may love their children, but it is not that deep, full, genuine love that exists when both love the Lord. The wonderful thing about this beautiful relation is that a Chinese father should care and do so much for just a girl. Why waste so much on such a worthless object? *Does it make any difference?*

We are almost overwhelmed with the thought of the task before us. There are millions like Ying An, but so few like Kai Lan. Wherever the Word of God is proclaimed, a new thought is born in the hearts of the people. The standard of womanhood is raised, and little girls become possessors of their rightful heritage. They are trained and fitted for the duties which devolve upon wives and mothers. We long for the time when the fathers and mothers of China will turn from their ignorance, confess Jesus as the Christ, and do His bidding, for *it does make a difference.*

Ping Ting Chou.

THE BOYS' SCHOOL AT LIAO CHOU

J. Homer Bright

ALMOST from the time our work began at Liao Chou there was a desire manifest that we open a Boys' School. Though there are two primary schools and one middle government school, besides two or three private schools of the old type, they do not begin to reach all of the boys. So, after securing a competent teacher from a sister mission and renting property for a school, the school was opened just after the Chinese New Year season, on the 4th of March. On the first day thirteen were enrolled, and at the close of the second week there were twenty. As some of our books did not arrive at the opening, some did not enroll till they came. We gained the confidence of the people by getting a local teacher to help with the primary pupils, and thus have had a larger attendance in the opening. During this term, which closes July 1, we have had an attendance of from twenty to twenty-five. We have experienced, too, some of the difficulty the local government schools have in holding the pupils. Thirty-two were enrolled in all, but as soon as there was a need for some in the home, they were kept out; however, two or three are out on account of sickness. The picture accompanying this article shows the

school, with twenty-four of the pupils present.

The opening, as a whole, has been encouraging. Even in these interior places the usual prejudice to things foreign is fast breaking, and any line of work receives a more ready response in its initial than was given but a few years ago. The term's work has been satisfactory, too, considering it is the opening one. The boys are becoming attached to us, and the moral and religious training, while living at the school and attending the services at the chapel, we believe will have a lasting influence in their lives and be the means of reaching the homes.

The day is begun with devotional exercises, at which the Gospels of Mark and Matthew have been read. One period each day is given to the study of a book, giving the main doctrines of the Bible in simple story form. At each meal thanks are offered for the food, and before retiring for the night another Scripture lesson is explained, simply, followed by song and prayer. At this time the book of Genesis is being used.

Besides the regular class-work, including the western branches, they are receiving lessons in music and English. They are learning some of the fundamentals of music, as well as to sing well many good, spiritual songs. While it is difficult for the older people to learn a tune, the boys learn them as readily as our own children. They now know the names of many common things in English and are able to use a few expressions. But the work in English we want to keep as a diversion, merely, or secondary matter, because the regular branches and lessons in truth and righteousness are far more important.

There is an advantage in having the pupils live under our care—one recognized by all missions in heathen lands. We cannot expect a healthy growth without continual supervision, and only by continual nurturing can we hope to eradicate the inborn and inbred evils, and replace them with Christian graces. They furnish their own clothing and bedding, the latter, though, in some cases, being rather scanty. We may have to add some to their scanty store for the coming winter. Along with their other lessons they are learning those of cleanliness; to wash their own clothes, to keep their rooms clean and tidy, and personal cleanliness as well.

As for their food, we furnish that, but all whose parents or relatives are able are supposed to pay some towards their food. So far this has been done

The Boys' School at Liao Chou.

for every one, if not by the home, by some one who has befriended them. The food furnished is better than the home can afford, and is prepared more cleanly, but even then it costs less a month than for an average American child for two or three days.

A great need is some sort of industrial work for the boys. There is a small piece of ground, adjoining the buildings, which is used for a playground. The boys are thus kept off the streets, and are receiving wholesome exercise instead. But they need to learn that work is honorable, and to be able to do work creditably. It will mean much in their present moral training, besides enabling them to earn a livelihood more easily than their parents.

Here is one of the great opportunities of our mission. A dollar will feed a boy a long while, besides adding a little to his scanty clothing and bedding, and then, with some one financing the industrial work, that should round out the training of every boy, the foundation of the future Chinese church, a self-supporting, self-propagating church, is laid.

May we not have your prayers and support for the training of these children, that they may become perfected in Him and abound unto good works?

Liao Chou, Shansi, China, June 21.

AMONG THE WOMEN

Anna M. Crumpacker

WERE it not for the hope we have in Jehovah the task of uplifting Chinese women would dishearten the most courageous. The situation is made difficult by social customs and by the dense ignorance and superstition of the women themselves, though it must not be forgotten that some of them are most patient and winsome.

When the foreign woman comes to the natives, she, as well as her home, is an object of curiosity. Possibly she has light hair, or has never been married; she invariably has large feet, walks rapidly and holds her head up. Some of the most ignorant wonder if, perhaps, after all, she is not a man.

Then the home is considered a sort of public museum, open at all hours of the day and all days of the year. Everything is inspected, sometimes even to the opening of doors and drawers. The beds and sewing machines are curious, indeed. Pictures are closely examined and commented upon. We have a few neighbor women who bring all their callers to look through our homes. In some ways this has advantages, for often we meet people from surrounding villages and have opportunity to tell them a little of God's love. Then, too, as they understand us and our way of living their fears wear away.

I never shall forget one experience I had soon after coming to Ping Ting Chou. The fixing up of our dilapidated quarters was a long, hard task. We set about in earnest to make it comfortable and restful, but the end seemed most discouraging. Our living room—how many shades of green were on the walls!—some half dozen. We ordered a native rug made, but when it came, there was such a quantity of black in it that it was depressing. One side of the room was paper windows and a warped door, and the picture scheme was made to hide defects in the wall. One day a distressed and discouraged woman was told a little of the Story. On peering into the room she feared to step on the rug, and looking around said, "Is heaven

like this?" How many, many times have I wondered what these people really would think if they should see some of our American homes.

Until a few months ago we had no separate court for women's work, but now that we have it is a great boon to our work. It was especially needed for opium refuge work, and we are very glad the public gatherings are no longer in our living-rooms.

The gatekeeper is rather bright for a woman of her age. She broke off opium over a year ago. She recognizes a few characters, comes from a home of the middle class, is a widow, and has added influence as she is rather elderly. She has promised to unbind her feet and is making large shoes and stockings. Pray for her. How much we are in need of strong, spiritual native women!

The buildings, of the women's court are old; the roofs look as though they might fall in. There are three quite nice rooms, however. The largest is used for a chapel, and will seat about forty people. The rooms have been cleaned nicely, so that the women appreciate them and often come to sit there, just to have a change—a place to go. There are two public services held weekly for women, besides daily classes with the opium patients. The work is very slow.

Most women are unable to read and are very superstitious. Let me give you one example. There is a woman whose husband is away from home and who sends practically nothing home for the support of the family. A daughter of fourteen and a son of three were dependent on the mother for support. She was hired to sew for the orphans, and thus with, her daughter's help, she managed to get along. When the smallpox came into our midst there was no longer any one to direct her sewing and this, with many other phases of our work, had to be dropped. Starvation stared them in the face. One alternative remained—send the girl to her mother-in-law. This was done. Later we tried again to get the mother to sew. She would promise to come, but would come only one day, then stay away several days. She would spend from two to three weeks making one pair of stockings. Trying it was, sure enough, but on investigating it was found that she feared to sew constantly for three months after her daughter's marriage, lest her daughter should always have to work very hard. Think of this, when she and her son were almost starving!

The difficulties are numerous. Satan is at work with all his might. Pray that there may be more workers for the Lord, Who loveth all so abundantly.

AND IT IS TRUE

Winnie E. Cripe

IT was one day while in Chicago, going down a busy street, that I chanced (?) to pass a little racket-store. In front of it was a display of their wares, and nestled in among various other things was a picture that attracted my attention. It was a picture of Jesus, sitting with His hand laid in blessing on the heads of two children. One was white, the other a colored child, the latter looking wistfully at the other, and beneath were these words: "It is for me as well as you." I stood a few moments in meditation and passed on. But I could not forget. The picture had made an impression on my mind, and, try as I would in the days that followed, I could not get away

Carpenters, Liao Chou.

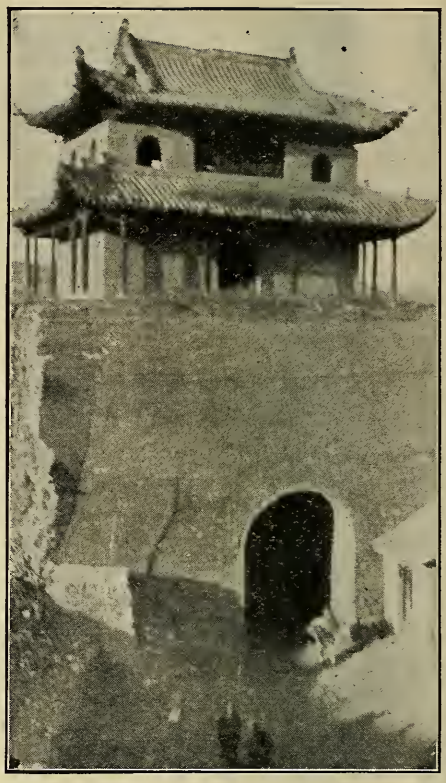
from the scene. I had to confess that was my first *real vision* of a universal salvation, and what it means. In short, let me say, this little experience was one of the things that led me to give myself for China. *But Is It True?*

Another scene: We had just arrived in Tientsin. Chinese people were all about us, some well dressed, some almost not dressed, for in the coast cities of China you find men of almost every rank and station. It is rather a queer experience one has when he reaches the new land, when, for the first, he is up against the stern reality that he has left his native soil and has entered the distant country in which he expects to spend his life. Some things are not as real as he had expected them to be; others are quite too real to make him feel altogether comfortable at first, and it requires some time to get one's self adjusted. For some few days I seemed to have a little difficulty to keep down a certain feeling that all the time wanted to come up. I wouldn't have mentioned it to any one then—didn't even like to have Jesus know what I was thinking about—but I had to confess that there were some of those very dirty, ignorant, half-human sort of looking Chinese people that I didn't want to get too close to, and honestly I tried to make myself believe that it wasn't just that kind the Lord wanted me to work with over here. Yes, we have some lessons to learn after we reach the field.

One day I was riding down the street in a rickisha, returning to my room from another concession, when suddenly

Our Water Carrier.

my eyes fell upon the one who was pulling my cart. Yes, it was a Chinaman, one of those that had been troubling my conscience; a poor man, not so old as he looked, for the rickisha men are short-lived, the work is so hard and they are exposed to all kinds of weather. He was bent over, and I had not gone far till he panted almost at every breath. As I looked at him my heart was touched. I think God intended I should look at him. The words of Luke 19: 10, "The Son of man came to seek and to save that which was lost," came into my mind. I tried to think just what the text really meant—who is lost? What kind does it mean? I was forced to conclude it meant just what it said, "that which was lost." Was this man lost? Yes, at least he did not know Jesus; then *this is one for whom Christ died.* Is that the kind I've come to China to help? The truth seemed to dawn upon me anew—in fact as never before—one for whom Christ died! As I entered my room that evening it was with thanksgiving and joy that the prayer was offered for the day. *But Is It True?*



The West Gate to Liao Chou.

Another scene: Since the days mentioned above I have met many of the kind for whom He died. Coming interior, passing through many cities and villages, how many poor, dirty, diseased, ignorant people crowded and lined the streets and inns to see the foreigners! As we are now stationed at Liao Chou they are all about us. Here is the official class, outwardly not such objects of pity, but the soul famishing, reaching out for something better, something true; the laboring man in the shops, on the street, or tilling his plot of ground outside the city; the Chinese woman, who seldom leaves her court except to go to the river to carry water or wash clothes, or sits outside to sew and gossip; the children, with whom China has been well blessed, constantly running about, many of them spending most of their time on the street and scarcely knowing what home means, only as a place to eat and sleep; the beggar, who waits at our gates for a morsel of food. *Is It True?* Are these whom Jesus meant when He said, "Disciple the nations"? When He was moved with compassion because they had no Shepherd?

Dear brethren and sisters, if we intend again to come on our knees before God in prayer, to study His Word, to give it out to others, to live it, must we not say, in all sincerity, that these are those for whom Christ died? AND IT IS TRUE.

Liao Chou, Shansi, China.

Masons. Liao Chou.

SOME INDICATIONS

F. H. C.

THE writer has not been in China long enough to make full criticisms, but one or two facts seem to stand out very prominently today.

The first is, the willingness in the Chinese mind to put off the old ways of doing. I speak now of the people who have come under the new influence. These are quite willing to put away the old, and I think can see that the old has been a failure. I need not say in how many things they are willing to put away, but suffice it to say they can see that their educational system has been a failure, their manner of governing has been a failure, their social customs have not been elevating, their treatment of women has been wrong, their attitude to foreigners has been wrong, and, most of all, their religions have failed to satisfy. One could go on naming the misfortunes of the past.

With some of these failings there comes the idea of going to the other extreme. The pendulum is in the swing, and apparently it must go to the limit. One wishes he could be of influence to help them make that swing a slow one, and a long time in getting to the other extreme in most or all of these conditions.

In education they have discarded the old and put it under the ban. Now they want the new, and are clamoring for it, and in many instances are getting it. Their greatest lack, just now, is qualified men to carry on this reform. The mission schools and some other institutions have been at work for some time, getting ready a lot of young people to take up this reform work, but the change is too rapid for the strength and equipment of the reformers.

In governmental affairs this fact is true again, and even more easily seen than anywhere else. They have adopted the republican form of government, and thanks be to God for it, but how one's heart longs for more qualified, consecrated Chinese to place in the seats of trust, where things will have to be done if the government is to become stable! A casual onlooker can see that the task is giantlike. Hundreds of years under despotic rule, and now in a few short months to be turned entirely around to

a rule of the people, no one knows how! The people would like to have a part, but ignorance and fear hinder them from acting. So here again much time and patience will be needed. The Christian people can help. Pray and see what comes of the awakening China.

The social customs have been so low that they can not look on them with any good feeling. Most of the Chinese have so much superstition in them that as soon as a Chinese boy begins to learn a little of life these things become so absolutely distasteful to him that he can hardly be contented to stay in his old surroundings. The way of getting the young people married is something terrible. To us Americans, where possibly too much freedom exists, it seems absurd for some outside man to come into a town, put up at an inn, and by and by let it be known that he has a daughter or two to sell to some family. Now this is the extreme, but often happens.

The common way is, where a young man begins to come of age (anywhere from 12 to 20), some member of the family begins to look around and inquire of the neighbors for a girl child that they will dispose of. Then some kind of a bargain is made, and in course of time the wedding day is set. Here there is a lot of superstition again; too much to mention in a paper like this, but the child is brought to her mother-in-law's home. The future husband, who likely has never seen the girl before, meets the procession at the entrance of the house, and after a few of their bowing ceremonies are gone through with, the child is taken in to serve her grandmother, and any one in the family who is older than the child can command her, and that means "go," in the Chinese mind, or take a beating.

So many other customs are so degrading that it will be a good day for China when she can rightly change. Another custom is the fact that a girl, after she is ten or twelve years old, is allowed on the street only when accompanied by an older person, and this can not be too often, or she is considered not nice. Now that the change is taking place this custom is so apt to be carried too far and the result can become a very dangerous one. How much real conservatism is needed to bring this idea to a proper result!

A Pile of Wood Heaped Up to Dry.
In front is the head carpenter. After these carpenters pay for their food at the end of the day they have about six cents left. On this they must support their wives and children.

Their theatricals, which are about their only means of entertainment, are so low in morals that it is a pity for the country. If you want to put a stigma on a man (for men only are in the theatrical business) tell him he is a performer on the stage. That means a wreck of a man. The play is degrading and often lustful.

One need only think of 1900 to see how the foreigners have been considered in China. The time is ripe for a change, and we think it is coming in a very healthful way. The ability and honesty of the Westerner is being recog-

Hauling Stone for the Boys' School Building.
These mules have been steadily hauling stone in this manner for almost three months.

nized, and he is being invited in for counsel and help. This will be a great help to China if she continues her present attitude toward the foreigner. In many places the missionary is a real leavener for good. When I say "in many places" I mean that in many places the officials and leaders in the community consider the missionary in this light. In a few instances, though, the people do not see the help of the foreigner as yet. May the Lord hasten the day when the undesirable foreigner will not be allowed in the country! He brings his poison, in the shape of cigarets and whiskey, and thus lays a trap to ruin the souls of the men for whom Christ died.

In respect to the office religion has held, one need only talk to some of the more intelligent Chinese till they are willing, and rather anxious, to admit that the past in a religious way for the Chinese has been a failure. This same people, though, are in a very dangerous place. They are willing to give up the old, but their capacity to take up the new is so limited that it is alarming to think of. With the best efforts of the workers there is still a danger of real stagnation. May we each be vigilant in every place, to help direct the signs of the times in channels that will be for a savor of life unto life. The call for qualified men in all lines of progress in China is the crying need. May the church of Christ be at her post of opportunity in this the time when, if China does not get help, she is likely to make some mistakes that will take ages to overcome.

So the writer looks on with amazement at the rapid, rapid changes that are taking place. The indications are that, unless quick action is taken, conditions will come to such a place that all will have to say that if the case had been taken in time, an adjustment would have been easy, but coming on the scene at this stage, we are working against difficult odds.

Ping Ting Chou, Shansi, China.

The greatest religion in the world is the religion of Jesus Christ. Before long it will be the religion of China.—The Governor of Yunnan, the extreme western province of China.

DO MISSIONS PAY?

Anna M. Hutchison

WHY ask the question? Does any one doubt but that they pay? Yes, and their number is not a few who count the cost in money, in lives, in breaking up of home ties, in suffering and privation on the field, and they say: "After all, do missions pay?"

Take, for instance, the sudden and seemingly untimely death of our dear Bro. Heckman. Were there not those who felt as the one man who said, "I have about concluded that this missionary business does not pay, considering what it costs in money and lives"? Now, may I ask, should we stop to question the point? Suppose the price of missions does call for suffering, hardship, separation, loss of life and much money. Suppose the cost were doubled or trebled. Even then, should we question the point? Does not our Savior's last great commission, and our own duty in reference to it, remain the same? Is it ours to question the conditions, the cost, the results? Our Savior did not give the commission on conditions. It is ours to obey, leaving results with God.

In a missionary conference at Battle Creek, a certain missionary doctor, in talking on this question, said: "Talk about missions paying! It is not ours to question whether missions pay or not. It is our duty to give the Gospel to the heathen." Our one business on earth is to do the Master's will in His own way. And we know His will concerning this question. Did He not say, "And ye shall be My witnesses . . . unto the uttermost parts of the earth;" "Go ye and make disciples of all nations;" "Go ye into all the world and preach the gospel to the whole creation"? He is not willing "that any should perish, but that all should come to repentance." But "how shall they hear without a preacher?" There is no mistaking the Master's will for you and for me.

Suppose our Savior, as He looked upon a lost world, had counted the cost of its redemption; the cost of giving up His glory with the Father; the cost in loneliness, suffering, mockery and cruel death. Suppose He had said, "Does it pay?" and then, unwilling to pay the price, had remained undisturbed in His heavenly glory. Where would you and I be today? Suppose every Christian, from His time on, had questioned, "Do missions pay?" and had remained in ease at home, where today would be the countless heathen who, through them, have been brought out of darkness into the joy of a full salvation? What if their salvation has cost much in suffering and money; does it pay? Yes, a thousand times over. Nothing we have given is half so valuable as the precious blood of Jesus, shed for us.

Suppose each missionary would save only one soul as a result of a lifetime of labor, suffering and possible death, besides the cost in money. Does it pay? Let me ask you, my friends, could that life, could that money, have been invested at a greater profit? According to our Savior's own statement, the missionary has gained more than the whole world, and that for eternal glory.

But, apart from results, your duty and my duty remains just the same. "Go ye into all the world and preach the gospel to the whole creation." Whether they receive or not, it is our duty to give them the message, or else may not their blood be required at our hands? And again, when in actual service on the field there will come seasons

and experiences of discouragement. Perhaps a native Christian, for whom you have labored and longed and prayed, fails you and proves false to His Savior; or, in a moment when everything seems to go wrong and progress seems to be against you, are you tempted, down deep in your heart to say, "Well, does it pay after all?" May we not forget, in such a moment, our Savior's own experience, and "not weary in well doing," but press on and continue to give the message of warning and salvation, leaving results with God.

Surely we want results. We want to aim and work for them, not working in a haphazard way, indifferent to results. But, continually striving to do our best, in the wisest way, having the salvation of souls as our aim, need we stop to question results, or to ask, "Does it pay?" Does anything that our Lord commands not pay? Are any of His commands beyond our power to carry out? He Who has thus enjoined us, will He not give the needed strength to carry us through? And oh! the joy of His welcome approbation: "Well done, good and faithful servant." Yes, it pays a thousandfold, even in this life, as, in obedience to His command, we see souls born into the kingdom, rejoicing in a free and full salvation. "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars forever and ever."

Liao Chou, China.

The Mighty Fallen!

This idol has fallen over and some of his friends who want to win a little merit have gathered brick and placed under his helpless head for a support.

WHAT MISSIONARIES THINK OF MEDICAL MISSIONS

JESUS taught us centuries ago, by His own example, that one of the most effective ways of opening up an avenue into a human soul was by ministering to the needs of the body. When a Chinaman is suffering from the infirmities of the flesh, when he has spent much or all of his earthly goods with Chinese physicians, growing no better but rather worse, when he at last,

An Old Lady at the Tai-ku-hsien Hospital, Before and After an Operation for Tumor of the Jaw. Operation by Dr. Hemingway. Photo by Miss Hebner.

and almost in despair, turns to the missionary doctor, whom he had despised as a 'foreign devil,' finding him with a heart of sympathy and means to heal his wasting body and then, when he hears from the same missionary doctor about the Great Physician Who came to heal the sin-sick souls of men, that Chinaman stands face to face with a new doctrine and a new ideal. Such men often come from our mission hospitals with the love of God in their hearts, and are used of Him to lead others of their families and villages to believe in the same true God."—*P. H. Anderson, South China.*

"China needs doctors. The mothers, yet to be, call for doctors; the babies, yet to be born, call for doctors. The children who are suffering from the sins of their parents call for doctors. The plague, of which we heard today, which stalks at noonday, the deadly microbes which ravage in the sunlight and in the darkness, the diseases which flourish in the filthy streets—these all call for doctors.

"But that is not all. China has need of something more; she has need of *Christian* doctors."—*R. B. Evans, M. D., Western China.*

"But I am convinced more and more that the day of medical missions is a passing day, that the opportunity is a passing opportunity.

"The sentiment voiced at the Edinburgh Conference in 1910 was that the church stands in front of a wonderful

door of opportunity such as has never before been opened to it, but that opportunity is a passing opportunity.

"And assuredly it is so when we come to the subject of medical missions. The faster this wonderful progress of civilization goes on in the world, the more country after country comes under its sway, so much the sooner will that door of opportunity for our medical missions be closed, because the people of the land will be able to meet its physical needs."

"The day of medical missions is upon us now. We are in the full tide of it; we are on the crest of the wave; the door is open before us, and now is the time to press in. This ministry of healing, which began so wonderfully with our Lord, seemed to disappear in the latter part of the apostolic age. So it is now with this ministry of healing, this day of medical missions. It is a matter of only a few decades when it will inevitably, logically, and by analogy pass because, with the increase of civilization, the medical needs of these countries will be met from the countries themselves. So it is incumbent upon us to consider how we might make that work tell most for the Master in the present opportunity."—*Wilfred M. Post, M. D., Asia Minor.*

"The revolution has changed the aspect of all mission work in China, but in no branch is this more true than in medical work. There is a growing belief in things foreign, and at the same time a wonderful spirit of independence, that will in not many years displace the foreigner entirely. It is because the native practitioners are so utterly incompetent that the better class of Chinese are willing to come to the foreigners at all for help. This fact shows the strategic importance of providing, under Christian influences, modern scientific training in medicine for the young men of New China."—*A. S. Taylor, M. D., Central China.*

OPEN LETTER

Malmö, Sweden, July 31, 1913

Note.—Brother Royer has promised to favor us each month with an Open Letter, from the fields. In this manner we shall be able to carefully trace his journey and also to see the mission fields ourselves as he sees them. —Ed.

DEAR HENRY: An uneventful voyage, monotonously smooth, brought me too late into Liverpool to catch a boat across the North Sea, and I spent Sunday and Monday, July 27 and 28, in London. Sunday morning found me in Westminster Abbey, for I wanted to worship by the grave of so great a man as David Livingstone. Monday I returned and stood by his grave a long time. I thought of his weary and lonesome years away from family, home, country, and alone in the dense darkness of Africa. I said to myself, "The world has not learned the price of sacrifice or known its real value." Yes, I have been lonely on this trip, but that hour of meditation by Livingstone's grave has given a new meaning to service. The curious came up and looked at the slab and then at me, and walked on. I suppose they wondered. They little realized that Livingstone has done more for the world than any of the crowned heads or great statesmen who lie buried in the same place. Paul went among the Gentiles of his day and carried the message of salvation; Livingstone went among worse people, more degraded Gentiles, met worse climatic conditions, and also carried the good news. And how significant the words on his slab: "All I can add in my solitude, is, may heaven's rich

blessing come down on every one, American, Englishman, or Turk, who will help heal this open sore of the world." And how true this scripture was in his life: "Other sheep I have, not of this fold: them also I must bring, and they shall hear My voice." I longed that I might stand under the tree in the heart of Africa, where lies buried the heart of this great man. The moments at that grave were an inspiration to me. I know they would have been to you, had you been with me.

I came to the grave of Newton, that great reasoner and scientist. How significant the monument honoring his resting place! His statue is in a reclining position as he rests his right elbow on a pile of books. Above him in the earth, and he is looking up. No wonder he discovered the law of gravitation! Or, perhaps, I should say, what a splendid thought of his life perpetuated in the monument! Beside him rests Darwin, the great scientist who thought out into realms of investigation that has made the world tremble.

But there was another spot I sought—the grave of the Wesleys. They, too, are in the abbey. What a vision those men had! What a reach of faith was theirs! Under their medallion likenesses are these wonderful words: "The best of all, God is with us"; and again, that expansive missionary grasp that should be in the heart of every believer in Christ, namely: "I look upon all the world as my parish." How I wish that the church could catch the spirit of that declaration and make it her own! Then how comforting the thought, "God buries His workmen but carries on His work."

I have been to the abbey before; but this trip has been meat to my hungry soul. I was glad for the hour spent in the sacred spot. I thought of you and wished you could have stood by my side and with me discussed these men's lives here as we have often discussed the work in the office at home.

In my next I shall tell you about the work in Sweden. I have just been here one day and note a decided change for the better.

Fraternally,

Galen B. Royer.

INDIA NOTES

Alice K. Ebey

But Jesus said, Suffer little children, and forbid them not, to come unto Me, for of such is the kingdom of heaven.—Matt. 19; 14.

NEGLECTED and suffering childhood, the world over, makes strong appeals to human sympathy. Indian childhood, wronged in so many ways, touches every heart that has felt the love of the Christ Who loved and blessed little children. If India's children should join hand to hand, they would form a ring big enough to encircle the world. Upon this multitude of innocent children rest the curses of ignorance, superstition and caste. Upon them has fallen the grievous yoke of child-marriage and Hinduism, with all its train of evils. Thousands of infants die yearly on account of the ignorant and cruel midwifery, so generally practiced. Then follows opium feeding, which kills many and unfits many more young children. Poverty, of course, adds a large share to child-suffering. Sick children are frequently branded with hot irons to rid them of the evil spirit. Missionaries often treat great, ugly, festering

sores made in the tender flesh by this heartless branding. But cruelest of all cruelties is child-marriage, with its attending evils of perpetual widowhood and the dedication of girls to idol temples. Wronged childhood, robbed of its health and freedom and joy, denied its right of being trained up in the way of the Lord, reaches forth little hands in mute, piteous appeal for help. "Of such is the kingdom of heaven," says Jesus. Who will bring these suffering and wronged children to the Master, that He may lay His hands upon them and bless them? It is a tremendous work, but through the power of the Spirit we may each have some humble part in this great and glorious task of winning the children for the kingdom of God.

A few weeks ago a Brahmin stole two small gold idols from the inner shrine of the Panch Dewatha Temple, Calcutta, where he had been admitted to worship. He was about to escape with his booty when the keeper discovered the theft and delivered the thief to the police.

Sister Himmelsbaugh has returned from her two months' vacation at Panchgani, much improved in health. She and Sister Ziegler are now occupying the new bungalow at Anklesvar, and are pushing out in the work as much as the heavy rains permit. Many of the village roads are impassable during monsoon.

On Sunday evening, June 15, Bro. Pittenger and family, Bro. Ross and family and Sister Josephine Powell, in all a party of nine, sailed out of the Bombay Harbor on board the steamship *Sardeg na*. We shall miss them sorely from their wonted places, but we trust that a season in the homeland may rest them in body and refresh them in spirit. In due time we trust the Lord may bring them again to join us in the work of bringing souls to Christ.

Early Monday morning, June 16, a little company of our missionaries sailed out in a rowboat on Bombay Harbor to bid welcome to Bro. Long and family. All of our mission family join in bidding these dear ones welcome, and unitedly pray God to use them even more and more during this second term of service in India. They report a pleasant voyage, with only a few rough days. They are now settled in the Vyara Mission Home, where Bro. Long has been placed in charge of the work Bro. Ross just left. He also is to oversee the work at Pimpalner, some twenty miles inland. This will require frequent trips on horseback or by bullock cart. May the Lord give strength and wisdom for these abundant labors.

Sister Gertrude Emmert returned to her home at Bulsar about two weeks ago, having spent some weeks in a Bombay hospital. She has not recovered her health, but at the doctor's suggestion is continuing treatment at home. At present she seems to be gaining, and much prayer is made for her complete restoration, that she may continue the work whereunto the Lord has called her.

Bro. Heisey baptized four at Harmapur, an outstation of Vada, during the month. Two were converts direct from heathenism, and two were the young sons of our evangelist located in the village. The children of Indian Christian families are almost sure to come into the church. Indeed, this is one of the church's surest assets. It behooves missionaries and the church to provide well for the spiritual training of these young lives. Our workers at Vada take new heart and hope that the field round about them may produce many souls meet for the Master's use.

EDITORIAL COMMENT

"Except a man be born of water and the Spirit, he cannot see the kingdom of God."—John 3: 3-5.

"As many as are led by the Spirit of God, they are the sons of God."—Romans 8: 14.

"Be filled with the Spirit."—Ephesians 5: 18.

The first shows us where life begins, second, how it controls men, third, how it matures.—*Missionary Review.*

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Elder Galen B. Royer, Secretary-Treasurer of the General Mission Board, has started on his long tour, to visit our missions of Europe, India and China. At the present time he is with our brethren in Denmark and Sweden. Beginning with this issue of the VISITOR he has promised to give our readers a series of "Open Letters," in which he hopes to outline for us some of the cheering signs of our advance in mission work on the foreign fields. We feel sure that the optimism of these letters will be catching, and hope that their devotional spirit may be imparted to all who read.

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We wish especially to call the attention of our readers to the list of what some one has chosen to call "One Hundred Most Popular Missionary Books," as gotten out by the Missionary Education Movement. This list appears on the third inside cover page of the VISITOR and they may be obtained at the prices mentioned by writing the Brethren Publishing House, Elgin, Illinois. Our people wonder what to read along missionary lines, and from this list may be selected those books that will be of more than ordinary interest. We would suggest that you save this issue of the VISITOR, in order frequently to refer to this list.

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The signs of progress are in the air, in China. Our newspapers are full of events from that land, portentous of the great nation that is to be. Her people are no longer the subject of such ridicule as in the past. Admiration is being evoked for the little men, whose perseverance, ability to assimilate, and national spirit have grown with such tremendous bounds within the last year. To know these events, as we have them before us every day, and then, as a church, to know that there are noble characters of our own number laboring among these people and assisting them to find the new religion, which gives life everlasting, is cause for profoundest thanks and deepest gratification.

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This number of the VISITOR is given freely and gladly to our workers in that field. Their efforts and strenuous labors are fraught with much good. Overworked though they may be, and though the need of recruits is extremely pressing, yet their work is telling for the Master in their localities. Their Christian heroism cannot but evoke sympathy, prayers and substantial assistance among those whom they have left to man the home base and care for their physical wants. We trust our readers will carefully read each article found within this issue. Beneath the surface of every line can be found the quiet trust and

hopefulness that belong to the truly consecrated child of God.

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Political affairs in China have been somewhat disappointing to those of us who have become so accustomed to things being done in a hurry over there. We have viewed those millions with admiration and patience, feeling confident that they would gather up the reins of government and ultimately bring peace and union out of the chaotic condition of their country. Some of our people have begun to despair of a permanent and stable government. With each new outbreak among the disaffected they reason, uneasily, that something fearful will happen. Our missionaries are the least affected in this wise. Robbery and pillaging are almost unbridled in some parts of the empire. As these lines are written there is an uprising, apparently in the south of China and far removed from our missionaries. But nations, though born in a day, do not grow to mature manhood by sunset of the next.

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The government has changed, but all of the iniquities of the Manchus are not gone. There are likely too many conflicting notions in that land, of what a republic should do and what it should be. They have adopted the political ideals of foreign nations, and some of these certainly are very poor children for adoption. The "graft" system of our land bears a close resemblance to the "squeeze" of the Chinese. And with the good of adopted foreign ideals there will naturally come in much that is harmful and base. Judging from our own progress in this respect it will require years to weed this out.

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But China is adopting much that is really beneficial. They have an intelligent president. He is calling to his service some very competent foreign advisers. He is establishing schools. He is according the Christian religion its rightful place. Among the leaders of the New China are men of intelligence and Christian training. She is reconstructing her alphabet, and improving her monetary system. Her sons are flocking to other lands to receive an education which will make them the statesmen of the China of tomorrow.

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A serious handicap to this new child is the jealousy of the various world powers. They do not look with complacency upon the formation of a republic of 400,000,000 people. They rejoice, secretly, in the internal disorders of the republic. They are willing and hoping for the time to come when they can "assist" in restoring order. They are willing to do it now, "for a consideration." We look with pride on the action of our own wise President in recognizing this new sister, and we rest in the promise of Him Who is able to recreate nations at His will.

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It is a significant commentary on the spirit of the New China, that her consul-general in Canada recently wrote the following to a Christian gathering in Toronto:

"As you lift your voices unto the Lord in behalf of China, I beg of you to do so with a knowledge of her present difficulties, with a heart attuned to her ear of distress, with a vision of her tremendous possibilities for the future. China is at the parting of the ways. She stands on the edge of the right road; but just how to go forward, just how to meet and pass over the jagged obstructions that loom up before her—these are the things that she wants to know. Some of these obstructions have been there for a long time, and we are responsible for them. Others were put in our path by hostile forces, outside influences. Please pray for them, too. Our cry now

is for inspiration and guidance that will enable us to distinguish the real from the unreal; to follow the teachings of our friends and to shun the advice of our enemies; to set firm as a big stone a genuine and not a playhouse republic; to lead the Chinese people into a day that will last forever, a day whose brightness will benefit foreigners, Tibetans and Mongolians as well as Chinese."

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And so, with our representatives in China, we are full of hope. China will grow if we assist her. If she relapses into a "state worse than the first," it will be the fault of the nations of greater civilization. The Church of the Brethren is expected to do her part in this great service for the Master. The little band of workers are anxiously looking forward for the recruits that are going out this fall. God forbid that we should, for one moment, cease our prayers for the success of our work, now started so promisingly, for the health of our present staff, now overworked, and for the safe passage of our new outgoing missionaries, now busily engaged in their preparations for the long journey.

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The Christian world was surprised and pleased in April when the Chinese government made request of all the missions in China to pray for the well being of their government and land. Christians in other lands caught the spirit and from all corners of the earth prayer went up to the great God for the future of China. The *Chinese Recorder* for June remarks that a sudden change for the better was noticeable in prevailing conditions at Peking. Messages began pouring into the capital from outlying provinces, chambers of commerce and influential men, urging the President to stand firm and the National Assembly to stop quarreling over inconsequential details. The country had seemed chaotic, and suddenly there came a demand throughout the country for order. This merely shows to us in God's own practical way that He is able to handle the affairs of the nation with the same ease and grace as He is to handle those of the individual. He has mighty surprises in China, yet, to reveal to sluggish Christendom.

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Here is a story that shows how far the Chinese can carry their politeness:

A gentleman dressed in silk and satin robes went to call on a friend. As his friend was not at home, he sat down to wait for him; and while he was sitting there a rat came running along a beam overhead and upset a vessel of oil that was standing on the beam. The oil poured all over the silk and satin robes and ruined them, and the gentleman, of course, felt very much vexed; but just then his host came in, and seeing the guest dripping with oil, exclaimed, "Dear me! what is the matter?" The guest replied, "Oh! nothing at all; it is of no consequence whatever. While I was sitting here in your great hall your honorable rat came running along on your exalted beam and turned over your excellent oil on these miserable old rags of mine."—*Selected.*

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We have lying upon our desk a letter written from Smyrna by our good brother, Dr. O. H. Yereman. He has been investigating the conditions of mission work in and about Smyrna, and reports the outlook as not very encouraging. Several missionary societies have had work established there for years. The number of their converts are few, and these largely have come from "the interior, where there is great oppression and ignorance." The education received in the mission schools, he reports, affords the people opportunity to learn English and receive an intellectual training, but it does not make Christian men out of them.

To be sure the Moslem field is a hard field. But the Moslem field is ripening for the Gospel—that is, if we can rightly read God's Word and His actions in the history of nations. Twenty years ago the great Chinese nation was fast asleep. Mission work was extremely difficult and dangerous. Then China awakened. Her doors were battered down. She is wide open for evangelism. Christianity is not coping with the situation as fully in that new republic as it should. Many will go into Christless graves or lapse into infidelity. Would it be the part of wisdom for our God to allow the doors of another field of 200,000,000 souls to open for Christianization when we, as a Christian world, are only playing at the task now assigned us of evangelizing 400,000,000 Chinese? The doors of the Moslem world will open when Christianity is able to enter them. Happy will be that mission society who finds herself firmly located when the Master opens these doors. The present time they are exerting an influence greater than they are aware.

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September is here. With September come school days and college days. We rejoice that our colleges are wide awake on mission study. This is as it should be, and fortunate will be those colleges that have live chairmen at the head of their missionary committees. The mission rooms stand ready to assist in whatever way they can.

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Mission study, however, need not be confined to the colleges. In the last two years there have been many mission classes in our local congregations. The number is increasing. Usually these are conducted by the Christian Workers' Society, in some form or other. They have done good work, and especially so when the elders and pastors actively encouraged them. This month we are printing on the last cover of the Visitor a list of books, any of which are designed especially for class use. We invite correspondence on any of these, and shall be glad to lend any assistance within our power. September is none too early to begin talking Mission Study Class.

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Brethren A. W. Ross and J. M. Pittenger, with their families, and Sister Josephine Powell, are now at home from India. We welcome them and wish them a happy furlough from their strenuous labors. Brethren Ross and Pittenger expect to be able to spend considerable time among our churches under the supervision of our Board. While it is the hope of the Board that these workers may be permitted to accomplish much for missions, yet because of their past strenuous service, and their hopes for many more years in India, recuperation of health will be the first consideration and work among the churches will be secondary. This is true missionary economy.

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At last reports from India, Sister Jesse B. Emmert was improving in health, after her severe sickness, and we feel the many prayers offered in her behalf have not been in vain.

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Brother and Sister W. B. Stover expect to sail for India September 16. With them will go only their two younger children. The other three remain in America for their education. We praise God for the quality of consecration and sacrifice displayed in this willing farewell to little children. Only the true missionary would be willing to do this. Such sacrifice is a living example of true discipleship.

The Little Missionary

HU KING ENG

THE first Chinese girl to come to American to be educated for a physician was Hu King Eng. She came in 1884, and graduated from the Woman's Medical College, in Philadelphia, in 1894, returning to China soon after, where she is still happily working in the Woolston Memorial Hospital, Foochow. Her very last report tells of thousands of sick people to whom she has given medicine, helping them as only a Christian doctor can. She signs herself, "Your Little Lend-a-hand."

Now you may ask, "Was she a heathen girl?"

No, her grandfather was a military man, a mandarin of rank. But he and his family were among the very first Christian converts after the Methodist Mission was started in Foochow. This grandfather left six sons, one of whom —Rev. Hu Yong Mi—was her father.

Her name, King Eng, means "Golden Nightingale," the family name "Hu" coming first, instead of last, as with us.

When Miss Hu was in school in Delaware, Ohio, she told the story of her conversion, which was related as follows: Some had quoted the verse "As far as the east is from the west, so far hath He removed our transgressions from us." She at once said, "I know what that means. One time in my China, my father preach a sermon—he say all people sinners. I not think so; I had not break any of the ten things God say we must not break. When we got home I say, 'My father, I not sinner.' He say, 'Yes, my child, all people sinners,' and he tell me how. Then I sorry, very. I cry and I cry. My father say, 'You must not cry, you must

Clay Modeler Making Toys.

Chinese children prize these highly. He is an expert at mixing different colored clays and making lifelike figures. Any American boy or girl would enjoy watching him for an hour. The articles on sale can be seen in the rack above his head.

pray Jesus take your sins away. You can ask Him.' Then I pray to God and all the sorry went away, and I so happy. Then one day I think 'I happy; what can I do? I will like study medicine, make sick people well, tell them about Jesus.' "

So God called this dear child to her life work.

Another remarkable thing is the fact that when Miss Hu was a little girl her father decided that she should not have her feet bound. She recently told how it came to pass.

"That I have the distinction of being the first girl who did not have her feet bound is due to no effort of mine.

"As a little girl I longed for the time when the bandages should be put on, for the neighbors were saying,

" 'Rather a nice girl, but those feet! Rather a bright girl, but those feet!'

" 'Those feet,' 'Those feet,' was all I heard until I was ashamed to be seen.

"Finally my mother, who did not see this matter in the same light as did my father, took advantage of my father's absence from home to put on the bandages.

"When she would ask me, 'Can you stand them a little tighter?' I would say, 'Yes, mother, a little tighter,' for was I not going to be a lady, and not hear 'those feet' any more?

"But when my father came home, there was a long, serious talk between him and my mother, and off came the bandages.

"Later, when visiting an old relative, my heart was rejoiced by having her rebind my feet. When I returned home, I had two people to help me hobble, and felt my importance.

"My mother was ill in bed, but, instead of being pleased with the work of our relatives, she ordered me to take off the bandages and burn them, and never have them put on again.

"When I told her people were saying 'Those feet!' until I was ashamed for any one to see me, she said, 'Tell them bound-footed girls never enter the emperor's palace.'

"This put a quietus on 'those feet,' and when I learned that all the world did not have bound feet I became more reconciled.

"Later on, when the way opened for me to go to America to study medicine, and when rushing to catch a train, I always remembered 'those feet' and was thankful I had them.

"Since my return to China how could I love the work, which is mine to do for the Master, without the strong, natural feet which my father insisted that I should keep unbound?"—*Children's Missionary Friend.*

GIVING AND LIVING.

" Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To give
Is to live.

" The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

" The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we wield our breath
Till the mirror is dry and images death.
To give
Is to live.

" He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortunes gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die."

—Selected.

Financial Report

CORRECTIONS.

Because of the wrong totals being carried forward the report in the May Visitor, for World-Wide should be $683.47 instead of $685.-47. Also, in the same report, and for same reason, the total under Denver Colored should be $77.00 instead of $75.00.

In the June report for India Widows' Home, the wrong total having been carried forward that total should be $119.10 instead of $62.00. Also total of India Boarding School should be $107.50 instead of $95.00. In the June Visitor the $5.00 credited to An Individual, Eastern Pennsylvania under World-Wide, should read "An Individual, Midway Congregation, Eastern Pennsylvania."

In the July Visitor the wrong total was given for China Mission and should have been $72.86 instead of $75.86. Also, under World-Wide, the total should be $236.55 instead of $233.55, Iowa having been credited with $11.87 which should have been $1.87.

In the August Visitor, under Conference Offering, the $24.00 credited to Eel River Christian Workers under India Native Worker and the $24.00 under India Native Worker, in the regular August receipts credited to Eel River Christian Workers is one and the same amount and transfer has been made on the books to correct the error.

FINANCIAL REPORT.

During the months of May, June and July the General Mission Board sent out 243,757 pages of tracts.

The General Mission Board acknowledges, with pleasure, the receipt of the following donations, during the month of July:

WORLD-WIDE.

Indiana—$129.05.

Northern District, Congregation.
Baugo, $8.53; Yellow River, $31 Elkhart Valley, $25.61; North Liberty, $3.56, ... $ 68 70
Individuals.
Elias Fashbaugh, $7.50; Elizabeth Hay $5; Rosa Nickler, $5, ... 17 50
Middle District, Congregation.
Monticello, ... 20 00
North Manchester Christian Workers, ... 8 00
Individual.
G. L. Wine (marriage notice), ... 50
Southern District, Sunday-school.
Rossville, ... 14 35

Pennsylvania—$85.24.

Western District.
Shade Creek and Scalp Level Missionary Societies, ... $ 20 00
Eastern District, Congregation.
Elizabethtown, ... 38 29
Individual.
A Member of Reading congregation, ... 5 00
Middle District, Individuals.
Mrs. J. C. Miller, $1.25; Phœbe Zook, $1; Serena Rupert, $1; B. B. Ludwick (marriage notice), 50 cents; F. F. Holsopple (marriage notice), 50 cents, ... 4 25
Southern District, Individuals.
D. H. Baker, $7.15; A Brother, $6.30; Receipt No. 2840, $3.75; J. H. Brindle (marriage notice), 50 cents, 17 70

Illinois—$69.93.

Northern District, Congregation.
Polo, ... 25 22
Brethren Mission Fund, ... $ 23 71
Individuals.
Rosy J. Roos, $1; Lizzie Shirk, $1; A. C. Wieand, $1, ... 3 00
Southern District, Congregation.
Okaw, ... 17 00
Individual.
Mrs. J. H. Rohrer, ... 1 00

Ohio—$64.66.

Northwestern District, Congregation.
Lick Creek, ... 2 50
Individuals.
Daniel Bock, $10; Floyd Mallott, $1.25; N. I. Cool (marriage notice), 50 cents, ... 11 75
Northeastern District, Individuals.
Mamie E. Hoover, $40; Brother, $2; Reuben Martin, $1, ... 43 00
Southern District, Congregations.
Upper Stillwater and Oakland, $6.41; Upper Stillwater, $1, ... 7 41

Virginia—$59.98.

First District, Congregation.
Red Oak Grove, ... 15 00
Sunday-schools.
Oak Grove, $19; Troutville, $15.12, 34 12
Individual.
D. C. Naff (marriage notice), ... 50
Second District, Congregation.
Fairfax, ... 5 36
Mt. Vernon Aid Society, ... 5 00

Iowa—$34.10.

Northern District, Congregation.
Washington, ... 21 10
Individual.
Geo. A. Lininger, ... 3 00
Middle District, Sunday-school.
Colfax M. E., ... 10 00

Washington—$22.70.

Congregation.
East Wenatchee, ... 4 20
Sunday-school.
Euclid Union, ... 6 50
Individuals.
Mother and Boys, $10; A. B. Long, $2, ... 12 00

Kansas—$18.23.

Northeastern District.
Loyal Band Class, Topeka Sunday-school, ... 2 00
Individual.
C. B. Smith (marriage notice), ... 50
Southwestern District, Congregation.
Prairie View, ... 4 40
Individuals.
J. Edwin Jones, $1; Katie Yost, $1, 2 00
Southeastern District, Congregation.
Independence, ... 9 33

Michigan—$16.38.

Birthday Collection, Onekama congregation, ... 11 38
Sugar Ridge Christian Workers,... 5 00

Canada—$16.35.

Individuals.
Mrs. J. N. Overhultz, $10; Benj. Protzman, $5.35; Ruth Fike, $1, ... 16 35

Nebraska—$12.50.

Individuals.
A Brother, $10; A Sister, $2; M. R. Weaver (marriage notice), 50 cents, ... 12 50

Texas—$11.00.

An Individual, $10; I. F. Brubaker, $1, ... 11 00

Oklahoma—$13.61.

Congregation.
Washita, ... 8 61
Individual.
Bertha Ryan Shirk, ... 5 00

California—$6.25.

Northern District. Individuals.
D. S. Musselman. $3.25; W. F. Haynes (marriage notice), 50 cents, 3 75

Southern District, Individual.
Amanda A. Garst, ... $ 2 50
Colorado—$6.50.
Individuals.
Nancy D. Underhill, $1; J. R. Frantz, (marriage notice), 50 cents; W. T. Brumbaugh, $5, ... 6 50
West Virginia—$6.00.
Second District, Individuals.
M. C. Czigan, $3; J. F. Ross, $3, .. 6 00
Maryland—$6.00.
Eastern District, Congregation.
Woodberry, ... 6 00
South Dakota—$12.50.
Young People's Class, Willow Creek, ... 12 50
District of Columbia—$4.00.
Individuals.
P. M. Radcliffe and wife, ... 4 00
North Dakota—$2.44.
Congregation.
James River, ... 2 44
Oregon—$1.00.
W. A. Hoover, ... 1 00
New York—$0.50.
Individual.
J. Kurtz Miller (marriage notice), 50
Idaho—$0.50.
Individual.
Isaac Thomas (marriage notice), 50

Total for the month, ... $ 599 42
Previously received, ... 21,781 87

For the year so far, ... $22,381 29

INDIA MISSION.

Illinois—$14.10.
Northern District.
Brethren's Mission Fund, Mt. Morris, ... 10
Southern District, Congregation.
Oakley, ... $ 12 00
Individual.
Mary Vansyckel, ... 2 00
Pennsylvania—$7.28.
Middle District, Sunday-school.
Lewiston, ... 5 28
Individuals.
Sannie F. Shelly, $1; Mrs. J. C. Miller, $1, ... 2 00
West Virginia—$1.00.
Second District, Individual.
M. C. Czigan, ... 1 00

Total for the month, ... $ 22 38
Previously received, ... 534 45

For the year so far, ... $ 556 83

INDIA ORPHANAGE.

Indiana—$64.00.
Northern District, Sunday-school.
Bethany, ... $ 10 00
Brethren S. S., South Bend, ... 10 00
Mauns Laborum Class, Elkhart... 14 00
Middle District.
Primary Dept., Manchester S. S., $10; North Manchester Aid Society, $10, ... 20 00
Pyrmont Sunday-school, ... 10 00
Pennsylvania—$62.00.
Western District.
Shade Creek and Scalp Level Missionary Societies, ... 20 00
Lewistown Aid Society, ... 20 00
Eastern District, Sunday-school.
Elizabethtown, ... 20 00
Individual.
Sally Hershberger, ... 2 00
Virginia—$60.00.
First District, Congregation.
Roanoke City, ... 20 00
Second District, Sunday-school.
Oakton, ... 20 00
Middle River Aid Society, ... 20 00
Illinois—$44.41.
Northern District.
Home Dept. Franklin Grove Sunday-school, ... 28 41
Southern District.
Organized Classes, Oakley Sunday-school, ... $ 16 00
Idaho—$44.00.
Congregation.
Brookdale, ... 44 00
Canada—$41.40.
Howoddle Mission, ... 41 40
Kansas—$20.00.
Northeastern District, Sunday-school.
Richland Center, ... 20 00
California—$20.00.
Southern District, Individual.
Oran O. Lewis, ... 20.00
Ohio—$18.00.
Northwestern District, Individual.
Geo. S. Throne, ... 16 00
Northeastern District.
A brother, ... 2 00
Missouri—$5.00.
Middle District.
"True Blues," 5 00

Total for the month, ... $ 378 81
Previously received, ... 1,095 89

For the year so far, ... $ 1,474 70

INDIA BOARDING SCHOOL.

Missouri—$25.00.
Northern District.
C. T. N. Class, North Bethel Congregation, ... $ 25 00
California—$11.25.
Southern District.
Oak Grove Christian Workers,.. 11 25

Total for the month, ... $ 36 25
Previously received, ... 107 50

For the year so far, ... $ 143 75

INDIA NATIVE SCHOOL.

Ohio—$5.00.
Southern District.
A Brother and Sister, ... $ 5 00
Virginia—$4.60.
Northern District, Congregation.
Linville Creek, ... 4 60
Iowa—$4.50.
Middle District.
Katie Reeste, ... 4 50

Total for the month, ... $ 14 10
Previously received, ... 255 50

For the year so far, ... $ 269 60

INDIA WIDOWS' HOME.

California—$5.00.
Southern District, Congregation.
South Los Angeles, ... $ 5 00
Illinois—$1.30.
Northern District.
Brethren Mission Fund, Mt. Morris, ... 1 30

Total for the month, ... $ 6 30
Previously received, ... 119 10

For the year so far, ... $ 125 40

CHINA MISSION.

Pennsylvania—$7.08.
Eastern District, Sunday-school.
Hanoverdale, ... 6 08
Middle District, Individual.
Mrs. J. C. Miller, ... 1 00
California—$4.40.
Southern District, Congregation.
Santa Ana, ... 4 40
West Virginia—$1.00.
Second District, Individual.
M. C. Czigan, ... 1 00
Illinois—$0.10.
Northern District.
Brethren Mission Fund, ... 10

Total for the month, ... $ 12 58

Previously received, ... 391 04

For the year so far, ...$ 403 62

CHINA ORPHANAGE.

Indiana—$29.73.
Southern District, Sunday-school.
Rossville, ...$ 6 44
Rossville Christian Workers, ... 23 29
Washington—$15.20.
Sunny Slope Christian Workers, . 5 00
Intermediate Class, Seattle Sunday-school, ... 10 20
Kansas—$11.60.
Northwestern District.
Cheerful Givers' Class, Maple Grove Sunday-school, ... 10 60
Northeastern District.
Joy Bearers' Class, Washington Congregation, ... 1 00
Texas—$6.00.
Portland Sunday-school, ... 6 00
Illinois—$5.00.
Northern District.
Seeking Class, Naperville Sunday-school, ... 5 00
New Mexico—$1.25.
Clovis Sunday-school, ... 1 25

Total for the month, ...$ 68 78
Previously received, ... 433 74

For the year so far, ...$ 502 52

CHINA BOYS' SCHOOL.

Ohio—$5.00.
Southern District.
A Brother and Sister, ...$ 5 00
Pennsylvania—$1.10.
Middle District.
Nora L. Brumbaugh's Class, James Creek Sunday-school, ... 1 10
Indiana—$1.00.
Middle District.
Mrs. J. A., ... 1 00

Total for the month, ...$ 7 10
Previously received, ... 263 42

For the year so far, ...$ 270 52

CUBA MISSION.

Indiana—$29.38.
Northern District, Congregation.
Maple Grove, ...$ 24 38
Individual.
A. E. Studebaker, ... 5 00

Total for the month, ...$ 29 38
Previously received, ... 2 50

For the year so far, ...$ 31 88

FLOOD SUFFERERS.

Pennsylvania—$9.00.
Southern District.
Shady Grove Aid Society, ...$ 9 00
Oklahoma—$6.05.
Monitor Congregation, ... 6 05

Total for the month, ...$ 15 05
Previously received, ... 2,208 71

For the year so far, ...$ 2,223 76

DENVER COLORED.

Indiana—$133.00.
Daniel B. Bollinger, $5; Jonathan Yoder, $1; Frank Nusbaum, $1; W. E. Zimmerman, $1; John S. Mishler, $5; Margaret E. Swihart, $1; J. H. Burkholder, $1; C. I. Holland, 50 cents; Samuel T. Bordner, $5; Wm. Dutcher, $1; Marvin Maurer, 50 cents; Edward Stump, $1; Albert F. Burke, $5; Melvin Roush, $1; Levi R. Miller, $1; F. P. Ullery, $1; D. D. Peters, $1; Andrew Bottorff, $3; Joseph Morelock, $3; Henry Price, $1; C. E. Whitehead, 50 cents; M. Bowman, $5; John Keim, $1; Dora Earhart, $2; Harvey Cripe, 50 cents; Lewis Cripe, $1; C. H. Cripe, $1; W. O. Warrick, $1; Eugene Chrystler, 75 cents; Elvin Leer, $1; Jasper Sherck, $5; W. W. Zimmerman, $5; J. D. Cripe, $1; C. M. Berkey, $1; C. C. Cripe, $1; Sarah Steele, $1; Ida Mishler, 50 cents; Ira Weaver, $2.50; Emma Weaver, 50 cents; Frank Hoover, 75 cents; Geo. Keim, $1; John Zimmerman, $1; John J. Karch, $1; Jane Zimmerman, $1.00; George S. Sherck, $5.00; Ethel Sherck, 5c; Dora Sherck, 5c; Myrtle Sherck, 5c; J. J. Troyer, $5; And. Keim, $1; A. Haines, $5; Cyrus Steele, $2; Geo. C. Eberding, 25 cents; J. W. Marshall, $3; H. L. Shaffer, $1; E. G. Resler, $1; Will Weaver, $5; Wesley Weaver, $2; J. L. Young, $5; Edward Frick, $2; David Weaver, $2; John J. Wittmer, $1; I. N. Shanower, $2; Merrietta W. Kreighbaum, $10; Jane Ullery, $1; Mary Miller, 50 cents; Richard Steele, 10 cents; Mrs. L. J. Green, $1; John W. Cripe, $1; C. D. Elery, $1; Permelia Greenwood, $1, ...$ 133 00
Minnesota—$20.00.
L. B. Pratt, ... 20 00
Pennsylvania—$10.00.
Eastern District, Individual.
Morris B. Ginder 10 00
Illinois—$1.00.
Northern District, Individual.
Roy A. Frantz, ... 1 00

Total for the month, ...$ 164 00
Previously received, ... 281 50

For the year so far, ...$ 445 50

SUNDAY-SCHOOL EXTENSION.

Building Fund—$300.00.

Illinois—$300.00.
Northern District, Individual.
Mrs. Mary Fahrney, Per P. A. Beachy, ...$ 300 00

For the year so far, ...$ 300 00

General Fund—$12.37.

Indiana—$7.37.
Northern District, Sunday-school.
Nappanee, ... 7 37
Montana—$5.00.
Individual.
Golda Welty, ... 5 00

Total for the month, ...$ 12 37
Previously received, ... 61 50

For the year so far, ...$ 73 87

It is interesting to notice that missionaries' children often take up the work that their parents had adopted before them. Twenty-three of the ninety missionaries serving in India under the American Board were born in India. Thirty-seven of the force of two hundred missionaries in Turkey are sons or daughters of earlier workers. This fact cannot but be a source of great comfort to the missionary mothers, rocking their babies to sleep in the evening shadows of the great heathen world.

The Missionary Visitor

Volume XV October, 1913 Number 10

A MESSAGE TO OUR OUTGOING MISSIONARIES

Galen B. Royer, Secretary-Treasurer

MY mind goes back to the homeland this morning, and I am thinking of that noble band of consecrated workers who, in a few weeks, will be starting to the foreign mission fields. These "last days" in the homeland, at mother's table and in mother's bed, mean much to you who go forth not expecting to return at least for seven or more years. God grant you grace in your hour of need!

The home leaving is a hard pull. There are home ties difficult to give up, in spite of resolute determination. But hardest of all is the constant criticism that the missionary must meet from two angles. Some people never forget the mistakes of youth, and though much regretted and long since repented of, by the missionary, they hold them against him and revive them when they can. Others have not entered into the spirit of service for the Master and have no sympathy for His purposes. As a result, they belittle, sneer at and depreciate the honest effort to save the world for Christ. One missionary recently wrote to a friend: "The hardest for me to endure these last days is the discouragement of brethren and relatives who say I am foolish for wasting my life in missions." Yes, that is the hardest for the missionary to endure, and the Brotherhood has too many of the type who discourage. Would God they could have a vision of world need, of heavenly command and their own sinfulness. They would never discourage a missionary again.

But the home leaving, dear missionary, is but the beginning. Taking up the work of the Lord in foreign lands is accepting at once the greatest of life's duties and is attended with the highest of rewards.

First, the mission field is the world's greatest opportunity. In this statement I am not meaning to belittle the man who stays behind to "care for the stuff," that others may fight. If he does it in the fear of the Lord his is an equal share with the man at the front. But I do say that in choosing missionary work in preference to any other occupation in which a Christian may engage, you have selected the highest, holiest and greatest calling God can offer any one. Teaching in a church school, and especially if it is to prepare men and women for missions, is a noble calling; yet missionary work direct is more intensely fulfilling the "Go" of the Conqueror. Farming, and to make money that others may go, is needful, but the young man or woman who selects for life's labors anything else than missions, chooses not the highest ideal and the greatest opportunity to serve the Master. Blessed will be that day for the world and the Christ when EVERY member of the church seeks to go, presses into the front rank, and

only stays back because there is no room there. You, my beloved missionaries, are entering, this fall, the field of greatest opportunity.

It is also the field of greatest trial. Great things cluster together. Greatest opportunity means severest trial. Look at that greatest of modern men, Livingstone. What wondrous work the Lord wrought through him! But note his lonely days, his weary journeys, his patient toil, his perplexing problems, his awful suffering, his lonely death. What a price he paid for his usefulness to the world! All Christendom sits by and admires his life of service—few see the trials he endured, and yet they were inseparable from his great opportunity. So was the life of the Apostle Paul; so has been the life of every one who had heart to go forward and face the conflict. Be not surprised, then, when fiery trials come; you have chosen greatest opportunity; bear greatest trials. Ask God not to make your load lighter but your back stronger, and go forward.

Your choice of life takes you into fields of greatest need. When once you tread your chosen field and see its poverty, a revelation will come to you of which you never dreamed. More than one has written from the field that "heathen darkness is blacker than I ever thought." If the church at home could see the need as you will, your work would never want for funds and prayers to give it signal success. But there will be your own need I am more concerned about. First, the patience to acquire the language when all about is a world dying without hope. Then the daily necessity of restoring "joy in salvation" that will keep your heart warm and your touch sensitive to human requirements, and constrain you to deal kindly with erring humanity. Nothing is so easy as to get used to sin and to tolerate it; to become tired with it; and to grow not only tired in the work but discouraged with your poor human efforts. Perhaps the greatest lesson you will have to learn will be to unlearn all your "sure conclusions" about the field which you made when on the home base getting ready. And as this task is being accomplished, and the fragments of almost nothing lie about your heart, then is there great need in your soul—need of laying it all on Jesus and being His submissive servant to burn out, if He wills, in apparently accomplishing nothing. No task is harder for the missionary; no burden is surer to come, unless you are conceited—somebody who is not fit to be on the field.

But you are also entering upon a field with greatest joys. Hard labor brings the sweetest rest; greatest heartache brings holiest peace after all is done; the sickly child is missed the most in the home because of being the greatest care. To "endure the cross, and despise the shame for the joy set" before you should mean comparatively as much to you as to the Christ Who endured more than you and now has the fullness of joy at the Father's side. Reward on the field often is slow; some see little fruitage, and to rejoice in the victory yet to be won is a spiritual acquirement you greatly need. One missionary went forth full of joy in victory easily won, of trophies of the cross to come at once, only to end his first term of service with disappointment and a discouraged heart. Joy should come in service alone. Fix it so in your heart NOW, and when a trophy here and one there is found, the fullness of it will be inexpressibly great.

The field of largest reward, however, is the best of all. The consciousness that God is with you, even unto the end, that He has promised that His Word shall not return unto Him void,

that though you sow in tears you shall reap in joy, that though unworthy you shall hear the "Well done,"—what better can you ask for at the close of life? There is the reward of seeing the work grow because you looked beyond sin, discouragements, mistakes, failures, and wrested success where human judgment, the world and the devil said "failure"—ah, the reward of persistent effort! Then the joy of souls, few or many, saved. Will there be any stars in my crown? one star? or many stars? How the soul cries out for fruitage for labors! And when in that mighty throng, before the judgment, the redeemed praise Christ because of your humble witness that won them, that will be heaven to your soul.

In addition to this heavenly bliss I cannot refrain from the assurance that I wish to vouchsafe to you for your daily need. Back at Winona Lake, in June, when those thousands stood in response to the Moderator to confirm your appointment, that large concourse was but a delegate body of the larger Brotherhood who will daily uphold you with its prayers as no other in the church is upheld. You may labor and not understand, but here will be the key to your success. For

The weary ones had rest, the sad had joy
That day; I wondered how.
A ploughman, singing at his work, had prayed,
"Lord, help them now."

Away in foreign lands they wondered how
Their single word had power;
At home the Christians, two or three, had met
To pray an hour.

Yes, we are always wondering, wondering, "how,"
Because we did not see
Some one, unknown perhaps, and far away,
On bended knee.

And brother, sister, on the home base, if these lines portray your privilege, your power, be eager to use it daily and thus sustain those needy ones who have gone forth. Begin now; be faithful in it. It is your opportunity.

Aalborg, Denmark.

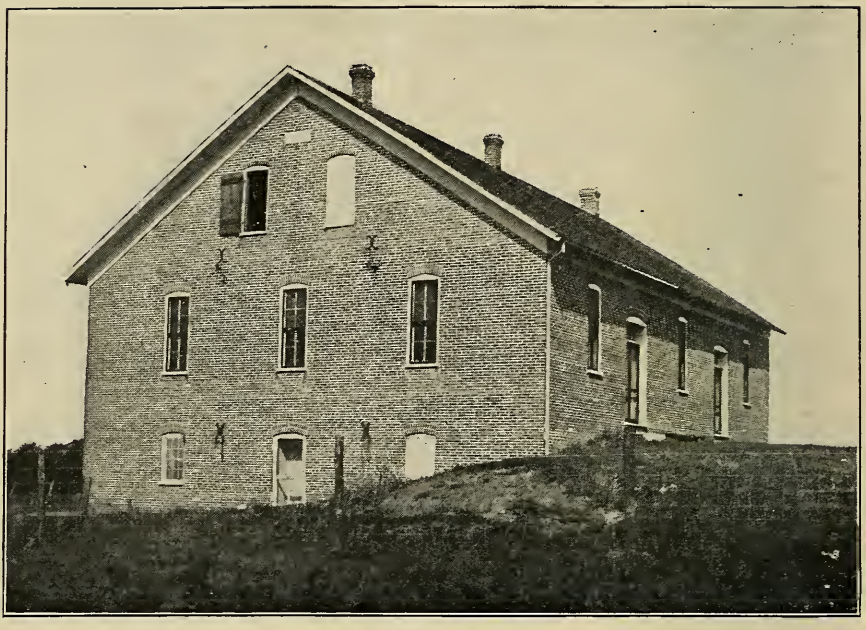
OUR WORKERS FOR SCANDINAVIA

IDA BUCKINGHAM

Anna Miller

NOT far from the village of Oakley, ten miles east of Decatur, Ill., live Brother and Sister David Buckingham. They are devout Christian people, who have lived on the same farm since they started in life together. Into their comfortable home have come five daughters. Ida, the fourth one of this number, was born Aug. 7, 1886. This little daughter grew as a tender plant under the care of a loving mother and father. She was very active and wanted to start to school when quite young. She was permitted to go with her older sisters when only four years of age. Ida continued in the country school until she had completed the ten years' work as prescribed by the State Course of Study of Illinois. She had little difficulty in learning and always stood well in her classes.

The year 1904-05 was spent in Mount Morris College. During 1905-06 she lived at home, helping in the usual ac-



Oakley Church, Illinois, Sister Buckingham's Home Church.

tivities of a country household. The year 1906-07 she spent teaching in a country school. Again, in 1907-08 she attended Mount Morris College and completed the academic course in the spring of 1908. The two years following were spent teaching. Sister Ida entered Bethany Bible School in September, 1910, and continued there for three years, finishing three of the four years' course in the spring of 1913.

From early childhood Ida delighted in helping her father about the farm. She was always anxious to know how to do things, and was not satisfied until she understood. This spirit has remained with her throughout her school life.

Her parents and sisters are faithful attendants at all religious services whenever it is possible. Under the influence and environment of a Christian home and the privilege of religious services, Ida was led to accept Christ as her Savior at an early age, being baptized when thirteen years old, during a series of meetings conducted by Bro. A. G. Crosswhite. It was at the old Brick church where she attended Sunday-school and church most of her life. Her ancestry for several generations were members of the Church of the Brethren. Her father is a deacon in the church. She has been active in all religious duties as they came to her.

When Sister Ida entered Bethany Bible School, in the fall of 1910, it was with the intention of preparing for home mission work. While there she was led to see the great need of the world. The call to the foreign field came to her. Many excuses presented themselves. She had some struggles, but the Spirit continued to call until she was willing to say, "I will go and serve my Master wheresoever He wills."

Sister Buckingham goes to Sweden, ready and anxious for her work.

May the dear Father abundantly bless her and keep her!

ATTIE C. WINE

Emma Fike Neher

ATTIE CLINE WINE, new missionary to Denmark, was born April 17, 1875, near Weyer's Cave, Augusta Co., Va. Her father, John W. Cline, was born Jan. 27, 1847, of Abraham and Catherine Cline, near Timberville, Rockingham Co., Va. Abraham was a nephew of Eld. Johnnie Cline. John W. is the eldest of twelve children. He and his wife are still living in the Lebanon congregation, Augusta Co., Va. He was raised on the farm, and followed the occupation of farmer all his life, with the exception of about ten years, which were spent in a flourmill.

Dec. 25, 1869, he was married to Sallie V. Zimmerman, of English ancestry, who was born Sept. 16, 1846, of Joseph and Sallie Zimmerman, near Mt. Solon, Augusta Co., Va. Soon after their marriage they united with the church, in the Beaver Creek congregation of Virginia, and several years later were called to the deacon's office in the same congregation. Later they moved to the Pleasant Valley congregation, Va., and were soon called to the ministry.

Bro. Cline has made his mark in the church as a man of splendid judgment and a good counselor. The Lord has blessed them abundantly, financially, yet he has been a very liberal giver.

Attie Cline was the fourth child of a family of eight children. From childhood she has been of a cheerful disposition and apt in her studies. Her energy and ambition are stronger than her physical strength, yet she has been usually a strong and healthy woman. She has her father's keen judgment, and her husband attributes much of his success to her never-tiring assistance.

She was married to Alonzo Franklin Wine March 24, 1898, and at once they began working for a home. With her home and family she is always neat and tidy. She loves her home more, perhaps, than does the average woman, and because of this it was a hard struggle for her to surrender to the mission call. But when the surrender was made it was in the same degree that she does everything else, to put her life into it for success as God may give her strength. The thought of depending upon others for support has always been distasteful to her, but, believing that it is the Lord's purpose, she is willing to submit all to Him, and goes forth with her family to the mission field with the same determination to make the work a success that she has had in the home.

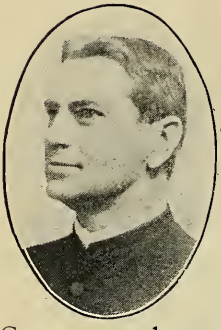
She is the mother of three children. Thelma C., aged 13, is a bright, black-eyed girl, like her mother. She finished her grammar school work last winter and is now ready for high school. Roscoe H. is aged 11, and Ardys, 4. Both boys possess sterling qualities. Thelma and Roscoe, especially, had a cross to bear to bid farewell to their many dear friends in the homeland. It was a great consolation to the parents when Thelma and Roscoe united with the church, at Bethany Bible School, during the early summer.

May this good family of five give out such a message as will echo forever in the kingdom of heaven!

Twin Falls, Idaho.

ALONZO FRANKLIN WINE

S. S. Neher



A. F. WINE, new missionary to Denmark, was born Sept. 23, 1871, near Mt. Sidney, Augusta Co., Va. He was the tenth child of the eleven children of his parents, George and Catherine Good Wine. George was born over a century ago—Nov. 20, 1807—being the son of Daniel and Susan Wine. Daniel was a grandson of George Wine, who emigrated from Germany to Pennsylvania near the middle of the eighteenth century, from whom, perhaps, all of the Wines in the United States descended.

Alonzo's father and mother had but little education, yet they could read and write. They were members of the Church of the Brethren of the most sincere type. In the early days services were held in their home many times from Saturday to Monday. Then, after the old brick church (now Middle River), Pleasant Valley, Summit, Beaver Creek and Mill Creek churches were built they went regularly each Sunday to one of the places, on horseback, taking a child or two behind them. The father was of the quiet, sturdy type, and never a more honest man lived. He was so recognized by all who knew him in the vicinity of Mt. Sidney, where he lived for over fifty years. His life's work was finished Dec. 6, 1891, he being over 84 years of age.

Alonzo's mother, Catherine Good, was true to her family, and early taught her children the beauty of a life of sacrifice in the Master's service. She was born July 22, 1828, and died June 16, 1908, lacking only a little over a month of being 80 years old. Both are buried in the Lebanon cemetery, Augusta Co., Va.

When Alonzo was born his father was 64 years old, and when at the school age of six, his fellowship with father was with a man of threescore years and ten. It may have been this association with so matured a parent that instilled into the life of the boy his high ideals of character to which he has always clung.

Being reared on a farm Alonzo did all kinds of hard work, even splitting rails and cradling wheat. The many duties on the farm interfered somewhat with his regular attendance at school, when yet a boy of only 10 years. However, he was apt in his studies, and at the age of 18 years was granted a teacher's certificate. He taught one year in public school, after which he entered Bridgewater College. He was there for nearly two years, and then spent one year at the Augusta Male Academy, Ft. Defiance, Va. Several years later he took nearly a year's work in Mt. Morris College, and after locating in Chicago had special Bible studies at Bethany, in evening sessions, until last year (1912-13), when the entire school period was devoted at Bethany to Bible study and training.

In business activities his experiences have been varied. At the age of 20 years he left home for Ohio, working on the farm for the Studebakers and Denlingers in the Hickory Grove congregation. Returning to Virginia, in 1897, he bought the home farm and soon settled down to married life. Four years later he came west to Spencer, Ind., where he became circulating manager for the *Agricultural Epitomist*. He then moved to Clermont Co., Ohio, in

the Stone Lick congregation, where he purchased a farm of 250 acres, with the expectation of making it his future home. The same spring his wife's health gave way, from nervous prostration, so that it was necessary to dispose of the farm and seek employment where the home duties were less laborious. In the spring of 1904 they moved to Chicago, where he accepted a position with the Albaugh-Dover Co. The first two years he was an assistant in the clothing department, becoming manager of that department, which position he held for seven years, resigning to take the pastorate of the Chicago church.

For three years the writer labored by the side of Bro. Wine in business, church and Sunday-school, and on the Mission Board of the Chicago church. He was always to be depended upon, having a vital care for any work with which he was intrusted. He was always careful, yet progressive, and his judgment usually was accepted. In his business activities I have always known him to be above reproach. Starting as a poor boy, he quickly began to build up in finances, and was able to see a future with considerable wealth. To surrender this advantage was one of the hard struggles to overcome, but with the gallant spirit of the true missionary the treasure of souls was dearer than wealth.

His missionary training was from his youth. While a boy his great delight was to hear older brethren discuss the Scriptures and the work of the church, even listening for hours while the other boys were out playing. He was baptized at the age of 14 years by A. D. Garber, in the middle branch of the Shenandoah River, near the Lebanon church, which was then a part of the Pleasant Valley congregation. He was chosen superintendent of the Sunday-school when 17 years old, and served either as superintendent or assistant, consecutively, for nearly fifteen years.

He was called to the office of deacon Oct. 24, 1903, in the Stone Lick congregation, Clermont Co., Ohio, and installed the same day by Eld. John H. Brumbaugh. He was called to the ministry Oct. 2, 1906, by the Chicago church, but feeling his weakness he was reluctant in accepting the call. He says: "In looking over my diary I note the following, written the Sunday afterward: 'The call comes with a great deal of weight. To accept would completely change our life's plan, but to decline may be to deny God's purpose in us.' So, after a careful and prayerful consideration, wife and I were installed into the first degree of the ministry Nov. 3, 1906, by Eld. John Heckman." He preached his first sermon in Chicago at the South Side extension point, Dec. 16, 1906. Subject, "The Goodness of God," from the 23d Psalm.

Dec. 27, 1908, he and companion were advanced to the second degree of the ministry. He was chosen as foreman and temporary pastor of the Chicago church, which offices he filled for two years, when the church extended to him a unanimous request to become her pastor. After giving his time fully to the church for a season he felt the need of a rest, away from the city. He resigned his pastorate April 1, 1911, and moved to his summer home and fruit farm near Pawpaw, Mich., in the Black River congregation, spending the entire summer and fall on his farm.

In January, 1912, he accepted a position with the Western Worsted Mills Co., 125 S. Market St., Chicago, as manager of the mail order plain clothing department, and also as manager of one of their clothing stores at Ft. Wayne, Ind.

But through all these changes the Spirit had been calling to greater service. He says: "Soon after accepting

the call to the ministry the mission field lay heavily upon my heart, but the desire for making money was so great that for a long time I excused myself with the thought that I could do more good making money for the Lord than in active missionary work. But the missionary impression still lingered around me with a great deal of force. While at Ft. Wayne, Ind., I had much time for the study of God's Word, and it was there, during the summer of 1912, that the call to a fuller service came to me with such force that, one night at prayer meeting, while singing the hymn, 'I'll go where You want me to go,' I could not shake it off. I found that the real trouble was the unwillingness to surrender all entirely to the Lord. But, thank God, this call remained with me until I promised my Master that wherever He wanted me to go I was willing. The call from the Mission Board to the Denmark field had often been impressed upon me, and after being brought to the point where I was willing to surrender all, this field came before me with more force than ever, and believing it was the Lord's will, I took up the matter with the Board."

March 24, 1898, he was married to Attie Cline by Eld. H. C. Early, at her father's home, near Springhill, Va. This union has been blessed with three children. Bro. Wine and his family have shouldered the cross, bidden friends farewell, and with the armor of faith, have obeyed the call. On Saturday, June 14, 1913, at 3 P. M., they sailed on the steamer *President Lincoln* for their field in Denmark.

Twin Falls, Idaho.

THY WILL BE DONE

Galen B. Royer

My God and Father, while I roam
In life's rough way, far from my home,
Help me to say, in joyful tone,
Thy will be done.

Though strange my path and sad my lot,
Give me the strength to murmur not—
Perfect in me the prayer Thou taught,
Thy will be done.

E'en though in lonely grief I sigh
For loved ones, no longer nigh,
Teach me in gladness still to cry
Thy will be done.

Though cherished plans I must resign,
I shall not sigh—they're only mine,
I give to Thee, as truly Thine—
Thy will be done.

Should sickness slowly waste away
My life, my strength, in slow decay,
Then, Father, help me still to say
Thy will be done.

While absent from the fatherland,
Shouldst Thou take loved ones by the hand
To blest reward, on this I'll stand—
Thy will be done.

May my unworthy heart be blest
By Thine own Spirit as its Guest;
Dear Lord, to Thee I leave the rest—
Thy will be done.

Renew, O Lord, my heart each day,
Take all of self from me away,
E'en all that makes it hard to say
Thy will be done.

Help me to live life's journey through
In loving service I can do
To fellow-man; yet keep in view
Thy will be done.

When toil is done, and I no more
Shall pray in tears as oft before,
Then shall I sing on golden shore
Thy will is done.

A Street in Jalalpor, India.

OUR INDIA PARTY

ELIZABETH BARTHOLOW ARNOLD

S. I. Arnold

ELIZABETH BARTHOLOW ARNOLD was born on a farm near Yale, Guthrie Co., Iowa. She was the ninth of a family of eleven children. In her seventh year the family moved to Yale, which has since then been her home.

The Yale village school offered splendid opportunity for primary education, and here Elizabeth was a regular and studious pupil until she finished the common branches at the age of fifteen. Not being satisfied to stop here, she attended the county high school, graduating with honors in the allotted time.

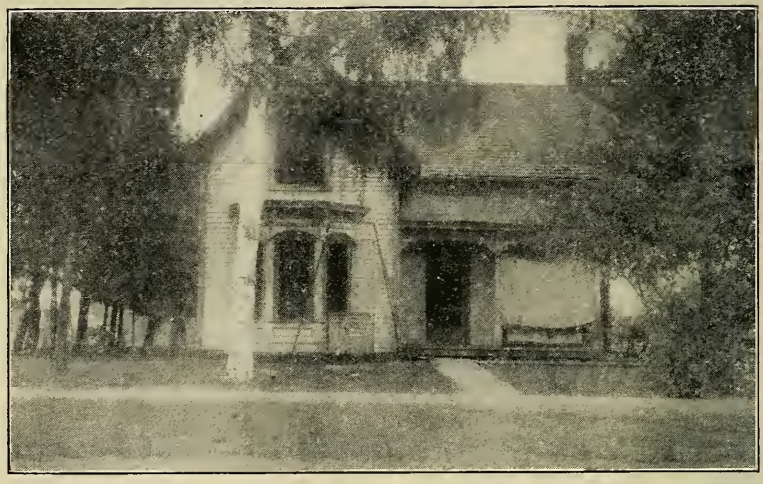
The Bartholows were not wealthy people, and with the family earnings the devout parents were unable to aid their children as the parent heart would have desired. But poverty is no real hindrance. Elizabeth was determined to be her own support. She entered the schoolroom at the age of nineteen and taught two successful years of school. Feeling her lack of preparation, she took a year's training in special primary work at the State Teachers' College at Cedar Falls. Again she joined the teaching staff of her State, rendering two more years of very acceptable service. Although she was successful as a teacher, and her services were much in demand, a "still small voice" kept whispering to her receptive conciousness,

"Thy success at teaching is not most pleasing to thy God,

"For He would have thee work elsewhere—
Then leave this task and serve Him there."

But where?

A Christian merchant in her home town offered her a position as clerk in his store, and, being pleased with the opportunity to work near home, she accepted his offer and was found behind the counter in the dry goods department for two years. But living at home and working for hire seemed not to satisfy, and the "still small voice" was not silent.



Sister Arnold's Home.

Elizabeth's parents were devout members of the Church of the Brethren, but, living at a considerable distance from the meetinghouse, the children became members of the Sunday-schools of the other denominations represented in Yale. Elizabeth was especially active and took much interest in the work. She was a regular teacher in one of these schools, even before she had become a nominal member of any church. At the age of nineteen she united with the Church of Christ, in which she worked earnestly for eight years, during which time she served as teacher, superintendent, organist, etc., often filling several of these positions at a time.

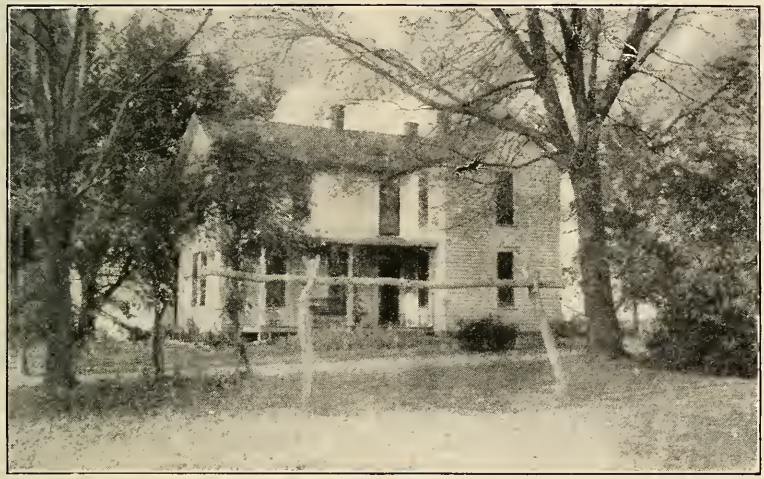
Since early childhood she had had visions of working in the more neglected portions of God's vineyard. The foreign mission call had been one of long sounding, and though she had never fought it, it was not until, at the age of twenty-six, that she began definite preparation for this work. The question of "where" was a big one, but finally the faith of her parents won in her life and she was baptized into the Church of the Brethren Aug. 21, 1911, and immediately left for Bethany Bible School, of Chicago, for definite preparation for the Lord's work.

Here in Chicago she supported herself by employment in one of the homes of the city, at the same time carrying nearly full school work. Thus, for two years, she attended Bethany Bible School, gathering the golden grain from the precious Word of God. She also found time for practical duties in the city, giving her Sundays to the Sunday-school Extension Work, and evenings at rescue missions and Jewish school. This, with a short term in practical nursing under efficient instructors, was Sister Bartholow's training for her life's work. She made application and was accepted by the General Mission Board and was assigned to the India field at the April meeting,

1913. May 28, of the same year, she was married to S. Ira Arnold, with whom, the Lord being willing, she expects to sail Nov. 1, 1913, for their prospective field.

Sister Arnold feels keenly the ties that bind her to her Christian parents, yet leaving them to God's care and trusting in His power to save and to keep through any trials that may come, she is willing and glad to step forth into greater fields of service.

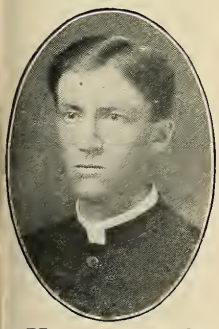
Yale, Iowa.



Brother Arnold's Home.

SAMUEL IRA ARNOLD

D. L. Mohler



SOME people seem to come into their religious experiences at a very definite period, while with others it is a matter of gradual growth and development. To the latter class belongs Bro. Ira Arnold.

He was born March 2, 1885, being the seventh child of Daniel T. and Barbara Arnold. He was surrounded by the environments of spiritual lives from infancy, and seemed to grow naturally into godly youth and fervent Christian young manhood. His mother died in August, 1899, when Ira was fourteen years old, and two months later he was baptized by Eld. E. E. John, in the Mineral Creek church, near Leeton, Mo. To those of us who had known him as a Sunday-school boy there seemed only the carrying out, in his baptismal vows, of the promise of the Christian life that had been apparent all the time. He was a devoted Bible student, and came to the Sunday-school class with his lessons well learned.

After the death of his mother the tender heart of his father turned more and more to the development of the spiritual nature of the youngest child, without diminishing one whit in his encouragement and fatherly help to the other children, all of whom united with the church and became active workers as

they grew old enough. In this encouragement the father was greatly helped by the unselfish, self-sacrificing spirit of his eldest daughter, Sister Lizzie Arnold, who is a spiritual inspiration to all who know her.

Bro. Ira says he cannot remember when he first felt the impulse to become a missionary. It seems to have been an inborn desire. But it was not until he was about fifteen that the idea began to assume definite shape. In 1906, while in school at McPherson College, he joined the Students' Volunteer Mission Band, and began actively to prepare himself for the foreign field.

Bro. Arnold graduated from McPherson College in the class of 1913, with the degree of A. B., having had one year of Bible work in Bethany Bible School. He taught in the schools of Colorado one year, and also taught in the college during his course of study.

He was chosen to the ministry in April, 1909, while in school, at the same time as Bro. Ernest Vaniman, who goes to China this year, and also Bro. Frank John, a very promising young brother, who has since gone to his heavenly reward. Bro. Arnold was advanced to the second degree of the ministry in 1911. He has held several series of meetings, and conducted one Bible term in his old home church during the holidays of 1910.

On May 28, 1913, Bro. Arnold was married to Sister Elizabeth Bartholow, of Yale, Iowa, who was also a missionary volunteer. They have the fresh, vigorous years of life still before them, and go forth well equipped to fight the battles for the Lord on the field of India. Bro. Arnold will be supported by the Middle District of Iowa.

This is the first one of the children of the Mineral Creek church to enter the foreign missionary service, although many home workers have gone out from here. It is a matter of sincere regret to us that neither the home church nor the District was able to assume the support of our beloved brother, and we earnestly pray that the inspiration of his going will enable us soon to be prepared to support our next volunteer. Who will be that volunteer?

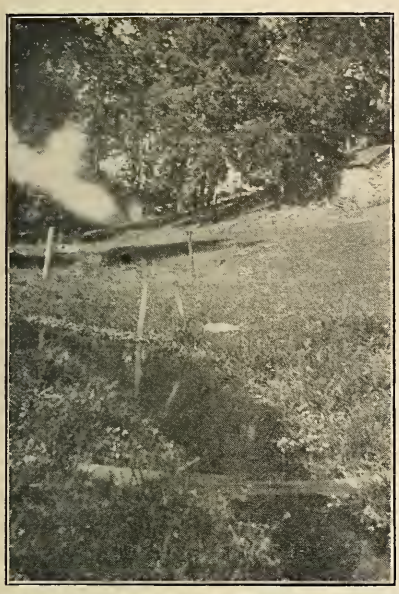
Leeton, Mo.

B. MARY ROYER

A. M. H.

ON Aug. 30, 1881, in the home of Benjamin and Laura Buch Royer, at Rothsville, Lancaster County, Pa., was born a daughter, B. Mary Royer. At the age of seventeen months Mary was left motherless, after which time she was given a home with her Grandmother Buch, who was then a widow. It was here that she obtained her public school education, and the days spent here, in company with her grandmother, are looked upon as being some of her happiest experiences. Since about the age of fourteen she has made her home with her uncle at Richland, and it was largely through the influence of her aunt that she learned to know and love the church. During a series of meetings, held in the Tulpehocken congregation, where she now holds her membership, she was baptized on Christmas Day by Bro. Hiram Gibble, of Manheim, Pa.

In the spring of 1907 she completed the English Bible Course at Elizabeth-



The Stream Where Sister Royer Was Baptized.

town, Pa. In the spring of 1909 she was graduated from the Bible Teachers' Training School, New York City. Later she taught Bible and English subjects for two years in Hebron Seminary, and was also engaged in Sunday-school teacher training at Hebron Seminary, and in her home congregation, Tulpehocken. Though she attributes much of her spiritual growth to the influence of Elizabethtown College, yet she gives first honors to her grandmother, who lived a consistent and consecrated life. It has been truthfully said that the religion of Jesus Christ is not propagated from book to book, but from life to life.

Since August she is spending her last days in America at her home at Richland, Pa.

THE MISSIONARY BEATITUDES

And He said unto them, "Go ye into all the world, and preach the Gospel to every creature."

(1) Blessed are the messengers of the Gospel, for to them is given the promise of the presence of Christ (Matt. 28: 19, 20).

(2) Blessed are the bearers of precious seed, who sow in tears, for at the time of harvest they shall abundantly rejoice (Psa. 126: 6).

(3) Blessed are the winners of souls, for theirs is the joy of saviorhood (James 5: 20).

(4) Blessed are the compassionate, who spend themselves in helpful service amongst the needy, for they shall have the benediction of the King (Matt. 25: 34-36).

(5) Blessed are the intercessors, for they have the assurance that their prayers prevail (John 14: 13, 14).

(6) Blessed are the generous hearted, whose gifts help forward the kingdom of God, for these have the approval of the Savior (Acts 20: 35).

(7) Blessed are they who surrender loved ones for the sake of the Name, for they shall have eternal compensations (Matt. 19: 29).

(8) Blessed are the obedient, for they shall enter through the gates into the City of God (Rev. 22: 14).

(9) Blessed are the despised and persecuted for the sake of the Gospel, for great is their reward in heaven (Matt. 5: 10-12).

(10) Blessed are the faithful, for they shall receive the commendation and joy of the Lord (Matt. 25: 21, 23).

—Kenred Smith, B. M. S., Upoto, in Congo Mission News.

LAURA M. COTTRELL, M. D.
A. RAYMOND COTTRELL, M. D.

Olive Miller

"True hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service."

So essentially one in spirit are these two missionaries, and so unitedly have their lives flowed in the same channel of usefulness, that we combine their biographies in a single sketch. They were married Aug. 8, 1906, in Elgin, Ill., where both were employed in the Brethren Publishing House. Up to this time we give their history very briefly.

LAURA MURPHY COTTRELL was the eldest of the three children of Andrew J. and Mary E. Murphy, and was their only daughter. She was born in Greenville, Ohio, Oct. 1, 1881. When Laura was but six years old her father died, leaving the care and education of the children to their widowed mother. What these years of toil and sacrifice meant to her, only those can appreciate who have had a similar experience. Being possessed of a strong Christian character, she trusted in God for help, and by hard work and strict economy succeeded in keeping Laura in school until her graduation from the high school of Greenville in 1899. Several months were spent in the normal department of Manchester College, after which she taught in the public schools of Ohio.

At the age of fourteen Laura gave her heart to Christ. Her early Christian experiences were not always easy ones in a town where she was the only young member of the Church of the Brethren. It was a real testing time, but with her characteristic loyalty she

A. RAYMOND COTTRELL was born near Pyrmont, Ind., Mar. 21, 1884. He was the youngest son of Eli M. and Catherine W. Cottrell, there being three older brothers and one sister younger. His early years were spent on the farm. In 1895 he moved with his parents to North Manchester, Ind., where he completed his education, graduating from the city high school in June, 1903.

He became a member of the church at the age of eleven years. He was quiet and reserved by nature, studious and home-loving. His devotion to his parents is known to all his friends. Here is another case where noble Christian parents instilled the spirit of sacrifice into their son, until he counted it all joy to give up worldly ambitions and follow in the footsteps of the Master. When shall we know the influence of such mothers and fathers as these? Surely not until the great day when the rewards are given.

The year following his graduation Raymond began work in the Brethren Publishing House, where he remained

remained true to her convictions of right.

In September, 1904, she entered the Brethren Publishing House as proofreader, which position she held for two and one-half years. The following six months she was employed as assistant Sunday-school editor. Here her artistic temperament was a great asset, and she contributed much in the way of drawings that are of permanent value to the department. During her entire stay at the Publishing House she used her artistic talent for the benefit of the editors, and they will ever cherish grateful remembrances of her willingness to assist whenever possible.

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nearly three years. During his second year in the House he began a correspondence course in mechanical engineering, and had completed a year's study when he and his wife decided to take up missionary work. Regarding his plans at that time, he says: "So far as we can see, from a human standpoint, there was a brilliant outlook ahead in the engineering field, but we considered souls of more value than machines and dollars." A mechanical nature is essentially an artistic one, and in many ways this common attribute proved valuable to Brother and Sister Cottrell. It helped them in their medical course from the very beginning, for he artist's eye is a trained eye, and their drawings, when required, were models of perfection and neatness. Though they had often dreamed and planned of the home they would build some day, now they know that it will never be a reality in this life. The "home" of which they now dream is the "home beyond" not built with hands. Henceforth their home here will largely be a hospital, and practically all of their time will be given to ministering to the needs of others. In this respect the medical missionary's life represents the very acme of sacrifice. He lives to serve others; there is little or no time for home life, for there are always those who are crying to him for help, who cannot be put off.

It was in April, 1907, that Brother and Sister Cottrell gave their lives in full surrender to the Lord's service. Writing, while yet at Elgin, of this experience, Sister Cottrell says: "Strange it is that both of us had thought of doing mission work of some kind, but had said little to each other. One evening at prayer meeting the topic for discussion was of a missionary nature. Our hearts were touched as never before, and on the way home we spoke of it. That night we gave ourselves to Him, and oh! the joy of full surrender! We have given ourselves to go wherever He leads." Later they happened onto a little pamphlet, entitled, "Murdered Millions," which turned their attention toward medical work. Being endowed by nature with talents in this direction, it was not hard for them to decide to work in this needy field when once they were convinced that God wanted them there. Accordingly plans were made for a full course in Bethany Bible School, Chicago, to be followed by four years in a medical college. These plans were somewhat changed later, however, for after one year at Bethany they decided to go to the American Medical Missionary College, Battle Creek, Mich., at once.

Only the most heroic faith in the providence of God could have led them into such an undertaking without financial resources. When they arrived in Battle Creek, June 2, 1908, they had $4.85 in cash. They found the sanitarium there to be one of the finest institutions of its kind in America, treating from 6,000 to 8,000 patients each year. In many respects they had an exceptional experience while there, as all the staff physicians were Christian people

and interested in mission work. They were also in constant association with from ten to thirty returned missionaries, both evangelistic and medical. These, being from all countries and all Boards, were a constant source of inspiration and greatly broadened their missionary knowledge.

Brother and Sister Cottrell began work of a general nature in this sanitarium at once, and by the strictest economy saved $97 that summer. With this amount they enrolled in the freshman class of the A. M. M. C. that fall. When we consider that a year in a medical school costs anywhere from $400 to $500 for each student we must conclude that it was only through the providence of God that their mite increased to meet their many necessities. They have often expressed themselves: "We wonder how we had the courage to go on, and we never could have done it had it not been for the faith in the Father. Many times we had not one penny left, and while we could not see at the time how to continue, we meditated on Matthew 6: 19-34, and the many other promises. Never for a moment did we think of turning back. If we could not trust Him here in America, could we expect the same God to care for us in India or China? We believed ourselves to be about our Lord's business, we were following His guidance, we were doing all we could to help ourselves, and we counted Him both willing and able to supply every need. *He did.* Those years were full of the *richest blessings,* and held experiences that only strengthened our purpose. One thing we noticed, and that was that He never gave us any money until we had used all we had, and that He never failed to supply our needs abundantly and beyond what we asked for." One source of blessing came to them through the continuance of giving at least one-tenth of their entire income for religious work not connected with themselves. While at the A. M. M. C. they had thirty-three class hours a week and worked from three to five hours per day, besides doing their own housekeeping. Since their entrance upon their course they have worked every vacation except one.

In 1910 the A. M. M. C. merged with the University of Illinois Medical Department, known as the College of Physicians and Surgeons, Chicago, and they were transferred to this school. Here they had from twenty-eight to thirty-eight class hours per week, and expenses were greatly increased. But again the Lord remembered them, and during the remaining two years they were supported by the Christian Worker Societies of Elgin, Batavia, Naperville, and Chicago.

They graduated June 4, 1912, both receiving the degree of doctor of medicine. A few days later they went to Ann Arbor, Mich., where they wrote the Michigan State Board Medical Examination. Both were successful in obtaining license to practice medicine and surgery. It is noteworthy that Dr. Raymond received the highest grade given for that examination in the State of Michigan. He immediately left for Spokane, Wash., where a position awaited him as house physician in the Deaconess Hospital. Next to her husband, Dr. Laura was given the highest grade made by any of the former students of the A. M. M. C. Following the examinations she served an interneship of a little more than three months at the Battle Creek Sanitarium. She was assistant to Dr. Kellogg, superintendent of that institution, and night physician for lady patients; also assistant in surgery. In October the way opened for her to join her husband in Spokane, where they remained in the Deaconess Hospital as house physicians until May, 1913.

As these two doctors depart for foreign shores, they carry with them the

best wishes and prayers of God's people for the success of the great undertaking for which they have pledged their lives. The responsibilities of the work will be great, but they go forth to meet them without fear, knowing that the God Who has cared for them will not forsake them now that their plans are about to be realized.

Long ago, before they had decided upon their life's work, Dr. Laura handed me a card bearing these words: "Be calm, peaceful, gentle, for it is the message of the Prince of Peace you are bearing." Beautiful motto! And it has been literally fulfilled in their lives.

GOING CHINAWARD

ANNA V. BLOUGH

Etta M. Arnold

U. S. BLOUGH and Mary S. Miller were formerly of Somerset Co., Pa. They were married at Waterloo, Iowa, and have since lived near that place on a farm. They hold their membership in the South Waterloo church, where they have always attended services. They are the parents of Anna, who came to live with them Nov. 22, 1885.

Anna has two sisters and four brothers. At the age of six years she moved with her parents to their present home, several miles south of Waterloo. She attended school in the red brick schoolhouse on the corner near by. In 1892 she and a girl friend were the first in their township to take the eighth grade examination. Two years were spent teaching country school.

In 1898, when Bro. I. D. Parker conducted revival meetings at the country church, Anna gave her heart to the Lord and was baptized by Eld. S. H. Miller, elder there for many years, but now of Sunnyside, Wash.

In the fall of 1902 she started to Mt. Morris College, and since that time has spent three years there, working on the academic course. While there, in the fall of 1906 she, with two others, started the Sunday-school at Columbia, south of Mount Morris, which has continued to grow, the present outlook being very hopeful.

The years of 1909 to 1913 were spent at Bethany Bible School, where she completed the Bible Teachers' Training Course. The last year she served on the Mission Board of the Hastings Street church, Chicago, and did some very commendable work.

Anna's Christian experience was not always smooth sailing. She can realize, with numbers of others, what the continual struggle against the old nature means, and through that know by experience what the cleansing blood of Jesus Christ can do for the sinner.

One of her greatest comforts is that God softened the hot, fierce temper of Livingstone until it was meek and gentle, and He is able to help others overcome. She is all the stronger for having gone through some very dark hours and mastered some hard problems.

Anna is of a rather retiring disposition, therefore few persons have had a glimpse of the real girl, and did not

South Waterloo Church, Iowa.

see the most beautiful part. Well do I remember the evening at Mount Morris College, when she put her arm around me and told me of the surrender. She had been days struggling, and I knew the final decision had not come without a great effort.

In the home she was a kind, loving, considerate member of the family. Those who know her best know that not all of these enviable traits came without an effort. They were cultivated diligently. She is what she is through the Spirit of God. In the community she could be depended on in church service, and was a willing helper in chorister work and the teaching force of the Sunday-school.

Not wishing popularity, she accepts with humility favors shown her since her appointment.

Those of us who know her best can say she goes out into the harvest field as one who has fought and won many battles in the Christian warfare, well seasoned for the work before her. She goes with that confidence in God that carries the missionary through safely.

The Lord will protect, provide and care for His own.

Lintner, Ill.

THE HILLS

Written for the Baptist Missionary Review, by Bessie Estelle Harvey.

Heat, heat, around me everywhere,
A dust-brown road and dust-brown trees,
No blade of grass; the wind breathes hot;
Can naught this torture ease?
My thoughts turn to the hills,
My eyes the hills now seek,
At last my path lies to the hills
Whose noble contours speak
Of coolness for the fevered blood,
Of green for tired eye;
I thank my Master for the hills
And all the hills supply.

Heart-sick, discouraged, work all wrong;
Faith's pulse far, far too slow;
The trials like giants loom their heads,
The joys of stature low.
Then comes the thought, "The hills!"
My vision leaves the plain,
At last my path lies to the hills,
And life's no longer vain,
And work a failure 'front my soul,
I trust my fellow-men;
For in the glory of God's hills
My soul finds poise again.

Away from heat that saps the blood,
And cares that greater grow,
Unto God's everlasting hills
My comrades, let us go!
With bodies rested, hearts attuned,
And courage-strengthened wills,
We will to work, with hearts of praise,
Return from God's own hills!

Madras, India.

—Selected by Zada E. Collins, Churchville, Va.

SUSIE CORDELIA VANIMAN

Lottie E. Hoff

CAN you say, as you look into the face of a child, where its steps will be led, or what the unfolding years will bring? I cannot tell, for tonight, as I write, my memory goes back to the time when we sisters played together in our childhood home, and little did we dream then of the miles that would some day separate us when our sister Susie would leave us as a missionary. But our Father knows, and He has planned the lives of all of His children.

Susie Cordelia, the seventh of the twelve children of Noah G. and Mary F. Neher, was born Dec. 11, 1884, in Rockford, Nebr., near the South Beatrice church. Until she was fourteen she lived at the place of her birth, her little world being within a radius of ten miles. Here she played house with her sisters, brought home the cows from the pasture, and enjoyed all the games of childhood on the farm. Like most children then, she started to school at the age of five years, attending at the "Old Rock" schoolhouse.

Her parents were very anxious that their children should grow up to be Christians, and so they attended the church services regularly. These early influences, together with those of her home circle when the family gathered in the evening for worship, led her to accept Christ at the age of twelve years. A few years later her parents moved to Rocky Ford, Colo., where they lived for four years. During the summer of 1903 her plans were rather suddenly changed and she found herself making preparations to enter McPherson College.

It was while at McPherson that she

Home of Sister Vaniman's Mother, California.
From This Home Three Daughters Were Married in the Same Ceremony, Sister Vaniman Being One of Them.

began to think of being a foreign missionary. Under the work of the Y. W. C. A. she took daily Bible study, studied missions, learned of the great needs, and weighed the question continually. On being asked what influenced her to be a missionary she said, "It was through the mission study class in which I became acquainted with the needs of other people and my relation to them, and also through the addresses of returned missionaries, that I decided I wanted, some day, to be a missionary." She finished the normal course at McPherson, Kans., in 1907. The following year she taught school near McPherson. Since then her work has been teaching in the Sunday-school and home department work.

The next winter she spent in California with her parents and five sisters. On the following May 19, 1909, at her home in Lordsburg, she was married to Ernest Vaniman. Their union decided the question of her life work, for he, too, was ambitious in the cause of missions. China was their chosen field, and toward China their interests centered and grew. After their marriage they returned to McPherson, where Bro. Vaniman finished his college course. In 1911 they were again called to California on the death of Susie's father.

During the last two years she took Bible work at Lordsburg College, in further preparation for her work. Here also she assisted in the San Dimas Mission and was an active member of the Lordsburg Mission Band.

Sweet in character, willing to work, considerate of others, optimistic, ideal in her home life, a believer in daily Bible study, and trusting in Jehovah's keeping, she is prepared to do her part in bringing Christ into the hearts of those who know Him not.

Lordsburg, Cal.

ERNEST DAVID VANIMAN

Mrs. Emma Vaniman Yoder

ERNEST DAVID VANIMAN, the subject of this sketch, first opened his eyes on this world of promise and opportunity, on Nov. 24, 1883, on a Kansas farm, eighteen miles from Kansas City. He is the third child of Jacob and Diana Vaniman. Eld. Daniel Vaniman, so well known to our church people, was his great-uncle. The mother's first prayer, as she looked upon the small form, was that his life might be useful to God. His home is a home of family worship, and many times the children heard father say he would be willing that all his six children should be missionaries.

While Ernest was learning to talk and walk his parents moved with their little family to central Kansas. Here Ernest grew to manhood, accustomed to hard work and hard times, as the drouth came year after year to that country.

His education began in the public school, one and one-half miles from his home. Facing the winds and blizzards to and from school, as they swept the prairies, gave the first lessons of perseverance and endurance. Punctuality and regularity were two rules of school encouraged by the home and early instilled into the lives of the children. Ernest's first diploma was received when he was fourteen years of age,

and with his older brother and sister he entered McPherson College at the age of fifteen, graduating in four years from the normal department with a teacher's certificate.

He began teaching in the public schools, and during the five years' teaching experiences has taught in the country and city schools, college, and manual training in the schools of Pasadena, Cal. He delights in teaching, taking great interest in his pupils, and has always been very successful.

During the years of teaching he has also been going to school—the school of experience—at all times, and as opportunity came completed his college work. He took his A. B. degree at McPherson College in May, 1911, and has since taken work in Pittsburg, Kans., at Berkeley University and Lordsburg College, Cal.

His ambition, even from childhood, has been larger than his physical strength, though he has had but one serious illness, and that in babyhood. He is small of stature, his usual weight being only about 130 pounds.

He has a keen appreciation. In childhood his brown eyes always twinkled with pleasure when mother had dinner ready or there was anything to be accomplished. As the nature of the stimulus changed with the years of development the smile was still there. If disappointment came the eyes grew serious for a moment, and he then was ready to make the best of conditions and be happy anyway. He is always anxious to be used. If he comes into your home and anything needs mending he always feels better if he may proceed to do it. If the church needs some one to lead the singing he is glad he has the ability to serve. His varied experiences have made it possible for his services to be valuable in many lines.

He has grown up in the church. So his religious experiences have been of constant, gradual progress. He received his just birthright from religious parents and a German ancestry, the fathers of the church. He entered into covenant with Christ in baptism in his twelfth year, was elected to the ministry by the McPherson church in April, 1909, and advanced to the second degree by the church in April, 1911. Since that time he has had considerable experience as teacher in the Sunday-school and minister of the Word of God. This he considers a great privilege. "It is a great thing to be called of God and to be considered worthy to be His servant."

He goes to the China field in answer to God's call. Many experiences have helped him to hear the call. Among these we are able to mention a few: the habit of Bible study, association with the Volunteer Mission Band while at college, and attendance at conventions and Conferences. While at one of these conventions he dedicated his life to God. As the Holy Spirit has been guiding during these years of preparation for his life work, it was hard at times for the human side to see over the little obstacles of daily life that come so close to us and shut off the broader and truer view of life. But the prayer for guidance has been constant, and the dedication oft renewed, until, in March, 1913, the application was sent to our Mission Board for the foreign field. This decision came as the result of a vision of God's love for all the world. His gracious redemptive plan for a lost world became a vivid reality, and Ernest's best judgment said, "Go to the most needy place, not where the reapers are crowding against each other."

He was associated with Bro. F. H. Crumpacker while in college, and they look forward to many years of service together in China.

Married life began May 19, 1909. He married Sister Susie C. Neher. This

union made life complete. The death of an infant son has revealed to them another side of the Father's love and given deeper sympathy for humanity.

The habit of industry, the pleasure of giving to others, the abiding faith in a powerful God, the ability to claim God's promises, are some of the things God has wrought in his life, and we feel God can use our brother in China. May His name be glorified!

Lindsay, Cal.

REBECCA SKEGGS WAMPLER

P. S. Miller

SISTER REBECCA SKEGGS WAMPLER was born in 1882 at Greencastle, Pa., this being near the place where her parents were born and raised.

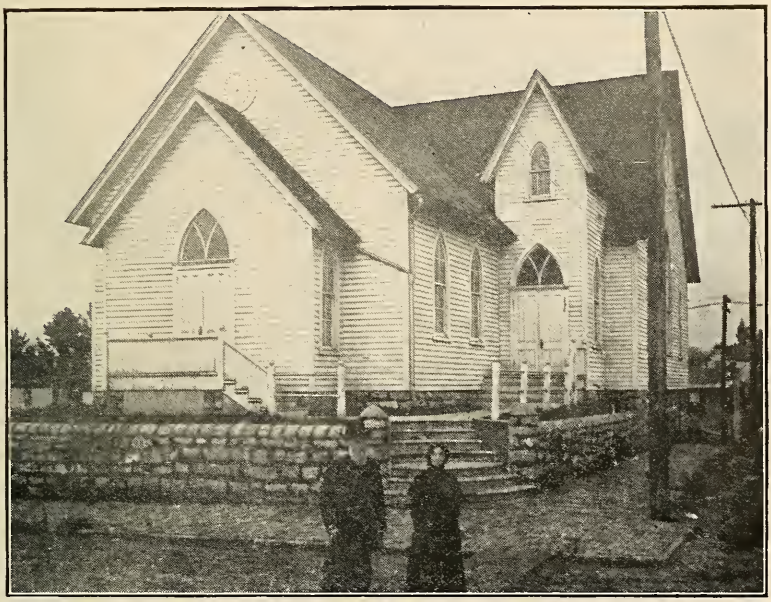
Rebecca is the eldest of five children, all daughters, of Brother Frank E. and Sister Annie M. Skeggs, who moved in 1893 to Roanoke, Va., where, with their family, they became active workers in the Roanoke City church from the day of its organization. Her father is a deacon in the church, and her mother, who died in May, 1907, was a strong, faithful member.

Rebecca was taught the importance of attending Sunday-school and church services, early in life, by her parents, and when the first Sunday-school was organized in the Roanoke City church she was among the number.

During the first series of meetings ever held in Roanoke, in her thirteenth year, she became an applicant for membership and was, together with a number of others, baptized on the second day of February, 1895. From that day she was ever ready and willing to be useful and helpful in Sunday-school as student, teacher, and officer, as well as an active, constant church attendant and worker.

She was an apt learner in school, and consequently completed her free school education in the city schools early in life, afterwards taking a business course at the National Business College, graduating at the age of sixteen. Immediately after graduating she commenced regular teaching in the same college, continuing until 1902, at which time she chose, instead of teaching, a responsible position in office work, discontinuing the same in 1906 to become associated with Bridgewater College as teacher and student for two years, then returning home for another year's teaching. After remaining at home for a year, she returned to Bridgewater College for another year's work, in order to complete the B. E. course, which she did, graduating in 1910. Her school work now being completed at Bridgewater, she again returned home, to resume teaching in the National Business College, continuing until the summer of 1911.

Sept. 3, 1911, she was married to Bro. Frederick J. Wampler, of Harrisonburg, Va. Soon after, with her husband, she left for Chicago. While there, besides caring for the home, she took some college and Bible work in Chicago, and a six months' course in the Nurses' Training School at Battle Creek Sanitarium, Battle Creek, Mich., thus more fully preparing herself for her contemplated work in the foreign mission field. With her husband, Dr.



Roanoke City Church. Brother and Sister P. S. Miller Are Standing in Front of the Church.

Fred J. Wampler, she was, by the last Conference, appointed to the China Mission.

Rebecca is well grounded in the Gospel, and at all times ready to "earnestly contend for the faith which was once delivered unto the saints." This preparation, together with her excellent natural endowments and strong missionary tendencies, fits her admirably for successful work in the mission field. This prayer, by those of the home church, accompanies her to her chosen field of labor, that the good Father's blessings may crown her every effort with abundant success.

GO OR SEND

And are there countries, far away,
Where Bibles never go?
Fruitful, and beautiful, and gay,
But lost in sin and woe?

"Go preach My Gospel," Jesus said;
"To every creature bear
The stream of life, the living bread,
And I will bless you there."

Lord, let us go, or let us send
This Word of Truth abroad;
Gladly our little help we'll lend,
That men may know of God.

FRED J. WAMPLER, M. D.

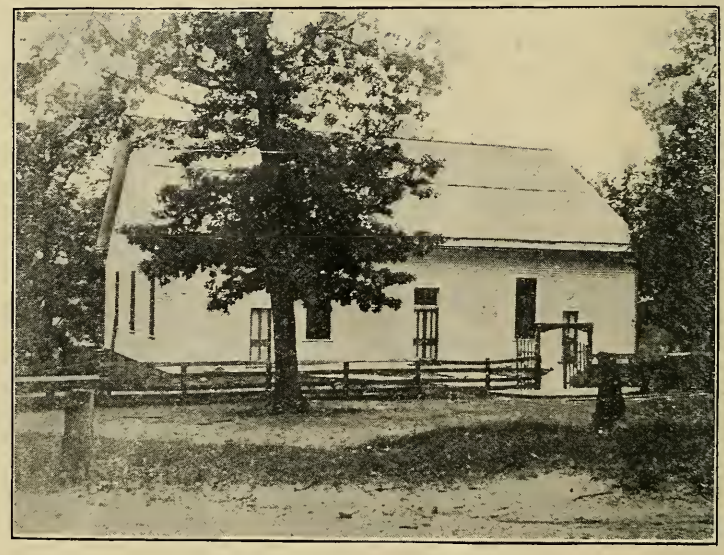
John S. Flory

"LIVE for the Savior, Fred. It's the only thing worth while." These were among the last words spoken to Fred by his father before his death. Fred was then at the most impressionable period of his life, in his fifteenth year. He had joined the church only a few months before, and the new experiences of his spiritual life were fresh and tender. He never got quite away from the impression made by his father's last words.

Fred was the tenth in a family of eleven children. He was born near Harrisonburg, Rockingham County, Va,. on the 7th of January, 1883. He was named for his father, Eld. Frederick Wampler, a bishop of the Greenmount congregation. His mother was Anna Driver before her marriage.

Bro. Wampler's early life was spent on his father's farm. In the winter he attended the district school, and finished the common-school course when he was sixteen. He then went to Timberville, where he clerked in his brother's store and attended the village high school for two sessions. The year following was spent clerking in a drug store in Harrisonburg. It was while compounding drugs that the vision of usefulness on the foreign mission field came vividly to him. The thought grew as he meditated upon it. The possibilities for service expanded before him. He read mission books and became imbued with the spirit of missions. In this way he was gradually and naturally led to the decision to prepare for the field.

Accordingly, he entered Bridgewater College in the fall of 1902, finishing the



Dr. Fred's Home Church, Greenmount, Va.

preparatory work in two years and graduating with the B. A. degree in 1908. As a student he was active in Christian work, and was one of the five charter members of the Volunteer Band, organized in 1903. He later held about all the offices in the Band's organization, and was an enthusiastic promoter of its work.

The year following graduation was spent in general agency work, representing the Home Herald Co. This proved a distinct financial success and gave valuable experience. With his finances thus replenished, he now entered upon a course of four years of medical training.

In the fall of 1909 he entered the Medical College of Virginia, at Richmond. He carried his religious zeal into everything he did, and during this session was instrumental in putting new life into the Y. M. C. A. organization among the students of that ancient institution. The next year he went to Chicago, where he continued his studies in Rush Medical College, the medical department of the University of Chicago. Three years later, June, 1913, he graduated from this institution with the degree of M. D. During his stay in Chicago he was active in Sunday-school and Y. M. C. A. work.

Dr. Wampler is well qualified for the work to which he goes. Besides graduation from Bridgewater College he has also been awarded the M. A. degree from this institution. His medical work was done in one of the best-equipped medical colleges in this country. He has had a full year of hospital practice in one of the large hospitals in Chicago. So, at the age of thirty, he is ready to take up his life work with a splendid equipment, both mentally and spiritually. In his labors of love he will have the sympathetic encouragement and valuable aid of his very capable wife, Rebecca Skeggs Wampler, to whom he was married Sept. 3, 1911.

CORA CRIPE BRUBAKER

A. M. H.

GEORGE WASHINGTON CRIPE and Barbara Shively were married on Christmas Day, 1852. Into this home came four sons and eight daughters, of whom one son and four daughters died in early childhood. The family, from necessity, practiced strict economy, and though the parents were unable to leave to their children a heritage of silver and gold, they gave them what is much better—a noble Christian parentage. Thrice was the father drafted to serve in the army, and as many times were all their earthly possessions sacrificed to satisfy the demands of the government. On one occasion a new frame house, just completed, had to be sold, and they were obliged to move back to the old two-room log cabin, all because of their loyalty to their God in preference to their government. Father Cripe was not given to lauding his own merits, but was of a reserved and retiring disposition, so much so that it was with difficulty that material was gathered at his death for a biography for the Brethren Almanac.

It was under such strict Christian influence that Cora Mae Cripe was born March 19, 1877, about nine miles

east of Lafayette, Ind. In this home, she and her three brothers and three sisters grew up and were thoroughly inculcated with a deep regard for things spiritual. From childhood up she has been a constant attendant at church and Sunday-school. At the age of twelve years, in a series of meetings conducted by Bro. W. C. Teeter, she united with the church, and with one sister and several associates was baptized one bitter cold day by Eld. D. B. Troxel. All religious experiences made a deep impression on her mind, and so she naturally came to the conclusion that her life work should be that of a missionary.

Her father organized the first Sunday-school in their home congregation, Fairview, several years before Cora was born; consequently she has been in Sunday-school from her earliest childhood.

At the age of eight years she, with the family, removed to the Cerro Gordo church, where the parents have since resided. Here again did the father organize the first Sunday-school.

Sister Brubaker attended the Cerro Gordo schools and finished the high school in the spring of 1893, at the age of sixteen years. It was during these latter years that she became greatly interested in mission work, especially the Children's Mission of Chicago, and here, Dec. 20, 1895, began her first real experiences in mission work, in which she continued for nearly ten years.

All was not sunshine and flowers in her mission experiences in the city, but the training there received will be of lasting benefit in the duties about to be taken up.

July 26, 1905, at the Mission Rooms, 660 S. Ashland Ave., Chicago, she was united in marriage to Bro. O. G. Brubaker by Bro. Galen B. Royer. After ten years of hard and strenuous mission labors in the city, the first year of married life was very precious to her and she was loath to leave it and plunge again into the activities of the work, but impressed more and more by each appeal for volunteers, and especially for medical missionaries, and also by the death of her childhood's associate, Bro. B. F. Heckman, she was made willing to surrender all for the foreign work and go forth at China's call, willing to spend and be spent for His sake

ORA GEORGE BRUBAKER, M. D.

A. M. H.

IN a humble home, four miles from Burlington, Howard County, Ind., lived George Brubaker and his wife, Mary Hamilton Brubaker. Into this home on May 11, 1875, came a son, Ora George Brubaker. As this son, with two brothers and one sister, grew up, they were diligently instructed in the way of truth, and the hardships and frugality which were of necessity practiced in those pioneer days seem only to have contributed to the most desirable results. The home was one of the old type of hospitality and benevolence, this fact being attested to by the frequent visits of the brothers and sisters of those days.

It was in this kind of an atmosphere that one of our future missionaries was reared. During his youth he attended school in the little frame schoolhouse at the crossroads, District No. 9, until seventeen years of age, at which time

he went for one year to New London High School, a Friends' institution. His parents, desiring him to have a better education than they had been privileged to receive, he entered Mt. Morris College in the fall of 1894, and began work on the academic course, which was continued for two years, owing to the helpful influence of a good brother. It was here, in the college chapel, during a series of meetings held by Bro. I. B. Trout, that he was led to give his life to Christ, and on a cold, wintry day he was baptized by Bro. Galen B. Royer in the little stream east of the Mount.

After leaving college he taught school one year, and then returned to Mt. Morris for two years, at the end of which time he was graduated from two courses. While in Mt. Morris College an acquaintance was formed with Alice Mae Stitzel, daughter of Brother and Sister Jos. Stitzel, of Lanark, Ill., which resulted in their marriage Sept. 4, 1900. He again taught district school, from 1898 to 1901, and high school from 1901 to 1903. In the spring of 1902 he, with his wife, removed to Chicago, where he entered the University of Chicago and matriculated as a medical student.

July 18, 1902, Harold S. was born at Lanark, and in the fall of 1902 the family returned to Indiana, where Bro. Brubaker had charge of high school for the following year. In the spring of 1903 they returned to the University of Chicago, where he completed the first two years of the medical course. March 6, 1904, their home was gladdened by the advent of Alice Lucile, but on March 17 the light of the home went out with the death of the wife and mother. Dark days followed, and to Bro. Brubaker life seemed hardly worth the effort, but the children were given into the care of Mother Stitzel and life began to look more hopeful. In the fall of 1904 Bro. Brubaker entered Rush Medical College, Chicago, where he later finished his medical course.

It was while completing his studies at Rush and doing Sunday-school work at Hastings Street that he learned to know and love Cora Mae Cripe, to whom he was married July 26, 1905. Aug. 30, 1906, Bro. Brubaker was graduated from Rush Medical College, and later did dispensary work in Chicago for some time. In 1907 they removed to Mt. Morris, where Dr. Brubaker was engaged in the practice of medicine till July, 1909, when they removed to Burlington, Ind., in order that they might be near Dr. Brubaker's parents. The fact that Dr. Brubaker's children, by his first wife, are living with their grandmother, is due to no unwillingness on the part of Dr. Brubaker to care for them, as he and his second wife requested, soon after their marriage, that Mother Stitzel give up the care of the children, but she desired to keep them because of the growing appreciation existing. Here they will continue to reside while Dr. Brubaker's are in China. Dr. Brubaker's present home has been blessed by the coming of two children, Leland C. and Edythe Marie, who will accompany the parents to China.

Dr. Brubaker attributes his religious inclinations to the earnest prayers and solicitations of his parents and relatives during his early life. He has been engaged all during life, more or less, in some religious activity, such as teaching a Sunday-school class, superintending a Sunday-school, etc. He firmly believes that the affairs of the kingdom should come first, and other matters should be secondary, and with this attitude continuing, we are hopeful for his future.

THE STILL SMALL VOICE THAT BIDS ME ON

THE call which takes me from the homeland has been in my heart since a child, though for years I tried to excuse myself and think the Lord could not use me in the foreign field. Then, partly yielding to the Spirit's call, I entered Bethany Bible School three years ago, further to prepare for the Lord's work, yet hoping that I should not need to leave the homeland.

While in Bethany, under the instruction of Spirit-filled teachers and in daily contact with consecrated workers, the call became stronger. In my study of the Book it grew dearer to me, and with the growth of my own Christian life and experiences my desire to help others increased until, after many struggles, I was willing to let the Lord have His own way in my life. The work beyond the seas appealed to me as the most needy, and I am glad to give my life's service in that work.

Since God has laid this burden on my heart and opened the way for my going I am trusting Him for grace and strength for all He has for me to do. And as the time for my going has come I have felt God's sustaining grace and am most happy in the privilege of carrying His message across the seas.

Ida Buckingham.

THE revelation of God's will for my life was not sudden nor in loud-spoken tones. But from the time of my self-surrender to Christ, gradually and quietly have all things worked toward one end—that of foreign service.

My interest in foreign work was first aroused by those of our home church who left for the India field. It was while in prayer for them, at the age of fifteen years, that I was led of the Spirit to become willing to follow the Lord to any place He should choose to lead, at home or abroad. Since then the scene of Calvary has stood ever before me, causing my heart to yearn for the millions of souls that have been purchased with precious blood, yet who must hear before they can believe.

As I have witnessed the Power that has leveled mountains before me and caused obstacles to come to naught, my faith has been strengthened to believe that when the Lord opens the door, He calls; and when He calls some one to enter, He makes possible the way. With joy do I hail the day that brings me to the scenes of activity apportioned as my lot in life.

Anna V. Blough.

THERE can be no doubt but that the apostles at times received miraculous calls into their respective fields of work. It is equally true that they often entered into their work called only by an intelligent knowledge of the needs and a desire to serve. My call has been nothing of a spectacular nature, and in no single day nor year has it come to me.

In early childhood my heart yearned hopelessly for a chance to serve on the mission field, but I knew not how to become a foreign missionary. As I entered college and came in touch with the Volunteer Movement, the way appeared and I entered in. I volunteered more, I think, because of a knowledge of the great need than because of emotional inward feelings, although the latter were not entirely lacking. But my call was not yet complete. Years of preparation were before me and I

was without means, but stepping one year or one month at a time, the Lord has led me through until I was accepted by the Mission Board. Thus may it be summed up: Childish desires, a knowledge of the need, no reason why I should stay at home, and a clear and unmistakable guidance of the Spirit during years of preparation represent my call to the foreign field.

S. Ira Arnold.

THERE have been no mysterious or miraculous manifestations in the call that is leading me out into larger service for God; nevertheless, since my earliest remembrance, the Spirit has been gently calling me into the field.

When a child, if my day-dreams could have been realized, many times would I have been a missionary in a foreign land, and whenever I heard a missionary sermon or saw a worker from the field, my hopes that I, too, might become one were stronger than ever and the impressions left on my mind were never forgotten.

When I had fully given myself into God's hands, though I had not much means, the way opened and God has surely been the One Who has made it possible for me to be among the number who sail for India this fall. I am fully satisfied now as to my choice of work, and my one prayer is that God may use me as much as in me is to glorify His name and win souls for Him.

Mrs. Elizabeth Arnold.

THIS Still Small Voice began in the home of my parents. Their influence and example in their devotion to religious duty in the church and Sunday-school services and, most important, the daily devotions in the home, prepared the ear to hear this Voice. Then, after leaving home and going to college, the Voice came more clearly in the hours of the morning watch, the daily Bible study and meditation; also the weekly Mission Study Class. These conditions were furnished by the McPherson College Y. M. C. A., which was organized in 1899. I was encouraged in this Christian work by my elder brother, H. J. Vaniman, and sister, Emma Vaniman Yoder, who were in college at the same time. During these years a mother's prayers at home meant much in keeping me from wandering.

The climax as to decision for mission work came in the summer of 1906. After attending, for the first time, our Annual Conference, at Springfield, Ill., my younger brother, I. C. Vaniman, and I attended the Y. M. C. A. Summer Conference at Lake Geneva, Wis. It was here that the call came most definitely, through J. Lovell Murry, in one of the open-air life-work meetings. As I, with a large company of young men, sat on the grassy hillside, under the green trees and clear sky, God's own temple, God gave the message through him in a strong appeal to consider the foreign mission work as a life work. That night it was the subject of much prayer and meditation. The next morning, with notebook and pencil, I went out to decide, alone with God and His nature. I sat on the grass by an oak tree and noted down the reasons why I should or should not purpose to spend my life as a missionary on the foreign field, if God would permit. The reasons why I should so outweighed the others that I decided thus and prayed God to help me keep my purpose. Through continued Bible and mission study, association with such men as Brethren E. H. Eby and F. H. Crumpacker, and encouragement at home, He has enabled me to keep my purpose.

Ernest Vaniman.

IT was through the influences which were thrown about me while in school at McPherson College that I heard the call to become a foreign missionary. Indeed, I shall never cease to be grateful to my Alma Mater for the different outlook and purpose of life she gave to me. It was there, in the Mission Study Classes, under the direction of the Y. W. C. A., that I was given a view of the great needs of others of our fellow-men in this world, who know nothing of the love of a Savior, and many of them scarcely anything of human love. Along with this came the realization of my duty, as a child of God, to them. I was often impressed that I should give my life to God's service in this way, and when I was joined to a companion whose life purpose was to become a foreign missionary the question was fully decided. We, together, hope to be used of God in the great work to which He has called us.

Susie Vaniman.

We are ambassadors therefore on behalf of Christ, as though God were entreating by us (2 Cor. 5: 20).

IT was during the quiet meditation of a prayer-meeting hour in the spring of 1907 that we received a new vision of the power of an obedient life.

Not SHOULD we follow Him, not COULD we follow Him, but WILL we follow Him.

We resolved, without reservation, to follow His guidance, and with a tender care He has brought us to where we will soon sail as medical missionaries to India, and be our lives there long or short, may they be spent to His honor and glory.

We know in Whom we have believed, and, having been obedient to His guidance, we know that we are where He wants us to be, and that underneath are the Everlasting Arms. That knowledge is our salvation when troubles beset, and the ordinary humdrum of daily routine threatens the keen edge of spiritual joy.

Laura M. Cottrell, M. D.
A. Raymond Cottrell, M. D.

WHEN I allowed my thoughts to rest continually on the goodness of God in the quiet hours of private devotion, alone with Him, considering what He has done for me in giving His only Son, Jesus, to live a perfect life in the flesh and to die the "death on the cross," by which my sins are made guiltless on me, when I accept Him as my personal Savior, and am now living the glorified life, the joy that is before every child of His, is it any wonder that I was made willing to go to the ends of the earth, if need be, to tell this wonderful realization to those that know it not? It was during these quiet hours of meditation that the Spirit led me to the point where I was made willing to yield myself completely to Him and go or do any place or thing the Lord might direct. Long, even before this complete surrender was made, the call from the Denmark field had been impressed upon my mind, and deepened by the Spirit's wooing of a Danish family in Chicago, whom it was my privilege to baptize. Then, after a complete surrender had been made, the Spirit directed to the Danish field, so I go forth with the full assurance that it is the Lord's will that we should work in His vineyard there.

A. F. Wine.

I CANNOT tell when the thought of doing mission work crystallized in my life. As I look back over the years, it has been a growth, beginning with childhood. Reading has always been a great pleasure to me, and when a child the books telling of missionaries and the wonderful work they did, of the happiness and contentment brought

by the knowledge of Christ to those who had never before had the opportunity of knowing Him, possessed much fascination for me. The Bible, too, was a wonderful Book, telling of the wonders of God, His mighty power, and the marvelous love He has for human kind. In my thirteenth year I joined the church, and, as the years came and went, I recognized more fully the need of the great heathen world for a Savior. I became willing and ready to tell the story of Jesus to those who did not know Him, and to try to help them follow in His footsteps. China, just now in a period of unrest, dissatisfied with her old forms of religion and government, presented a most urgent call, and I am glad I can go to China with the story of Jesus.

Rebecca Wampler.

MY first interest in foreign missions was the result of reading about them in Sunday-school papers when I was a child. A special call to the mission field never came within the range of my experience.

I believe, though, that I can clearly see how I have been led to offer myself for missions in whatever direction the way might lead.

It has been my good fortune to be blessed with a godly ancestry. I was raised in a home where the mother of the family was a reader of the Bible and all good literature on which she could lay hold. She, also, under no small difficulties, always took an active part in Sunday-school work.

The *Gospel Messenger* and MISSIONARY VISITOR always came to our home and were read with interest. This afforded opportunity to keep in touch with the workings of the church and to become acquainted with the conditions and needs of the heathen world.

Through the mercies of God it was my privilege to spend several years in Bible training. This gave me a larger vision of His plan of salvation and of the real meaning of our life on earth.

Knowing the needs of others, and feeling their needs; knowing the blessedness of being a child of God and feeling for those who know it not, make one say, "Where He leads me I will follow."

B. Mary Royer.

IT was in my early teens that I felt impressed that I ought to give my life to the Master in some definite way.

That impression grew until, one day, I was permitted to visit the mission in Chicago and mingle with the workers there for several weeks. After returning to my home I could not get away from the great need of workers in that wicked city, and nine months later I returned to engage definitely in the work, remaining there nearly ten years.

About one year after our marriage, the Board asked us to go to India as medical missionary and wife.

Life seemed very sweet and restful in my own home, after the strenuous life in the mission, and instead of encouraging my husband to accept the call I used my influence against it, and we remained behind.

Again and again the call came direct from the missionaries on the field, and through the columns of the MISSIONARY VISITOR, and my conscience began troubling me.

As the years came and went, and no doctors were willing to go, the conviction deepened that I had done wrong. I therefore promised my Heavenly Father that if ever again the church wanted my husband to go, I would not stand in his way. As you know, the call has come, and God has given us the willingness to go.

Cora Brubaker.

A MESSAGE FROM OUR FATHERS AND MOTHERS

As Our Fathers and Mothers Thruout the Brotherhood Read These Messages May Their Prayer Be That Some of Their Own May Have the Blessed Privilege of Serving The Lord With All Their Heart in Some Needy Places of the Earth.

IT has never been the writer's experience to give of her own flesh and blood to the foreign mission work; but to give one who, from childhood, was sheltered in our own home, seems like giving one's own.

To give cheerfully under such circumstances is impossible for human nature. It brings to mind the words of the Apostle Paul, "What then shall we say to these things?" However, the idea of giving is very prominent in the Scriptures.

God gave His Son and the Son gave His blood for the salvation of the world. When Jesus sent forth the twelve He told them to give freely that which they had so freely received.

Again, the Apostle Paul counted not his life dear to himself, but gave his entire self to the spread of the Gospel.

When one thinks of all the evil influences that are abroad, to draw young people away from that which is good, it seems as though we parents ought to rejoice if our children and near kin become willing to give their lives for the advancement of the kingdom of God.

Shall we not pray for an enlargement of the heart and soul? So shall we cheerfully give to the Lord that which He has entrusted to our care.

Emma Buch (Aunt of B. Mary Royer).
Richland, Pa.

INASMUCH as my son, S. Ira Arnold, has been appointed to the foreign (India) mission field, being the youngest of a family of twelve children it is only natural that parental ties would be strong toward him. To say that it causes no heartaches to have him go would not be natural or human; but while there is sorrow there is also a sweetening of joy.

His mother, the wife of my youth, who went to her reward some fourteen years ago, when on her deathbed, surrounded by her children, said she hoped the time would come when at least one of her children would be a missionary in a foreign field. And fully believing as I do that God is directing in this, I cheerfully send my son forth, knowing that God will direct in future as He has in the past, and I rejoice that I may be considered worthy.

With God's richest blessing on them and all who have consecrated themselves to the cause, with prayer for all and every means of grace for the salvation of souls, I am,

Fraternally,
D. T. Arnold.

Lecton, Mo.

WE regard Anna's going as a call from the Master, and the call to be one of the highest and most noble that can come to a home. We are glad

that one of our family should be counted worthy, by those who know her best, to become a foreign missionary, and that she accepts the call so cheerfully.

We willingly give her to the service of the Master, and cheerfully encourage and assist her in making preparations for her voyage, and for the things she will need in her field of labor.

We are very glad that Anna was enabled to spend these few months in our home again, and to see how happy she is while making preparations for her work. We shall ever pray for her and encourage her, and we feel assured that the Lord is abundantly able to keep and protect His own at all times and under all conditions.

May all redound to the glory of His name is the prayer of Anna's father and mother.

U. S. Blough.
Sister Blough.

Waterloo, Iowa.

REBECCA has my willing consent to go to the field of her chosen work. I am glad she can go. I hope and pray she can do much good for the Master and His cause.

Frank E. Skeggs.

Roanoke, Va.

IT makes us very sad and lonely to part with our children, and looking at it from a selfish view we can scarcely endure it. But we shed tears of joy that it is a good work, one so much needed, and it is better—a thousand times better—than not to do anything for the Great Father Who has done so much for us.

We realize we are making a great sacrifice in giving up those who are dear to us, but ours is only a small part when we compare it to the sacrifice made by those who are willing to go. To them it means to give up position here, social ties, pleasures, comfort, home, and the home ties. I have often wondered, when the calls came for doctors—and especially when Bro. Heckman died—but little did I think one of my own family would be called upon to go, but when God calls He means for us to move at His command, just as surely as he meant for Jonah to go. We feel that the sacrifice Dr. O. G. is making is like that of Abraham when he offered up Isaac.

The most touching of all is the sad farewell between him and his two children, whom I have mothered since babes—especially his boy, Harold, eleven years old, who has always looked upon his papa as an ideal man, and who realizes very keenly what this means.

My prayer is that this may be the one great means of working in Harold and Alice great and noble characters, and that their lives may be wholly given over to the Master as He sees fit to use them. Then can we feel that our lives have not been in vain, and when each has done his small part in God's great plan He will gather us all home as one happy family to live together forever.

Mary C. Stitzel.

Lanark, Illinois.

(Mother of Dr. O. G. Brubaker's first wife, and mother to his two older children, Harold and Alice.)

WHEN our children told us, last spring, that they desired to go to China to take up medical mission work we felt it would be more than we could endure. We are old (mother 73, and father 82). Ora is our only living son, and no one but those who have had similar trials can know how burdened our hearts or how lonesome our last days on earth will be without him to help care for us. Indeed, it seems almost wrong to us for him to leave us in our old days. But we desire to be submissive to our Savior's will, and we have full confidence in His

power to help us bear all our sorrows and burdens. May His will be done. Pray for us, that we may have the Holy Spirit with us at all times.

George and Mary Brubaker.
Kappa, Indiana.

WHEN the news came that my daughter was called to the foreign field I felt the sacrifice was too great to make.

I am a widow, eighty-one years of age, and hard of hearing, and I felt very keenly the giving up of my youngest child, knowing that in all probability I should never see her again in this life.

But I know it is a good work. I know, too, that doctors ought to go, and unless some do go we are not doing all we can to protect our missionaries who are already there, besides helping those people who live there.

It seems we must be separated more or less in this world, and if you people feel you ought to go, I won't stand in your way.

Be good and strong in the faith, and I know it will all come out right.

Mrs. George W. Cripe.
Cerro Gordo, Ill.

AS you have asked us to write something concerning our children going to India we have this to say: We are made to wonder, perhaps, if it is required of us to make such a sacrifice as to give our son or daughter to serve on a foreign mission field. When we ponder the question, we must conclude that it is our duty to do so, and say, "Yes, go and do all you can for our Lord and Master; for did He not give His only Son to redeem a world from the curse that we may again come into favor and fellowship with God?" although it costs us prayers and tears to do so.

In giving our beloved youngest son that he, with his faithful wife, might go to serve those out of Christ, we are giving one of our greatest earthly treasures; but we realize that "he that loveth father or mother, brother or sister more than Me is not worthy of Me" (Matt. 10: 37), and if we love the Lord as we ought we cannot do otherwise than to bid them godspeed, and know that He, in Whose name they go, can also care for them. We believe that through faith great things can be accomplished. "Truly the harvest is plenteous, but the laborers are few," rings in our ears. "Go ye into all the world and preach the gospel to every creature" cannot be done unless some one goes. Will we ever meet again? Perhaps not in this world; but we rejoice in the hope of meeting in the sweet by and by, if we live faithful, where tears and farewells are all in the past.

With an abiding trust we ask an interest in your prayers.

Eli and Catharine Cottrell.
North Manchester, Ind.

I AM happier in sending my daughter, with her faithful husband, to India as a soul winner than to keep her in the fashions of the world and then to a disappointed life. Hannah of old gave her little son to God's service, and why should I not give my child to His service? God gives the church strong men and women to go forth into His vineyard. His grace is sufficient for all things. God be praised for that!

In 1907 Laura and her husband decided on special work for the Lord. Well do I remember the morning when they came from their room and said, "Mother, what do you think of our becoming missionaries?" to which I replied, "That is the thing to do, if you feel that the Lord has called you." They then told me that they had taken it into prayerful consideration. From that time to this we have worked to that end.

She goes to India as a medical missionary, and I believe that she can do more good for the women of India as a physician. Through her ministry to the body she can reach them spiritually.

Now, as the time is nearing for their sailing, I have much joy in knowing that my children are dedicated to the service of the Master, rather than spend their lives for this world, with its pleasures. It is a blessed experience to realize the truth of the Master, "It is more blessed to give than to receive."

Mary E. Murphy.

North Manchester, Ind.

FATHERS and Mothers: My desire is to say something that will help us all to say to our children, who are so dear to us, "Prepare yourselves for the Master's service." I have pleaded with our children always to live such lives as to be an influence for their associates to live the right life. I have told them I would rather have them all be missionaries than to be too eager to make money and get rich.

It is only natural for us to want to be with our children, but the good Lord gave them to us for a purpose, and I believe that purpose is that His kingdom might be advanced and sinners saved. If they are willing to sacrifice home and many pleasures of life, we should say, "God bless you, dear children, go work for your Master in telling to the unsaved that Jesus saves from sin and death."

I have for several years been impressed with this thought, that we, as a people, should have a fund so controlled that good, loyal young members could draw from it to pay their school debts and properly clothe themselves for entering the foreign mission work. Many of those who are willing to go come from the poorer homes, whose parents make a sacrifice to spare them to go to college and are not able to furnish the money. Those willing to go should not be compelled to canvass to earn money to pay the preparation debt, thus getting their mind off their purpose and in many cases losing interest in their missionary purpose before the debt is paid.

J. P. Vaniman.

Lindsay, Cal.

OH, what a great and blessed Father, that His kind hand is over us wherever we are, whether across the "briny deep" or wherever we may be! He is a Father indeed!

Since our dear children have been called by God by the Still Small Voice, and have decided to go to dark China for their life work, it seems I have never had fuller joy, especially when I think of the need of workers to carry on this great work for humanity, the saving of souls, in a measure following in our Savior's footsteps. I feel that we cannot spend our time in a better work. Also, we have the promise of reward and the full assurance of His help and guidance.

My secret prayer has always been that all of our children would be useful in the Master's vineyard in making known the plan of redemption through the precious blood of Christ. When I think of how Christ was crucified, and as His mother looked upon Him how her heart must have ached, I feel that to some extent we fathers and mothers have such heartaches to give up those so dear. Still, we are reconciled to God, content to submit to His will. With tears of joy and sorrow intermingled we pray that God may be glorified by this sacrifice.

May we ask the earnest prayers of the beloved Brotherhood to accompany these, our dear ones, so that much good, indeed, may be accomplished!

Mrs. J. P. Vaniman.

Lindsay, Cal.

FAREWELLING

Wilbur B. Stover

One of the Most Pathetic and Consecrated Pictures That the Editor Has Ever Witnessed Was the Farewells of the Stover Family at the Elgin Depot as They Separated, Some to Go, Some to Remain. But They Do It for Jesus' Sake, and Great Is Their Reward.

THREE times we have left the homeland for India, and three times we have said farewell to our loved ones, hoping that we might meet again, if the Lord spare us to do so, in this world. The first time a new world of experience was before us, and we know those who remained felt it more than we did. The second time we had our two little ones with us, and besides, several good, strong, new missionaries were in the party, and all was well. This time it is different. The new missionaries come later. Praise the Lord for them! But we are leaving part of our own behind, and this is different. When we may see our three children again they will be children no longer.

Of course, we have thought it all over. We have been doing that for years. Of course, some think we ought to do differently. They do not know the inside of the whole question. We feel kindly towards those who make stinging remarks, for they do not know their ground. We think they mean other than what they say.

It has been a case of Judgment against Feeling. Judgment said, "It is the only wise thing to do." Feeling said, "How can you do it?" We saw how other missionaries worked out the problem of the education of their children. Some left them at home; some brought them to India again with them. We saw the favorable and unfavorable side of both actions. We judge that it is best, for religious influences and the church, for climatic effects and health, and for education and training, that missionaries leave their children in the homeland, while they return to the field. After reaching the age of ten or twelve years we judge it is best to do so. The Mission Board deems it best so, for they say a child may not be taken with the parents to the field as such if he is over fourteen years of age. And the Board would be good to us ever. We have acted in harmony with our judgment, but feeling still exists. We love our children.

We think it is the part of wisdom, and it is only what others do for other purposes, and that with the common consent of all. Soldiers go out for years to the army. No one thinks anything of that when they put their children into school and go away. Men go on extended business trips, and often take their wives with them, leaving the children in school. No one thinks anything of that. But when parents leave their children in good hands while they go into the foreign mission field, a limited number of folks seem rather astonished. We greatly appreciate the kind words and letters to us expressing the affectionate sympathy of many of our people.

This winter our two children, as previously arranged, expect to remain with Brother and Sister A. C. Kessler, at Mount Morris, while Emmert rooms in the college building. Next spring they all will go to Brother W. E. West's home, at Ankeny, Iowa. Brother and Sister West, we feel, have been very considerate in thus taking into their hearts and home those whom we could not take with us. Emmert will return from year to year to continue his work in Mount Morris College, but Miriam and James will remain on the farm with Bro. West's,

(Continued on Page 356.)

OPEN LETTER NO. 2

Brother Royer Expects to Keep Our Readers Informed of His Journey Thru a Series of Open Letters. In the Next He Hopes to Tell Us Something of Religious Work in Russia.

DEAR HENRY: Scandinavia has an interest of peculiar value to the Church of the Brethren and I am sure to yourself, now in the office directing affairs there, and I want to tell you a few things about it.

Since 1875 and 1876 there have been members of the church in these lands, and that is now practically a generation ago. The young tailor, Hansen, who was the first applicant on foreign soil to the Church of the Brethren, is now an old bishop. The first bishop chosen to look after the affairs of the church in about 1876, dear Bro. Eskildsen, is stooped over with age, and says he has not long to live. I wish that you could have been with Bro. Wine and me the other day as we sat at Bro. Eskildsen's table and communed of heavenly things. You would never forget such experiences. They are the unusual in life. Then there is A. Anderson, in Sweden, one of the earlier members of the church, now gray, though yet very active for the Lord.

Yes, the church in Scandinavia is a generation old, and we have but few more members now than after, say, five years from the beginning. The answer for this condition is not hard to find. During these years 163 have been baptized in Denmark and 279 in Sweden. Why is the church less than 200 in the combined field?

To me there are several good reasons. First, the requirement of service in the army has driven many, who found Christ, out of the land to avoid the penalty. That has been told over and over until it may mean little to many in the Brotherhood at home, but it means much to the young man who unites with the Brethren church and then wants to remain in the land and do all he can for the kingdom. Then again, these churches have been left to themselves; and I say it in all due respect to these brethren, who have done well in the ministry, that they have not had an equal chance with the workers at home. First, because of not having proper training in the development of mind and heart. Second, in not having any one familiar with the church to direct and inspire them in it. After Bro. Hope dropped out it was years before Bro. Vaniman spent a few years in Sweden and then returned to the home base on account of health. Then it went on until 1911, when Bro. Graybill and wife came to Sweden, and only this summer Bro. Wine and wife came to Denmark. Denmark has never had the benefits of the labor of a brother from the homeland outside of Brethren Eby and Fry's few months and Bro. Hope's work at the beginning. And when I take this into consideration I cannot help but be surprised that both fields have done as well as they have, not only in standing by the Gospel, but in holding their membership.

It makes very little difference whether you look at Denmark or Sweden—the membership is greatly scattered. Not being properly shepherded, as measured on the standards we are familiar with at home, the sheep have separated as they sought to make their living. Then the brethren have scattered their efforts, so that here are members and there are others over the field.

The difficulties in these fields may be summed up as follows:

1. Language. It is not as serious as in some fields, but must be reckoned with. The Graybills have succeeded remarkably well for the time they have been on the field and the Wines are taking hold splendidly for their short time.

2. Religion is an interesting thing in these fields.

(a) First and foremost is the state church. This is an institution, may I say, more political than religious. I should judge so when they have more non-Christian than Christian priests filling the office of priest or pastor. This institution sets all standards for other churches, and while a child may be educated where the parent chooses, it must stand the examinations, literary and biblical, imposed by the state church. That is hard for one to understand who lives in a land where church and state are separate.

(b) Then there is what is called the Free Mission, the same as the state church, but with a good missionary spirit within itself. The state church may or may not have Sunday-schools, but the Free Mission church is a leader in this department.

(c) Then come Lutheran, Methodist, Baptist, and so on, practically the same in tenet and practice as the same bodies in the homeland. The Salvation Army has considerable strength in some parts.

The problem lies mainly here. The state church baptizes infants. Thus practically everybody is a member of the church. With the careless and indifferent that is enough, and when approached, the reply is, "Oh, I am a member of a church," and the bluff is effectual. But their lives show no change of heart, and how could they, when this step was taken in infancy? Is it harder to convert a state church member than one not a member? I do not know. I only believe what my observations have led me to, and that is this: there is a hungering and thirsting for the Bread and Water of Life, and if given with proper ability and consecration, it will bring blessed results.

In this field the Brotherhood will not need to provide schools for the missionary children, nor for others. Hospitals are not required, and some of the problems met elsewhere are absent here. A kindergarten would be a practical thing, because many poor mothers would gladly pay a small sum to have their children cared for in a kindergarten while they earn daily bread, and during that time the little ones could be taught the ways of the Lord. The Brethren could well afford to use the wisdom of the Catholic church elsewhere in saving the children, in this field.

Brother and Sister Graybill are comfortably located in Malmö, though having no luxuries. I praise the Lord for sending them to Sweden. They fit well into the field and have a good grip on its problems. The nearly two weeks spent with them was an unusual blessing to my soul, as we worshiped in the church hall night after night and some souls confessed Christ. Brother and Sister Wine, like a shrewd general, located at Aalborg for the first reason, that it would be easy to run to the Thy congregation, west, or Venssysel congregation, north. They are at the junction point, have a comfortable home in a third-story flat and have the stairs to climb. In Europe the best rooms are nearest the top of the building. My stay with them was all too short, and yet I was glad not to take any more of their time, so closely are they applying themselves to the language.

Both brethren know they have problems to meet and are preparing to meet them in the fear of the Lord. Indeed, they must meet and dispose of questions that, in the homeland, would be serious ones for gray hairs. But thus far both have done well.

I often wished the heart of the Brotherhood could hear the expression of thanks that is sent back when one says farewell to the Scandinavian members; it would make it a joy to give and help them. And when I think of those who have died in the faith and gone to their reward I can not help but praise God that the church has tried at least to do her part. The upwards of $50,000 spent in this field in the last generation has been well spent when we take eternity into consideration. My prayer has been that when the call comes for a suitable house in which to worship, the Brotherhood will respond gladly and liberally.

It is my purpose in my next letter to contrast the Orthodox Greek church and the Protestant churches as they are found in Russia. The contrast shall be not in doctrine so much as the working out of Christianity in the lives of the two opposing forces.

Fraternally,
GALEN B. ROYER.

DEDICATION AT BETHANY BIBLE SCHOOL--A MISSIONARY DAY

By the Editor

SUNDAY, September 21, 1913, will be a day long remembered in the lives of all those whose good fortune it was to be present at Bethany Bible School at that time. The long-cherished dreams of the founders of this school, Brethren A. C. Wieand and E. B. Hoff, came one step nearer to reality when Bro. I. B. Trout, in a masterly sermon in the morning, in the presence of a large audience, dedicated their new building to the cause of the open Book and simple faith in Christ Jesus. Implicit recognition of the power of the Word must be shown by those who profess His name. The "go ye" of the Scripture must be fulfilled in recognition of the Word, then divine obedience to the commands.

The afternoon service was especially significant,—one of the most intensely impressive that the writer has ever experienced. After a season of devotion and praise the meeting was given over to addresses from our foreign missionaries. There before us stood and spoke those who were home for their furlough, men depleted in health but vigorous for the Master. There was the widow, sad beyond expression that she could not remain with the work so near to her heart; there were those who were bidding us farewell as they made ready to start for the beginning of their life's great endeavor; there was the one lady physician in preparation who expects in a very short time to be enrolled among our foreign workers. This represented those who were scheduled to speak. But in the audience there sat verily hundreds whose hearts were being dedicated to God. The Spirit came close as we were united in one common bond, in service to Him—yea, partnership with the Father.

It was a happy band of speakers, tho their hearts were heavy. Some were heavy with the sadness of parting, some were heavy with broken plans, some were heavy with homesickness for the field, yet all were joyous with the privilege that life had opened for them, to serve Him as He would direct.

The evening service was again intensely missionary. Brother D. L. Miller, who has seen almost a quarter of a

century of service for the cause of missions, but whose heart is even younger for this work, perhaps, than in the day of beginning, gave us an especially strong and instructive address on the subject of the "Yesterday, Today and Tomorrow of Missions in the Church of the Brethren." Truly the Lord hath wrought marvels with us, since the report given at the first Board meeting in 1885 showed less than nine dollars contributed to missions and the report of 1913 showed a trifle more than $100,000 given for the same purpose. A few testimonies after Bro. Miller had concluded, a farewell song, an impressive, simple prayer and the meeting closed.

We could not fail to notice that the burden of the addresses by our workers was for prayer. Those going out for the first time requested it; those on furlough intensified the request, laying special emphasis upon its absolute necessity for those who are at the battle front.

Brother Miller in the course of his remarks on the "Tomorrow of Missions" ventured the prophecy that we should have in the not distant future 400 missionaries at work in the foreign fields of the world,—one hundred in India, one hundred in China, one hundred in Africa and another hundred in South America and the remainder of the world; and besides these, workers in every large city of our homeland. A vision too large for us, you say, dear reader? Not if we should render to the Lord that which belongs to Him.

Dr. John R. Mott not long since said that after his return from the foreign field, the first time, he felt the greatest need was more missionaries; the second time he came he was impressed that the greatest need was more native workers and teachers; but the third time he returned it was with the profound conviction that the greatest need was a deeper consecration of the people on the home base. Certainly Dr. Mott could have said nothing more truthful regarding our own church. Bro. Miller's prophecy can come true, but it will require the persistent, faithful efforts of consecrated men to make it so. When we consider the latent talent of our young people, the wealth that our church possesses per capita, our fine homes, our simple, rugged faith, our absence of very serious battles to fight with destructive higher criticism, whole congregations yet sleeping on, awaiting God's call to yield their revenues, the tapping of which means the support of many missionaries,—I say when we take all this into consideration the task does not seem so difficult. We possess all the elements necessary. We must eradicate some things, make some new combinations, enlarge our horizon, change our spectacles, purge ourselves of such dross of method as may retard our advance, before we can fully fulfill every jot and tittle of Bro. Miller's prophecy. But "where we will we can."

The Bible Departments of our schools and our Bible Schools occupy the strategic ground thru which the church must pass from consecration to self to a deeper consecration to our God. And in God's Name and for His cause it is our duty to strengthen the hands of these grand forces that are seeking to conserve the young manhood and womanhood of our church. Only thru consecrated intelligence can we hope to occupy our true place in the missionary world. And such meetings as that of September 21 at Bethany bring the necessity of consecration home to each of us.

EDITORIAL

This month it is our pleasure to introduce to our large family of readers our missionaries who this year go out to the foreign fields. While many of our people saw these devoted workers last spring at Winona Lake, the large majority will look into their faces, as herein they appear, for the first time. We have never sent out a band of workers quite so large as this one. Two years ago there were fourteen, while this year there are fifteen. Among them are four graduate physicians, which means a new era in the history of our mission work. Henceforth we shall hear, first hand, of the awful misery of the heathen world, and shall likewise hear of many cures in the name of our Lord. We trust our readers may ponder well the sacrifices of these workers, as their biographies are read, and will then, with one accord, pray for them as they go about their tasks, getting familiar with their new fields, learning the language and becoming acquainted with new customs and friends.

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Nor are these workers going before they are needed! Our work in Denmark has cried loudly, since the days of Bro. Christian Hope, for a resident worker. Only now has an American family, Bro. A. F. Wine and family, been sent to settle among them. In India our forces have become depleted because of sickness, and our force of five, going to that country, is by no means sufficient adequately to care for the work we have begun, to say nothing of the possibilities of opening up new stations. Bro. Heckman's death in China left open a place that is only this year being filled. Our single sisters who go to the fields of Sweden, India and China, will find there more work among womanhood than they can in any wise accomplish. The physicians will discover, with many heartaches, that they cannot care for more than a fraction of suffering humanity within their territory. When we consider that Drs. A. Raymond and Laura Cottrell are our only physicians in our territory of millions in India, and that in the province of Shansi, China, there are only five foreign physicians for a population of upward of 12,000,000, we can readily see that both in India and China there is an unlimited field.

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We are struck with one hopeful thing, as these workers go forth. In 1911, when the large force was appointed, we heard from many that this number was about the limit for our people to support. Many honestly believed that. They labored with that thought uppermost in their minds. But these have been taken care of, our people have responded loyally to their support, and now there goes out even a larger force. Singularly enough, we have not this year heard once that the support of this party would mark the limit of our ability. There is a hopeful note in this, in that our people, with each new party that goes, feel richer than they have ever felt before. New hearts are stirred with each new evidence of consecration, and hearts already opened are opened wider for the love of God—both to come in and to go out.

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We have heard the word spoken this year, in a diminishing strain, however, that there is enough at home to do without these workers going to other

lands. But we have not heard such words from anyone who is doing all he can for the cause at home, nor have we heard such words from anyone who has consecrated his all to the Lord's work in the home field. There is, to be sure, enough to do at home. But for what? To make us ashamed that we have not done more? Yes. But is there work enough at home to cause us to forget for one moment our Lord's last command? Never!

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Possibly about as heartless words from a missionary standpoint as it has ever been our misfortune to hear were uttered in our presence a few months ago. In speaking about the sickness of a certain worker on the foreign field a brother said: "Well, they have gone over there at their own risk. They should never have gone. I shall never be willing for one of my children to go to such a place." Such words are utterly devoid of that spirit of sympathy with the commands of the Master, and with that spirit which prompted our Lord to come to earth, with the hidden power which makes even this certain brother as good a man as he really is, and permits him to have the vision of God's love that he possesses with his limited spiritual apprehension. Such feelings, rankling in the bosoms of our people, are fast disappearing and a few such thoughts expressed in one's hearing are sufficient for a lifetime. Rather, dear brethren, let us consider that it is *our* risk when consecrated men and women are willing to go and we do not come forward with our means, to provide them with every adequate safeguard for their health and labor.

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It is an encouraging thing to us, too, that almost all of our workers who go out this year have been definitely assigned to various organizations for support. Supports for the others are being considered by their home schools or adjacent organizations until, so far as we know, provision is being made for all of them. Not only this, but there are other organizations that would have liked to support a worker this year. We are needing even more men to rise and claim the supports that our Brotherhood is willing to advance for toilers in God's vineyard.

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Thus it comes about that, even while men are considering the call for service, God has prepared hearts that will support them as they go forward. Even while we are yet speaking God hears, and makes abundant provision for His own.

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We would not, for one moment, convey the impression to our people that their gifts are not needed. The missionaries' support is the least part of the expense. There is their home to build and the work which they establish to keep going. They must care for the increase of expanding opportunities. One missionary recently said that poverty felt in prosperity on the mission field is the most despairing poverty that a missionary can feel. The years spent in sowing the seed are years of expectation, but when the harvest is ripened, multitudes are coming, asking for salvation, and the accommodations are insufficient to care for their every need—then is felt the despairing poverty of prosperity in mission work. Thus the entire Brotherhood is responsible to the Great Master Who calls these forth, to supply them with equipment, buildings and all necessities in order that they can adequately cope with the opportunities that are presented to them.

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It is obligatory upon the church at large to enter into the conditions and

problems of our workers in order that we may understand the great needs, as fully as it is possible for us to fathom them. George Fox, the founder of the Society of Friends, used to pray to be "baptized into a sense of all conditions, that so he might enter into the needs and sorrows of all." So, as our missionaries embark from their home country and adopt a strange land, with its sorrows, needs and sufferings, for their own, let us earnestly pray to be given that vision of their needs, that we may abundantly supply them.

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It is no easy task for a father and mother to give up their child to the service of their Master in a foreign land. That is, it is not easy from the human side, but the joyful resignation, as expressed in the articles in this issue, from the fathers and mothers, is commendable to the last degree. It would be impossible to be thus resigned were it not for the more enduring home beyond.

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We are glad for the fact, too, that our workers sailing this fall have had the advantages of our schools. They possess a literary training that enables them to grasp situations as they are, which empowers them to think as individuals, and which will give them the ability to present their religious convictions in a way sufficient to command the respect of enlightened heathen. To be able to turn from a discussion with an individual from the lowest stratum of human life, and converse intelligently with a college man, an advocate of an entirely removed religious system, centuries old, is a task for the brightest intellects that we can send into our mission fields. We therefore cannot emphasize too strongly the absolute necessity for all the literary training that it is possible for one to secure. Neither can we emphasize too strongly the need for definite, grounded religious convictions. To have these one must possess a working knowledge of the Word of God.

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General Chang of China, who has recently been speaking in London in favor of the suppression of the opium traffic, borrowed a very apt illustration from his native literature, that could well be applied in many places where a definite decision is necessary: "Some people say that you cannot stop opium using at once; that you should diminish it gradually. I want to tell you a story which Mencius told his disciples. A thief had qualms of conscience and decided to take to better courses. 'I will steal one hen less each night,' said he, to himself. 'At the end of the year I shall be an honest man.'"

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The English Baptist Mission church at Wathen, on the Congo, in Africa, in 1912 established no fewer than fifty-two new outposts. Of the 196 evangelists working in the district, ninety-two are supported by the native church and 104 are voluntary workers. The membership of this African church is 1,995.

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The Bible is reported to be having an unprecedented sale in China. There is a feeling abroad that the possession of this Book of books will not bring on any trouble from the authorities. At a great Chinese fair, held recently, a bookseller averaged a thousand copies sold per day. Chinese bookstores are beginning to feel it necessary to have Bibles in stock. Hundreds are being sold to students, who formerly were an intensely anti-foreign, anti-Christian element.

The Little Missionary

DANSKE LAND AS I SEE IT

Thelma Celesta Wine

WHEN one thinks of the many nations, he often wonders if there is very much difference in their customs. There is not nearly as much difference as I expected. If you can remember how America was five years ago, you will know about how Denmark is today. About five years after something comes out in America it finds its way into Denmark. I refer more especially to wearing apparel.

We had been here about a week, when a minister, Pastor Petersen, invited me to his daughter's birthday party. For curiosity I went. There I met twenty-five girls. Cocoa and cakes were served immediately after we arrived. After this was over the children arose and went to the hostess (the little girl's mother), shook hands with her and said, "Tak for mad," which I learned later means, "Thanks for the food." I have also learned that they consider it an insult not to do this, but I hope they excused me, as I did not know why they did it or what the words meant.

Most of the girls could speak a little English, which they had learned in school. At first they were somewhat shy, as they did not know whether I would understand them. It was very interesting to hear them discuss their English among themselves before they came to me with it. When they found out I could understand them, they were more at ease, and asked questions by the hundreds. They asked some funny questions. For example, one girl wished to know why my feet were not as long as theirs, as Danish people wear very long shoes. Sometimes I thought I would have to laugh in their faces, though I did not want to. I enjoyed myself, in spite of the fact that I was

Thelma Celesta Wine, With Her Brothers, Roscoe H. and Ardys.

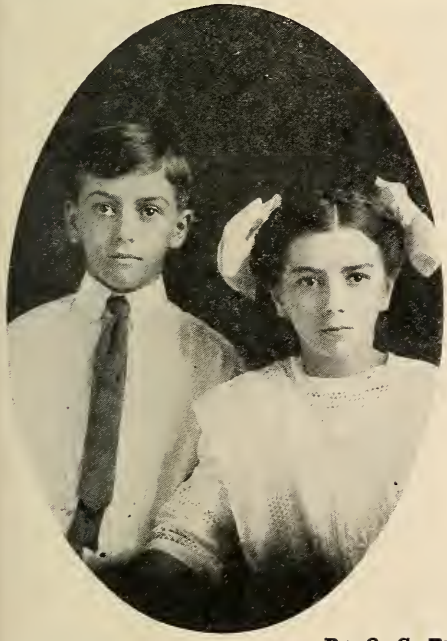
Roscoe H. decided during the last few weeks of their stay in the homeland, to remain with his uncle and grandfather in Virginia.

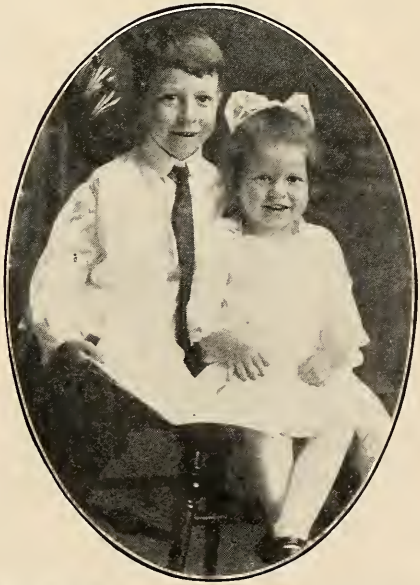
a curiosity, and went home with lots of funny things to tell.

Danish schools are somewhat different from American schools, as most of the larger girls go to a school for girls only. They have short vacations and attend school six days out of the week. I started to school August 19, and it is great! Girls are taught very little arithmetic. When the teacher asked for my American arithmetic, I handed her a medium-sized book. I was very much surprised to hear her exclaim in Danish, "Oh, so thick!" Whenever she asks for it she always says, "Den tyk regningbog," which means, "The thick arithmetic book." We are taught manual training and other things girls are not taught in America. When you start to a new school in America it is sometimes hard to get along, as the children are generally inclined to make fun of you. But here it is different, as every one tries to make you just as comfortable as she can.

Aalborg is the important town in northern Denmark. It has about thirty-seven thousand inhabitants. One who is accustomed to sky-scrapers would miss them very much in Aalborg, as the tallest buildings are of only five stories. Nearly all the streets and sidewalks are paved with cobblestones, which make it hard walking for one who is used to smooth pavements. In places the sidewalks are so narrow that it is not easy for one person to walk on them. The streets are well kept, as every property owner must sweep the street around his premises every day.

The surroundings of Aalborg are beautiful. On a high point east of the city one can see nine or ten small towns. There are four parks on the outskirts of the town. They are natural woodlands and are very quiet and restful. Beautiful flowers are grown here, more especially roses, which have been blooming ever since we arrived. In brief, this will give you an idea of the Danish customs.





Dr. O. G. Brubaker's Children.

Harold S. and Alice Lucile. These remain with their Grandmother Stitzel at Lanark, Illinois. Their mother went home to glory in 1904.

Leland C. and Edythe Marie. They go with their parents, as little Edythe says, "to 'Shiney.'"

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

CORRECTIONS.

East Dayton congregation, Southern Ohio, should have been credited in the Conference as listed in the August Visitor, with $10.00. This therefore decreases the loose in hat offering by $10.00.

Through failure to receive the notation the offering of $42.25 from Roanoke church, Louisiana, turned in by Bro. Aaron Longanecker, was credited to loose in the hat. We cheerfully make this correction. The loose in hat offering is therefore decreased $42.25.

In like manner as above $36.25 turned in by Sister Susan B. Thomas for the Inglewood congregation, Cal., was credited to loose in hat offering, and credit is given herewith to Inglewood congregation.

In the Conference offering report, August Visitor, Brownsville congregation, Middle Maryland, is credited with $152.97. Brownsville congregation should have been credited with $36.97 and Pleasant View house, Brownsville, should have been given credit for $116.00. We are glad our attention has been called to this. Also Pleasant View Sunday-school should have received credit for $20.00 which was credited to loose in the hat offering.

FINANCIAL REPORT.

During the month of August the General Mission Board sent out 81,738 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of August:

WORLD-WIDE.

Indiana—$288.77.

Northern District, Congregations.
Elkhart-Goshen, $41; Yellow Creek, $20.15; North Liberty, $22.82; Camp Creek, $21.63; Elkhart Valley, $20.72; St. Joe Valley, $20; Pleasant Hill, $19.56; Turkey Creek, $18.50; Union, $12; Salem, $5; Blissville, $14.70, .. $ 226 08
Middle District, Congregation.
Logansport, ... 25
Individual.
Otho Winger (marriage notice), .. 50
Southern District, Congregations.
Four Mile, $26.44; Nettle Creek, $5, 31 44
Individuals.
Richard Cunningham, $30; Frank G. Replogle (marriage notice), 50 cents, ... 30 50

Kansas—$120.05.

Northeastern District, Individuals.
Jesse A. Sheets, $100; J. F. Hantz, $5; J. F. Hantz (marriage notice), 50 cents; G. M. Throne (marriage notice), 50 cents; J. H. Cakerice (marriage notice), 50 cents, ...$ 106 50
Southwestern District, Sunday-school.
Monitor, ... 11 55
Individuals.
Lizzie L. P. Miller, $1; H. M. Brubaker (marriage notice), 50 cents; J. J. Yoder (marriage notice), 50 cents, ... 2 00

Virginia—$83.60.

Northern District, Congregations.
Mill Creek, $46; Linville Creek, $10.50; Greenmount, $8.60, ... 65 10
Individuals.
Jos. F. Crist, $1; Lydia F. Whisler, $1, ... 2 00
Second District, Individual.
Vida N. Leatherman, ... 15 00
Sunday-school.
Hebron Seminary Sunday-school, 1 50

Pennsylvania—$69.55.

Western District, Sunday-school.
Purchase Line, ... 27 55
Individuals
Wm. H. Rummel, $5; Mary A. Kinsey, $3; Galen K. Walker (marriage notice), 50 cents, ... 8 50
Middle District, Congregation.
Lewistown, ... 6 00
Individual.
A. K. Bechtel, ... 1 00
Eastern District, Individual.
T. F. Imler (marriage notice), .. 50
Southeastern District, Congregation.
Coventry, ... 26 00

Maryland—$67.45.

Western District, Individuals.
D. M. Merrill and wife, ... 2 00
Eastern District, Congregations.
Middleton Valley, $32; Pipe Creek, $25, ... 57 00
Sunday-school.
Union Bridge, ... 3 45
Individuals.
Chas. F. Miller and family, ... 5 00

Ohio—$58.34.

Northwestern District, Individuals.
Robt. Clem and wife, ... 10
Northeastern District, Congregations.
Ashland, $20.75; Black River, $7.26; Chippewa, $5.75, ... 33 76

Individuals.
Mr. and Mrs. N. A. Schrock, $10; Henry Pontius, $1, ... $ 11 00
Southern District, Congregation.
Price's Creek, ... 9 38
Individuals.
Harvey McCool, $2; Levi Minnich (marriage notices), $1; Maud Erbaugh, $1; L. C. Ramsey, 10 cents, 4 10
Oklahoma—$31.25.
Oklahoma Tithers, ... 31 25
Iowa—$10.24.
Northern District, Sunday-school.
West Kingsley, ... 5 40
Middle District, Congregation.
Muscatine church work, ... 70
Individual.
F. E. Miller, ... 2 14
Southern District, Individuals.
Lydia Niswander, $1; D. F. Sink (marriage notice), 50 cents; W. D. Grove (marriage notice), 50 cents, 2 00
Illinois—$12.32.
Northern District, Individual.
L. J. Gerdes, ... 10 00
Southern District, Sunday-school.
South Fulton, ... 2 32
California—$11.57.
Southern District, Congregation.
Covina, ... 10 57
Individual.
C. E. Wolf (marriage notices), ... 1 00
Nebraska—$11.00.
Individuals.
Amos Hoffert, $6; C. J. Lichty, $5, 11 00
Texas—$10.00.
An individual, ... 10 00
Washington—$8.00.
Individuals.
Two sisters, ... 8 00
New York—$7.00.
Mission.
Lake Ridge Mission, ... 7 00
Canada—$2.50.
Individual.
D. M. Irvin, ... 2 50
North Dakota—$1.00.
Individuals.
A brother and sister, ... 1 00
Montana—$0.50.
Individual.
Mrs. J. E. Keller (marriage notice), 50
Missouri—$0.50.
Southern District, Individual.
E. O. Slater (marriage notice), .. 50

Total for the month, ... $ 793 64
Previously received, ... 599 42

For the year so far, ... $ 1,393 06

INDIA MISSIONS.

Illinois—$27.75.
Southern District, Congregations.
Cerro Gordo, Decatur, Okaw and Oakley, ... $ 27 75
Ohio—$25.00.
Northeastern District, Individuals.
Mr. and Mrs. N. A. Schrock, ... 25 00
Pennsylvania—$23.14.
Eastern District, Congregation.
Little Swatara, ... 3 14
Individual.
Ralph B. Heisey, ... 20 00
Indiana—$5.00.
Northern District, Individual.
Sylva E. Pepple, ... 5 00
California—$4.40.
Southern District, Individual.
Alice E. Bosler, ... 4 40
Oklahoma—$2.00.
Unknown, ... 2 00

Total for the month, ... $ 87 29
Previously received, ... 22 38

For the year so far, ... $ 109 67

INDIA ORPHANAGE.

Virginia—$52.00.
Second District, Orphan in Training.
Cedar Grove church workers, ... $ 32 00
Aid Society.
Cedar Grove, ... 20 00
Ohio—$40.00.
Southern District, Sunday-school.
Brookville, ... 20 00
Northeastern District, Individual.
E. S. Young, ... 20 00
Pennsylvania—$25.00.
Eastern District, Sewing Circle.
Elizabethtown, ... 20 00
Southern District, Individual.
Trostle P. Dick, ... 5 00
Iowa—$20.00.
Middle District, Sunday-school.
Des Moines, ... 20 00
Kansas—$15.00.
Southwestern District, Individual.
Margaret Dudte, ... 15 00
Michigan—$8.00.
Congregation.
Sunfield, ... 8 00
California—$0.55.
Southern District, Congregation.
Covina, ... 55

Total for the month, ... $ 160 55
Previously received, ... 378 81

For the year so far, ... $ 539 36

INDIA BOARDING SCHOOL.

Indiana—$45.53.
Middle District, Congregation.
Spring Creek, ... $ 45 53

Total for the month, ... $ 45 53
Previously received, ... 36 25

For the year so far, ... $ 81 78

INDIA NATIVE SCHOOL.

Indiana—$30.00.
Southern District, Individual.
Mary J. Smith, ... $ 30 00
Iowa—$3.00.
Middle District, Sunday-school.
Old Sisters' Class, Panther Creek, 3 00

Total for the month, ... $ 33 00
Previously received, ... 14 10

For the year so far, ... $ 47 10

INDIA WIDOWS' HOME.

California—$0.50.
Southern District, Congregation.
Covina, ... $ 50

Total for the month, ... $ 50
Previously received, ... 6 30

For the year so far, ... $ 6 80

CHINA MISSIONS.

Indiana—$40.00.
Northern District, Congregation.
Rock Run, ... $ 40 00
Ohio—$25.00.
Northeastern District, Individual.
Mr. and Mrs. N. A. Schrock, ... 25 00
Nebraska—$6.50.
Individuals.
Amos Hoffert, $4.50; A brother and sister, $2, ... 6 50
Pennsylvania—$3.14.
Eastern District, Congregation.
Little Swatara, ... 3 14
California—$3.00.
Southern District, Individual.
A sister, ... 3 00

Oklahoma—$2.00.
Unknown, ... 2 00

Total for the month, ...$ 79 64
Previously received, ... 12 58

For the year so far, ...$ 92 22

CHINA ORPHANAGE.

Virginia—$12.00.
Second District, Individuals.
Mrs. Anna M. Carter and Miss Ada K. Carter, ...$ 12 00
Illinois—$3.00.
Northern District, Sunday-school.
Sunbeam class, Naperville, ... 3 00

Total for the month, ...$ 15 00
Previously received, ... 68 78

For the year so far, ...$ 83 78

CHINA BOYS' SCHOOL.

Nebraska—$286.00.
Congregation.
Bethel, ...$ 272 00
Sunday-school.
Bethel, ... 14 00
Virginia—$1.00.
Second District.
Little Bank, Wm. Long Sanger, Dec., ... 1 00

Total for the month, ...$ 287 00
Previously received, ... 7 10

For the year so far, ...$ 294 10

DENVER COLORED.

Indiana—$40.00.
Individuals.
Richard Cunningham, $30; Amos Cripe, $10, ...$ 40 00
Michigan—$10.00.
Individual.
Ed Hissong, ... 10 00
Minnesota—$10.00.
J. H. Wirt, $5; Mrs. Jane Lewis, $5, ... 10 00

Total for the month, ...$ 60 00
Previously received, ... 164 00

For the year so far, ...$ 224 00

SUNDAY-SCHOOL EXTENSION.

Building Fund.

Illinois—$4.48.
Southern District Sunday-school.
Lamotte, ...$ 4 48

Total for the month, ...$ 4 48
Previously received, ... 300 00

For the year so far, ...$ 304 48

General Fund.

Indiana—$3.43.
Northern District, Sunday-school.
Nappanee, ...$ 3 43

Total for the month, ...$ 7 91
Previously received, ... 312 37

For the year so far, ...$ 320 28

FAREWELLING.

(Continued from Page 344.)

meanwhile going to country school. May the Lord direct all to His glory!

Mother is seventy-two years old today. It is hardly probable that we shall meet again here; yet none can say. She enjoys good health, but age is telling. It has been such a blessed year to us to be with those we have long loved, both here in Waynesboro, and in Mount Morris, and elsewhere! As we say farewell this time it is with a deep sense of the fact that the chances of meeting are very much fewer than they were in former days when we went away. Yet the joy of the hope of the future overtops all, and we know that we shall meet again.

Last night, after prayer meeting, our aged brother, Daniel Fahrney, said to me, "Bro. Wilbur, while you were talking I was thinking. When my grandmother was a girl of eighteen she heard your grandfather's grandfather preach the dedicatory sermon out here at Price's church. The first line of the first hymn they sang was in German, 'How great is the goodness of our God,' and it seems like a century had been squeezed into just a few years. It seems to me in the better world we will be able to count the centuries as we count the days now."

Cool weather is upon us again. We enjoyed the cold of last winter. We enjoyed your fellowship, beloved brethren, everywhere, exceedingly. The memory of this fellowship is a sweet memory to us, but now, farewell. Home of our childhood, farewell. Mother, farewell. Children, farewell. Brothers and sisters, farewell. Dear Brother D. L., farewell. Annual Conference, farewell. Pray for us, that we may be able to do the great work for which we are going. And do you hold the ropes. The work can be done. Certainly the Master would have us do it. Let us lay our lives on the altar, if need be, but let us stand together and do the work.

Waynesboro, Pa., Sept. 11.

The Missionary Visitor

Volume XV November, 1913 Number 11

THANKSGIVING

The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olives and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware . . . . lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up and thou forget the Lord thy God Which brought thee forth out of the . . . house of bondage.—Deut. 8.

THE BOARD'S APPEAL

To Our Colaborers:

Our land is a goodly land, a land of wheat and barley, of tree and vine. We have eaten and are full. Our cup runneth over. Our houses are comfortable, our cattle upon a thousand hills are full and content.

How fitting and proper that the Father's work should be remembered at this time! His cause must go forward and we, with our bounties, are given the precious privilege to cause His kingdom to advance and enlarge.

Your efforts in the past have been effectual and have permitted the General Mission Board to go forward in the work with assurance of sufficient support along all lines. This year we have sent out our largest body of foreign workers. Calls are coming in for assistance from our Districts that have been affected this year by drouth. Our work is expanding and our budgets are naturally growing larger. The Lord of the harvest is pleased to make it so, and He, with the Board, is relying upon His faithful children to fill His treasury that "all may have bread and to spare."

We trust that you will remember in prayer and offering, on this Thanksgiving Day, the needs of the Lord in His foreign field and in the work entrusted to us. God bless you for what you are doing, and may you be liberal as the Lord is liberal. Ask for the VISITOR *also.*

Most fraternally,

–B– *General Mission Board.*

SOME DISTANT REFLECTIONS

Winnie E. Cripe

THE July VISITOR has just arrived, and has not only been eagerly scanned, but carefully read, as usual. Any mail is very acceptable to a foreigner in the heart of China, I assure you, but outside of letters from the home circle, our church papers always have first place, for these bring the news from dear ones too, brethren and sisters in the church family, which should greatly interest every one of its members.

This number of the VISITOR was especially interesting to us because of the Conference news it contained, and the photos of the new band of workers going forth to various fields of labor. How our hearts thrill with joy as we think it over, not only in anticipation of receiving some of them, but as we think that more lives have been surrendered for the Master's service! That more will now have a FIRST chance to turn from dense darkness to True Light! Yes, this thrills our hearts most, and as I look at the earnest faces methinks I can almost hear the Savior whisper again, "As the Father hath sent Me, *even so send I you.*"

But on another page I find an article that prompted this one. It was the "Report of the General Student Volunteer Meeting," and it asked for suggestions. I should like to reply.

Let me first say, we are glad for this new step in the missionary realm in our Brotherhood. It is another definite step in advance for missionary work, and we bespeak for it not only more enthusiasm but larger results. But do you know, we can make this last statement only on one condition? That condition is that this organization be effected rightly. What do I mean by this? Simply that this organization means more to *every individual* member than it does to the majority of student volunteers. I think I dare make that statement. I confess I have never been a very enthusiastic volunteer, speaking in the sense the word is usually used, having become one only after having sent my application to our Board, because I could not, before, promise God I would go. When I did I was ready to apply. I could not see my way to do one without the other. But I have attended a number of meetings and have studied the situation for some years, and here are a few of my observations:

I found that the Student Volunteer Movement was no small organization; that it has thousands of members; that it has hundreds of officers and many conferences, local and general; that there are many earnest men and women in its ranks and much work is done that through this movement many have gone out to almost every part of the world to witness for Christ. Yes, I observed all this and more. I noted that less than one-third of the membership ever left the homeland; and what of the others? I saw also that in the meetings enthusiasm runs high, and sometimes other things come in too prominently that were not in keeping with the missionary spirit, and it seemed some almost lost sight of it entirely.

But what of "the others"? Have they not signed the same pledge as those who have gone out? Has God prohibited so many from going out? How dare we say it? The writer has about come to the conclusion that some of the movement is sentiment. Many

have been influenced by friends, or under the influence of some missionary meeting, to take the pledge. Perhaps they were sincere at the time in dedicating their lives to God—God pity them the more! Some may have acted quickly, not "counting the cost," and thus a matter of greatest importance to themselves and the world has been passed over lightly. The thing that has always seemed serious to me was, either this insincerity at time of signing the pledge, or sincerity changed into indifference, the victim being launched into the commercial world. Do their pledges stand annulled before God? Does He no longer consider their vows? True, there are cases where sickness or certain other circumstances have hindered. I am not speaking of them, for it seems that God has not willed that they should go. I am still speaking of "the others." I have been thinking that if they were distributed fifty miles apart over the States they would cover no small territory. If they were thus distributed on the other side of the world they would cover no less. God alone knows how He is going to meet this condition—the unkept, forgotten pledges! Some one has wisely said: "The majority of us have to work to do what the majority don't do."

Now, a general organization has just been effected in our own beloved Brotherhood. What is it going to mean? It will make a difference somehow. Do not understand that I am opposed to Student Volunteer Movements. Indeed, I am heartily in favor of them if conducted rightly. That is the reason for this article at this time. As the movement is organized in our church can it not be more effectually done? Would we not rather see a smaller membership and *every one* earnestly dedicated to service, than larger numbers and the two-thirds of "the others"? This can be accomplished only by the individuals themselves. There certainly can be no mistake in having enthusiastic meetings or trying to induce one's friends to become interested in missions, but can we not help them to be *more earnest* about it? If this organization in our church could be one where every member had *fully* surrendered and determined to let *absolutely nothing* divert him from his purpose—only as God closed the door—I am sure it would make a difference. This will also include every officer in the organization, in any station in life. Whatever the present vocation may be, it cannot be anything that can keep you from the field if God wills you shall go. Only one thing can do this—your will. Perhaps we do want to, but don't know how; perhaps we don't pray right. To me there is a vast difference between, "God, I'll go if You open the way," and "God, I'll go unless You close the way," both prayed earnestly.

There is a solution to this problem. God has a way—can't we find it? Every Christian should be a Volunteer, true; but we so soon forget our vow to "live faithful till death."

Yes, we wish all were volunteers in the true sense. Let me say again we are glad for this movement, but let us pray that it may be an organization true to the name it bears, famous in the world for its record, and wonderful and prayer-answering in its results in the hearts of its members, the world and eternity!

Liao Chou, Shansi, China.

I am a missionary, heart and soul. God had an only Son, and He was a Missionary and a Physician. A poor, poor imitation of Him, I am or wish to be. In this service I wish to live, in it I wish to die.—Livingstone.

THE CALL I HEAR OF THE LAME, THE HALT AND THE BLIND

(These articles from our new medical missionaries were intended for the October issue, but were crowded out for lack of space. We shall soon need hospitals. Perhaps some brother of means will read these articles and the editorial about monuments and then decide to make a memorial for himself in a foreign field, in the shape of a hospital.—Ed.)

TO shape my life, my desires, my ambitions and my life-work in accordance with the Master's instructions has been the longing of my soul since childhood. Not that there is nothing to do in this, our homeland, but the *great need* of workers, especially physicians, in the lands beyond the seas, and the fact that there are *so few* who are willing to go have been "the Still Small Voice" bidding us on.

To do so means to give up a good practice in this country, to forget all about having a home of our own, to leave two precious children, and other relatives, here, to take two yonder, where they will have poor opportunities for education, and to say good-bye, most probably for the last time, to an aged father and mother. But when I recall the untold blessings that the Father giveth His children, I do not hesitate to go.

The church of our Lord was founded on sacrifice, and unless we are willing to give up *all* for Him we are unworthy to be called one of His. The call to carry the Gospel to all nations comes alike to all of us. But to us who have had a medical education, the call comes in a peculiar way. Did not the Master Himself relieve suffering and cure diseases? Did He not send the apostles forth with the power to heal the sick and relieve the suffering? When I think of these things and recall the fact that there is one physician to every seven hundred people in the United States, while there is but one physician to every *two million* in China, it is no longer a question, Why go? The real question is, why others are not going.

We long to relieve much suffering in that land of suffering and misery, and by so doing lead the people to the Great Physician Who will cure them of all sin and disease. I shall count my effort as a medical missionary all but lost if some, at least, of my patients do not get the vision of the cross and follow Him. This has been done by other medical missionaries and will be done by us if we stay close to Him and let the Holy Spirit reign in our hearts.

I would have you know, my reader, that *you* play a very important part in our work over in China. Please remember that you, the church at home, the ones you are sending out, the Holy Spirit, and the ones to be saved are all very important factors in God's plan for the salvation of the world.

My prayer, as we go yonder, is that we may all be spent in His service, and whether we live for a long time or a short time, and whithersoever we go or whatsoever we do, may the Holy Spirit be with us all until the end.

Dr. O. G. Brubaker.

WHILE traveling recently I saw a father and mother enter the railway coach. They had with them a child, about three years of age, very ill. The parents sat silent in their seat, but the evident concern, the look of almost hopeless despair, the voiceless cry of tribulation, plainly showed hearts sore-

ly beset with pain and distress for their little one. Ere the train had gone a mile, several of the passengers, hearts moved with compassion, had offered their sympathy and aid to the suffering ones.

A certain man going from Jerusalem to Jericho fell among robbers, who robbed and beat him, and departed, leaving him half dead. A certain Samaritan, when he saw him, was moved with compassion and cared for him.

A man had a hundred sheep and one strayed away. Did not the shepherd leave the ninety and nine and seek that which was lost?

In the United States we have one physician for every 450 people. In India there is one medical missionary for every nine hundred thousand people.

Did the wearied, troubled parents need to *ask* the passengers for aid?

Did the compassionate Samaritan need a *special* call?

Did the shepherd wait until the lost, wandering sheep *sent* for aid?

One thousand eight hundred physicians in the United States for every medical missionary in India! Do you think a Christian physician should *need* a *miraculous* call to go? Oh! when will we learn that the *need* itself *should* be sufficient call?

The work upon which we are engaged is a calling in which the heart will be exercised equally with the head, remembering that the skilled hand and practiced eye should be dominated first, last, and always by the Spirit of Christ.

The dispensary and hospital bring people from far and near within range of the Gospel, and when they see the practical application of Christianity in relieving their distresses, will they not be more ready to hear of the Christ?

They are weary, hopeless, and despairing, maybe often stolid, stupid, and degraded, but we know that for a life must life be given. We have felt the tears of such as were oppressed and had no comforter, and to us is given the ministry of consolation in sorrow, need and sickness.

We go, knowing that the best part of our work will have nothing to do with potions and powders, or the surgeon's knife, but with speaking a word in season to the weary, bringing the sunlight of Christ's love into dark and dreary lives, and giving to them the comfort wherewith we ourselves are comforted of God.

A. Raymond Cottrell, M. D.

CERTAIN it is that the evangelization of the world *now* is the great purpose of God. But no less certain is it that God's purpose for our lives is bound up with His purpose for the world; and we count it a special providence that we can have a part in this great plan in India. What an inspiration to know that we can have Christ as our Leader and Guide, and that we are sent of Him!

The Gospel has a mission to the body as well as to the spirit. Take, for example, the Great Physician. "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." Three great ministries gathered up in the life and work of God's greatest Missionary. His divine influence traveled along three great avenues of man's nature to reach the citadel of the soul.

And as Christ went, so are we commissioned to go. Three times are commands given to go and minister to the body: when the twelve were sent out, again when the seventy were sent, and finally when the great commission was given. We praise the Father for this special preparation for medical service in His great harvest field.

Sickness abounds everywhere. More than one-half of the world knows nothing of the care of the body. The high-

est achievements of modern medicine and surgery may be justly claimed for Christianity, as they are products of it and are never found among the heathen nations. The sick, the lame, the halt and the blind are with us, just as they were here when the Great Physician went about teaching and healing.

The people in all non-Christian lands are in sore need of medical skill. The conditions and environments of the women of India constitute a powerful claim on us as Christian physicians. Much suffering and sorrow are theirs, many know not the Christ, and more have no medical aid in the time of pain. It is to these that we are privileged to go, carrying the Gospel of salvation as we minister to their physical needs.

We go out in weakness, realizing our inefficiency, but remembering that God gives power to them that have confidence and trust in Him for strength. His strength is made perfect in our weakness.

Laura M. Cottrell, M. D.

THE offering of myself as a medical missionary to China was led up to by three distinct steps.

The first was the volunteering for foreign service wherever the Spirit might lead. I was put to work at a mission point near home, and there, learning the joy of service, began reading books in the Missionary Reading Circle. After six or eight months I resolved definitely, God willing, that I would become a foreign missionary. I began the training in school and college that I felt would be necessary for this work, and while in this training I made a search of missionary literature.

The result was the second step, or volunteering to do medical work, with reasons like the following:

1. A sore need in all heathen lands is help for the bodies of the natives. Not only do they need to have a doctor when they are sick, but much can be done for them in the way of teaching them how to keep themselves, houses and premises clean. The great scarcity of physicians in all heathen lands, with such an abundance of disease, makes this call very urgent. Surely, to relieve suffering and rob death sometimes is not an unworthy ideal.

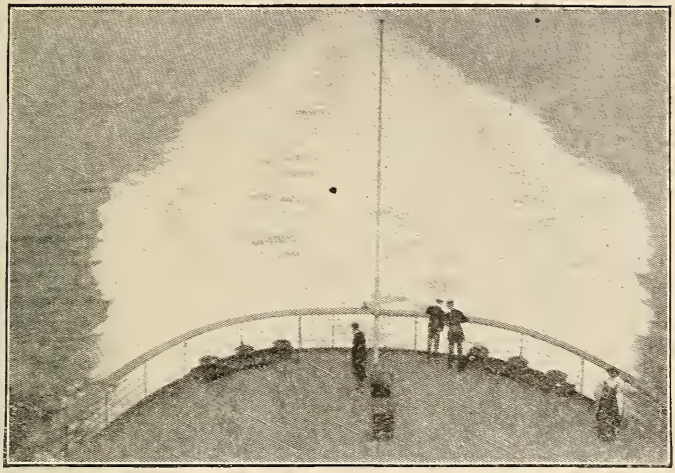
2. Medical work is the most successful wedge for opening the heart of a prejudiced heathen to the teachings of the message of God and His love. The love that prompts a man to go far from home to relieve the sufferings of some one is more than a heathen can understand. Far and wide the natives hear of the skill of the medical man and come seeking his aid. When these natives go back to their homes they have heard of Christ and often carry portions of the New Testament with them. Thus the Word is preached.

3. It was the way Jesus worked. He healed the body and then talked of the soul. As was said of Jesus, so often can be said of the medical missionary, "The blind receive their sight and the lame walk."

The call to China, the third step, comes especially to the physician, because there is not one doctor there to each million of people, there being only three hundred doctors to a population of considerably over 300,000,000. This great need, taken along with the present state of unrest, when things are changing on every hand, when new ideals are being set up, makes the word China synonymous with duty. It is a call to the Christian church to preach Christ, the Redeemer, and happy are we who shall have part in the redemption that comes through the preaching of His name in Shansi.

Fred J. Wampler, M. D.

God has something more for us every time we meet Him.—Kenneth Mackenzie.



The Path Over the Great Deep to India.
From the rear end of the boat that carried Brother Stover's.

OFF THE THIRD TIME TO INDIA

J. Kurtz Miller

MOST readers of the VISITOR need not be reminded that this is Bro. Stover's third trip to India. Each time he has preferred to sail from New York City, and hence he has now a view of our New York City Mission work as few men have.

When he first sailed we had no members and no mission here. But by the time of his second sailing a mission was opened and he found it struggling hard for an existence. The fiery trials were not a few. However, the Lord gave grace to go forward, meeting every challenge, and today we are what we are by the grace of God. Now, as our brother sails this third time, we can entertain him and his family in the new Mission Home. More than this, we can furnish for him an appreciative audience, who listen with profit to his masterful messages. Our membership is now about 115.

A number of us accompanied Bro. Stover and family to the ship on Tuesday, Sept. 16, and saw them sail. There were more prayers in our hearts than tears, for the love to see them go to that needy field of India was greater than the love to see them remain in the homeland. Best of all, they were more willing to go than remain.

It may be of interest to state here that Wilbur and I were boys together. We, with our parents, often visited each other. We could write an interesting little history of our boyhood days, but I shall not. However, this much you will be interested in, when I tell you that at the early age of 10, Wilbur told me he desired to be a missionary, and the same thing also burned in my little heart. Where did we ever get these first impulses? Not from the old home church. In that day she was decidedly anti-missionary. Not much progress has been made even to this day. And so Wilbur and I have been driving our minds back over the past to discover what it was that

touched our early lives and set them in the course that they are now moving. Here is the secret in part: "A godly parentage."

As for Wilbur, he had a most remarkable father. He was a preacher far beyond his day in our church. He had vision. He saw possibilities. I well remember his gathering us children about his knee and telling us Bible stories, and his explanation of the "camel and the needle's eye and the rich man" still is fresh in my mind. He was an advocate of Sunday-schools many years before they ever came to pass in the church. He never saw that day. The Lord called him hence, but his life is going on, as it were, in his noble sons. This is, however, only part of the secret that made a Wilbur B. Stover. A very pious elder, who is tottering with age, recently gave me a bit of light upon the past, that is worthy of being passed on. In that anti-missionary age of our church there lived an elder who was far in advance of the church which he served. He reached forward and shared, in his mind, all that we as a church are now doing and dare to do. This elder stepped to the bedside of his eldest married daughter, in September, 1865, and with the smile of a Christian father, who has now become a grandpa, said, "Sarah, what shall be the name of the first grandson?" The young mother looked into the eyes of her father and said, "You shall have the honor of naming him."

Now the account, as told to me by this aged elder, now living, is this: "It was in the latter part of September, 1865, that Eld. Jacob Eberly Kurtz called me (his farmhand) into the house and said, 'We are going to have a consecration service and dedicate my first grandson to the Lord. You may come in and be present and witness the occasion.' I was then not a Christian but I came in and witnessed with interest this consecration service. I was greatly impressed with this part of Eld. Kurtz's prayer, which was in substance thus: 'Lord, I am growing old. Soon my day will be spent. Thou dost bury Thy workmen, but Thy work goes on. If it be Thy will, I beseech Thee to take the life of this, my first grandson, and use it to Thy praise in the earth.'"

With an elder who lived a prayer life like this in an anti-missionary church, surely the Holy Spirit, Who is sovereign in His office, will raise up men like Wilbur B. Stover and others, in answer to the prayers of the faithful.

Now there are two things of interest to me, especially. First, that the man (the farmhand) who relates this story soon gave his heart to the Lord, in due time was called to the ministry, and now is an aged elder and spiritual father to many. The second thing that interests me is that, by the grace of God, I am the grandson that was consecrated and named by my grandfather, hence I bear the name, Jacob Kurtz Miller. But better still, out of that anti-missionary age the Lord, in answer to prayer, has raised up (as it were) "Jonathan and David," who love each other very tenderly; one witnessing for him in New York City and the other in far-off India. May they be wise to their opportunities and true unto Him Who has called them into service and fellowship.

I have been asked how I look upon Christianity. I am not a Christian in name, but I am trying to follow its great and noble doctrines. Ninety-nine one-hundredths of our people have no idea of what it is or means, and it will take time to teach them. The government's place is not to teach them, but it will not hinder their being taught. Instead it will encourage the missionaries, and protect them.—Yuan Shih Kai.

INDIAN FIGURES

Compiled by Adam Ebey

Number One.

SINCE the Year Book of Missions is out, I have been waiting for some one to give some of the figures for the benefit of the VISITOR readers. I suppose the other missionaries are doing the same. Here are a few figures that interest me; I hope you will enjoy them too:

In all India there are 694 native states, ruled by native kings and chiefs, but more or less restricted by the superior power of the king-emperor. These states have about 700,000 square miles of territory and a population of 69,256,439.

British India proper is divided into nine provinces, some of which are ruled by governors, some by lieutenant-governors, and some by chief commissioners. These provinces are divided into about 250 districts for revenue purposes. They are administered by collectors. Each district is composed of several talukas (counties). All India has an area of 1,611,576 square miles.

Calcutta has taken first place among the cities of India, having a population of about 1,216,000. Bombay has 972,392, of whom 633,856 are males and 339,036 are females. This is partly due to the large number of men who leave their families at the village home and go to Bombay for work. Madras comes third, with 517,335. Then follow Rangoon, 289,000; Delhi, 232,859; Lahore, 228,318. Three cities have over 500,000, and eight have over 200,000.

In 1911 there was a population of 194 to the square mile, and two years later it is estimated that there are 197 persons to the square mile.

There are about 70,000,000 acres in forest trees; 550,000,000 acres are under cultivation, which makes less than two acres to each person in India. There are 46,000 miles of irrigating canals which water 23,000,000 acres. Government spends for this work of irrigation $1,000,000.00 per year.

Here are the 1911 figures for the population:

(1) Hindus,	217,337,902
(2) Mussulmans,	66,623,412
(3) Buddhists,	10,721,453
(4) Animistics,	10,295,168
(5) Christians,	3,876,203
(6) Sikhs,	3,014,466
(7) Jains,	1,248,182
(8) Arya Samajists,	243,514
(9) Parsis,	100,096
(10) Jews,	20,980
(11) Brahmo Samajists,	5,504
(12) Agnostics,	50
(13) Atheists,	17
(14) Unclassified,	37,034
Total for all India,	313,523,981
Estimated population at present,	318,000,000
Number of castes, about,	20,000
Outcastes (pariahs),	50,000,000
Groups of Brahmans,	2,000
Brahmans,	15,000,000
Priestly Brahmans,	3,100,000
There is one Brahman priest to every seventy-two Hindus.	
Groups of Kshatryas,	2,000
Kshatryas,	10,000,000
Blind persons,	600,000
Rural population,	282,171,583
Urban population,	31,352,398
Illiterate, about,	270,000,000
Men, literate in 1,000,	98
Women, literate in 1,000,	7
Hungry from the cradle to the grave,	40,000,000
Scanty food the year round,	100,000,000
Males in 1,000 people,	512
Females in 1,000 people,	488
Hindu temples in Benares, most sacred city, Hindu,	2,000
Brahman priests, Benares,	25,000
Idols, Benares,	500,000
Pilgrims, annually,	500,000
Hindu gods, all India,	330,000,000
Zenana and purdah women,	50,000,000
Widows, all classes,	27,000,000
Hindu widows,	21,000,000
Widowers, all classes,	9,000,000
Widows under nineteen,	7,000,000

Widows under fourteen,	300,000
Widows under ten,	80,000
Widows under six,	17,700
Widows under four,	16,000
Married girls, all,	9,412,642
Married girls under ten,	2,000,000
Married girls under six,	302,425

In Bengal, ten boys in 100 under ten are married.

In Bengal, twenty-eight girls in 100 under ten are wives or widows.

Three-fourths of the Jews in India are in Bombay.

Four-fifths of the Parsis in India are in Bombay.

One-half of the Jains in India are in Bombay.

Two-thirds of the Christians in India are in Madras Presidency.

Nine-tenths of the Indian Mussulmans are Sunias.

Roman Catholics in Portuguese territory,	252,477
Roman Catholics in French territory,	25,897
Roman Catholics in British territory,	1,625,670
Total in India,	1,904,006
Or, Roman Catholic, European,	40,122
Roman Catholic, Anglo-Indian,	57,030
Roman Catholic, Indian,	1,806,854
Total in India,	1,904,006
Jacobite Syrian,	225,190
Reformed Syrian,	75,848
Nestorian Syrian,	13,780
Unclassified Syrian,	344
Total Syrian,	315,162
All Protestants,	1,636,731
Denomination not given,	18,058
Indefinite,	2,246
Total Christians in India,	3,876,203
Roman and Protestant Christians, Europeans,	199,776
Roman and Protestant Christians, Anglo-Indians,	101,657
Roman and Protestant Christians, Indians,	3,574,770
Total of all Christians in India,	3,876,203
Civil police, about,	150,000
Village watchmen, about,	750,000
European soldiers,	80,000
Indian soldiers,	140,000

(To Be Continued.)

Karadoho, via Dahanu, India, July 25.

INDIA NOTES FOR JULY

Alice K. Ebey

"My Father worketh hitherto and I work"—John 5:17

THESE words of Jesus show plainly the contrast between the true and living God, Who is ever working and striving for the good of His creatures, and Brahm, the great god of the Hindus, who sits lost in thought, centered in himself. The contrast is also seen in the followers of Jesus and the devotees of Hindu gods. Followers of Jesus are "workers together with Him." Followers of the Hindu religion vie with each other in idle contemplation. Those who become most absorbed in thought are reckoned the most holy. Work belongs to the lower castes and the out-castes. Work, according to Hindu thought, is beneath the dignity of holy men. But work, honest labor of every kind, is enjoined upon the children of the true God. The life of Jesus exemplifies and exalts work and the spirit of helping others. No true Christian craves idleness; nay, rather he counts it an honor to work for God.

The quarterly meeting of the Field Committee was held at the home of Bro. Q. A. Holsopple, Anklesvar, the evening of July 14. Sisters Holsopple Himmelsbaugh and Ziegler were the hostesses and made the guests from the other stations feel at home. On account of the monsoon rains, and duties at home, eleven of the missionaries were unable to be present. It is a great joy to have in our midst again Brother and Sister Long, after an absence of a year and a half. The first evening was devoted to prayer, conversation and some sub-committee

work. Much business was considered and the committee worked until about noon of the 17th.

Location and relocation of missionaries were left as follows: Brother and Sister Stover, to take charge of the work at Anklesvar again. Brother and Sister Arnold are to live with them for language study. Sister Olive Widdowson, to join Sister Sadie Miller in the village work at Vyara, as well as continue her language study. After some experience she possibly will be located at Bulsar, to assist in the Bible Teacher-training School. Brother and Sister Emmert are transferred to Jalalpor. This change is made to give Sister Emmert the needed quiet and freedom from recurring daily cares as much as possible. We hope this change will hasten her full recovery. Bro. Emmert will take up the evangelistic work in Jalalpor Taluka. Brother and Sister Holsopple are to go to Bulsar as soon as the Stovers return. Brother and Sister Cottrell are to study Gujerati at Bulsar, looking to the opening of their medical work. Sister Royer will go to Vada to study Marathi. She will be with Sister Anna Eby.

Sister Sadie J. Miller is spending a few months at Vada while Brother and Sister Heisey are at Kalyan, near Bombay.

Our Bible School, at Bulsar, is to be known as the Bible Teachers' Training School. At present there are twenty-two young brethren and sisters in training. We hope that in due time they may become efficient Bible teachers among their people.

A low-caste man, who graduated this year from the Madras University, has recently been appointed to the post of magistrate by the Travancore Government. Even in India ability rather than high birth begins to be recognized.

A Zenana Normal School, the first one in Bombay Presidency, was opened in Poona July 24. Its object is to train Mohammedan girls for the teaching profession. The institution is to be strictly purdah.

A case of sati is reported from Allahabad. At the cremating of a Brahman's body, the wife ascended the funeral pyre and was burned to death in the presence of many witnesses. The news reached the police too late to prevent the deed, but five relatives were arrested for abetment of suicide.

No more opium goes from India to China. So goes forth the decree from the British Government. Surely, no one rejoices more than the missionaries of these two countries, for they know what fearful havoc opium works among human beings.

Mr. Dyaram Gidumal, one of the leaders of Indian social reform, has recently brought upon his head the unanimous indignation of the Indian press. For years he has been an ardent champion of womankind, in both word and deed. Sad it is that in his old age he should marry a young woman, though his first wife is living and he is the father of several grown children. In this land, where plural marriages have been so common, this outburst of indignation is a hopeful sign. The future India will certainly insist on monogamous marriages.

India Notes for August.

During the month of August, 1,191 new patients received treatment, besides those who were waited on for further treatment, at the little mission dispensary at Karadoho.

Bro. D. J. Lichty lies in St. George's Hospital, Bombay, sick with typhoid fever. Happily it seems to be rather a mild form and the doctors and nurses give hopeful reports. Sister Lichty is remaining in Bombay until there is some change in his condition. Sister

Eliza B. Miller is alone at Vali, with all the cares of the station resting on her shoulders. The missionaries and Indian churches are uniting in prayer for Bro. Lichty's speedy recovery.

Little Albert Long has not been well for a month or more. At present Sister Long is at Anklesvar with the little ones, and Sister Himmelsbaugh is ministering to their needs.

Sister Emmert is gradually gaining health and strength, though she still suffers much at times. They are now located in the mission house at Jalalpor.

The young wife of one of the Christian schoolteachers recently died in their jungle home near Ahwa. Bro. Kaylor, in writing about the sad circumstance, says it was altogether a new experience for him. But he was equal to the occasion. Mounting his horse he rode through the rain, crossed the swollen streams and came to the little home overshadowed by sorrow. Necessarily he was chief undertaker, grave-digger and minister in charge of the funeral services, as well as friend of the mourners, exhorting them to remember the comforting promises in the sure Word of God.

The Annual Meeting Report has come to the mission homes and is being read with deep interest. One sister writes, "I have been going to Annual Meeting a little each day for a week as I can find time." Last year one of our missionaries was reading the Report as he was riding on the slow-going train. He was so absorbed in his reading that he was carried past his own station. He finished the Report as he quietly waited for another train to carry him homeward.

August 1, under orders of the Cawnpore Municipal Board, a small projecting shed of a Mohammedan mosque was removed for the sake of improving the road. This part had been used only for feet-washing and was not a part of the mosque, sacred to the Mohammedans. But agitators began to rebuild the shed and a riot ensued. One hundred and twenty persons were arrested, and finally the mob was quieted. Many Mohammedans all over the country took up the cause of their "martyr" brothers at Cawnpore. Government quietly proceeded to enforce her orders, and now the agitation seems to be dying out.

The past month has had several important holidays. August 16 was the Cocoanut Festival. This festival falls on the full moon of the Hindu month Shraven. Cocoanuts are cast into the sea as a peace offering to angry spirits that have been tossing up the waves of the sea during the rainy season. Fishermen, having thus appeased the wrath of the gods, will venture out again in their small boats, feeling sure that the ocean will be much calmer now.

The second holiday is the Mohammedan's "Ead." This is a great annual feast at the end of a month's fasting. They fast by refraining from food between sunrise and sunset. They eat all they want at night. There are some large family reunions and feasts, and they are very faithful in attending. Yesterday, as Bro. Ebey was looking after some sick people, he saw a poor, old paralyzed, decrepit woman trying to make her way out over a slippery path to the road where she could get in a tonga. Seeing her about to slip he took her hand and helped her over the worst part of the path. Would that all Christians were as faithful to go up to the house of the Lord!

The third holiday we note is the Ganpatti Festival. Worshipers of the elephant god, Ganpatti, consecrate their new clay or dough idols. The old gods which have been kept in their houses for a year, are placed on a tray, decked with flowers, and carried to the river.

followed by processions of men and children in holiday attire. After a short ceremony, with crude music and the firing of guns, these old idols are cast into the stream, to sink or be carried out to sea. High caste Maratha Hindus make most of the Ganpatti Festival, but most Hindus make it the occasion for some kind of a feast.

"My little brother was a very fine boy, wasn't he, mama?" said the eight-year-old, as he skipped along with us on our evening walk. "Yes, he was a nice boy, and we are sorry he died. But now he is safe and happy in God's house. If we trust and obey Jesus we will go where he is when we die." "Yes, I know," promptly replied the boy, "and we made his rest sweet by burning cocoanut oil on his grave and setting up a god [idol] near by. Some day my brother will come back to earth in the form of another child." So this little eight-year-old had comprehended the doctrine of transmigration taught in his heathen home. Moreover, he believed the false doctrine. Seemingly he did not understand my teaching of a happy home, where every individual is loved and made to rejoice evermore. How strong are the beliefs instilled in the heart of a child! How it behooves us to lay hold of every opportunity to bring the truth of the Gospel to India's little ones, who daily drink in the false teachings of Hinduism.

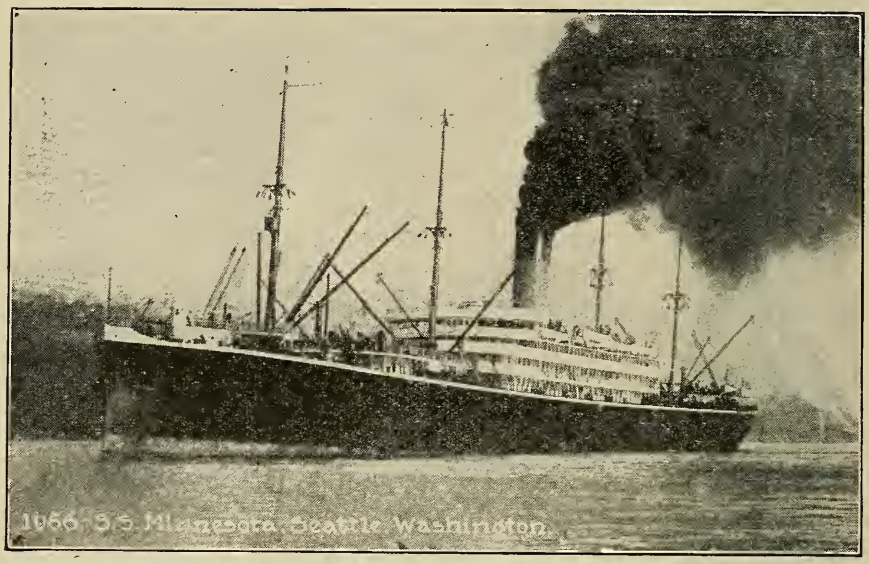
Since writing the above notes our mail brings us the cheering news that Bro. Lichty is better, his temperature having reached normal at noon yesterday and only a slight rise in the evening. The fever is thought to be broken now and rapid improvement is hoped for.

A post card announces the birth of Helen Grace Heisey on Sept. 3 in a mission hospital at Kalyan. This little missionary will add much to the cheer and joy of Brother and Sister Heisey's home at Vada.

Karadoho, via Dahanu, India, Sept. 5.

Southern Pennsylvania, District Mission Board; Taken While on "Business for the King."

From left to right: C. R. Oellig, David Foust, Jos. A. Long, M. A. Jacobs, C. D. Baker.



The Steamship Minnesota. On This Boat Our Workers for China, with Brother Early, Sailed from Seattle.

THE MONEY OF CHINA

J. Homer Bright

IT would be out of place to treat this subject very exhaustively in a missionary paper, and the little data I have would make only a small introduction; but since missionary work "rubs up" against the monetary system of the country in which it is performed, the intricacies of the system will help the reader to understand a few of the problems of the missionary and to sympathize with those crushed down by it.

China has no money standard—not even a province—but each place has its own standard. Money is bought and sold, the same as any other article of merchandise. The market value of silver bullion determines the rate of exchange with this and other countries and between the larger centers of China, finally affecting the towns of each province. The weights used in weighing the silver vary a great deal, and besides, each dealer makes a slight difference between his buying and selling weights. Money in this form, lump silver, is the least burdensome in transporting from one place to another, but there is apt to be more of a shrinkage than in using the dollar, which is about the same value as the Mexican dollar. Of these dollars there are a half dozen or more kinds in circulation, besides the real Mexican dollar, which is in circulation in Shanghai and vicinity. One is fortunate to know what kinds are in circulation in the locality he is to live, as the others can be exchanged only at a great sacrifice.

There are inland towns, however, whose merchants have dealings at the coast, and at these places the exchange is simplified, once the merchants learn of the relief in transporting by the use of checks. This can now be done at

Ping Ting Chou, but all the money we use at Liao Chou must be brought from there or the coast.

Formerly the cash was the only money of China. It is a copper piece, a little larger than the United States cent, with a square hole in the center by which they are strung together. Twenty of them are worth about as much as a United States cent. Of these cash a great many counterfeits are in circulation, and also small cash, two of the latter being equal in value to a large cash. Then, counting the money, every hundred is short from two to four cash, besides having from five to twenty of the small and counterfeit cash, the customs of different localities varying slightly in this matter.

But the burden of handling so much money has long been remedied, by the merchants of every town issuing paper money or notes representing a certain number of thousand cash. The most common are for one and two thousand cash, though there are also those for five hundred, one thousand five hundred, and five thousand cash. A thousand cash is called a *tiao,* a Chinese name for a string of cash. These notes, however, are of little value outside of the town in which they are issued and its district or county.

In more recent years small coins of larger value have come into circulation. These were all made of brass, at first, but it was found that those representing more than ten cash were too bulky. So now the Chinese cent, representing ten cash and worth about half as much as a United States cent, is the only brass coin made outside of the cash. It is about the size of the United States twenty-five-cent piece and is called a *tunzer.* Besides, a Chinese dime, and in some places a few half dimes, made of silver, are in circulation. They are worth about half as much as the United States dime and are about the same size. It supposedly represents a hundred cash.

But it is the exchange of money, and each town's exchange differing from every other town, that makes the system intricate. A dollar exchanges for from eleven to twelve dimes, and the dimes (mao) exchange for eight to nine cents, and the cents for from eight to ten cash. The dime also exchanges for eighty-five to one hundred fifteen cash. In exchanging dollars for cents here we receive from one hundred two to one hundred ten cents, while at Tientsin we received from one hundred twenty-five to one hundred thirty-three cents. At Ping Ting Chou the *tiao,* dime and cash are used, while here at Liao Chou the *tiao,* cent and cash are used. At many interior places only the cash can be used outside of lump silver or the dollar.

The system saves the rich man's money, for his dollar means more than a dollar of the poor man's money. The poor are pressed down at every turn. Their wages are low, and then it takes more than one hundred cents to equal a dollar, or more than a thousand cash to equal a *tiao* of his city's paper money.

We can only hope and pray that the new government will in time relieve the country of this system, so partial to the rich and money changers. It is but an added call for your love and prayers and help, that they may be lifted from this wretched condition, for no burden is half so heavy when loving hands help to bear it. It is true, these money changers must have a little of your money before it reaches us, but then the people are here and they are being gladdened by the sunshine that is breaking in upon their souls, having been made possible through wise stewardship of the blessings the Father hath bestowed upon you.

God bases His rewards, not on conspicuousness of service, but on fidelity to opportunity.—G. Campbell Morgan.

NOTES FROM CHINA FOR MONTH OF AUGUST

F. H. C.

THIS has been the month of rain, rain, rain. In all North China the rains have come unusually heavy this year. In many places the crops were washed out and destroyed by the terrible overflows. The roads, which are very poor at any time, are now washed in a way that makes it almost impossible to get over them in some places. Old timers say they cannot remember when the rain came in such torrents. Lives not a few have been lost. Houses have fallen. In some places the water has flowed out on the low ground and whole villages are surrounded with, and really are right in, the water. Many of these houses have been built of sun-dried brick, and once the water soaks them for a short time the houses come tumbling, and then the poor, helpless people are in a terrible need, for they cannot hire men to build. They have no money, and we are sure there will be great suffering in many places this winter. Fortunately for us we live in a mountainous country, and though the rains came rapidly the water ran off as fast as it came, and with us the erosion was the damage. This is not to be compared with the loss on the plains.

The agitation for the election of a permanent president is intense in these days of unrest. President Yuan is anxious, too.

A committee of thirty-two has been working on a permanent constitution, and the last reports are that they are getting the forces together and the outlook is bright for a permanent constitution soon. In that case it means the early choice of a permanent president, and then all trust that affairs will go better in China.

The early part of the hot season was simply unbearable in the sun. The thermometer was up to 110 several days and above the 100 mark for a long time.

China is proposing to send all the stored-up opium to places where it is demanded for medicine. England objects. This seems a hard load to bear. We hope a way will appear so that China will not have to smoke these stores.

Some Mongolian outlaws northwest of Peking, near Kalgan, robbed and killed a foreigner, a Mr. Grant, a short time ago. The writer is not sure whether this man was an Englishman or an American. The Chinese Government is giving a large indemnity to friends of the deceased.

The members of parliament want to fix their salaries at about $2,000 per year. This is not a large salary, viewed by the amount paid United States Senators, but for China it is not small.

The Chinese have done so much mischief under the guise of the Red Cross that a law has been passed that all red crosses that are to be used in China must have the Peking Government stamp if they are to be honored everywhere.

In some of the port cities the foreigners are suspected of hiding spies from the native ranks. The Peking Government is asking for the privilege to search among the foreigners' residences where are these suspected

On Board the Minnesota. Faced Toward China.

Back Row, left to right: Dr. Fred J. Wampler, Ernest D. Vaniman, Susie C. Vaniman, Elder H. C. Early, Dr. O. G. Brubaker, Cora Cripe Brubaker.

Front Row: Rebecca S. Wampler, Miss Edythe Brubaker, Emma Horning, Anna B. Blough, Master Leland Brubaker.

places. The consuls have agreed, providing a consul or his deputy accompanies the searching party of official soldiers.

Yuan, the provisional president, has given several thousand dollars to the flood sufferers. The poor people of China seem to multiply rather than diminish.

The building operations at our station continue, and we hope that by the time the new workers arrive we can have our schoolboys located in their new quarters. They are a happy lot of children and were willing helpers during the summer vacation. In the absence of the writer the teachers and the children were constantly on the scene of work, and we are all so glad for the real interest shown in the pushing forward of the cause.

Sister Metzger was alone in the Ping Ting Station for about six weeks, and we, with her, were glad indeed when we could be at home again. The writer and wife arrived on next to the last day of August and since that there have been but few moments that have slipped unused. There is so much to be done and so little strength to do it! Still, strength is coming all right, for which we are glad. We wish we could tell the brethren at home how good we feel to be back at work after a forced rest of seven weeks. The Lord was so good and near, and we are resolved to be more faithful in the future than in the past. Pray with and for us.

Notes for July, Crowded Out of Last Issue.

AN apology for the briefness of these notes should be first. The writer has had a turn at what the doctor calls typhoid fever. On the 14th of July, after feeling sick and unfit for work for several days, we decided I should come to Tai Yuan Fu.

On arrival the doctor put me to bed at once, and here in bed I have been for twenty-two days. It was a deep disappointment when the doctor pronounced it typhoid, and said I must

stay in bed for some time. I was unexpectedly taken away from the building operations, where were more than a half hundred workmen. God provided for that, and now the work moves on under the supervision of two native brethren. Sister Metzger is looking after the financial side, being left alone at the station with the added care of our little boy.

The Lord has been so good all through. Though the weather has been unbearably hot outside, I have not felt the heat so much on my bed. As soon as we knew what the sickness was, my wife came, so I have had the best of care. If all goes well another ten days should find me home again. I constantly praise the Lord for His goodness. Though I am still quite weak, at no time did my temperature go beyond 103 degrees.

I hope the readers of these notes will excuse their brevity for this month. Will try to do better next month.

Word came from Liao Chou Station that they are quite well and hope to come through the hot weather all right. July is our hottest month and we are all glad when it is ended.

At Ping Ting the summer crops suffered because of lack of rain. The crops dried up and the people resorted to all their superstitious practices to pray for rain. We hear that in the last few days the rains have come in abundance. Not being at home, we are unable to say whether or not the rain has come in time to save their crops. We do trust that it has, for when the people have the best of crops, many of the poorer ones are hungry before spring.

In some places great quantities of opium have been burned recently. This gives added courage to those who are working so ardently for the total suppression of its use.

It is needless to say that our China band is rejoicing over the coming of our new workers, and we are constantly praying for their safe journey. May the God of Love keep them all the way and after they are here for long years of service in China!

We are glad, too, for the coming of the brethren from the Mission Board. For this visit, some of us have been praying almost ever since we have been in China. We know they can do us immediate good, and the results of this visit cannot be estimated. May the Lord prosper them every step of their journey!

Tai Yuan Fu, Aug. 1.

Young Members, Loyal and True, of the Church of the Brethren at the Late Nebraska District Meeting.

GIVING AS A MEANS OF PUBLIC WORSHIP

David M. Adams

IN order that public worship may be interesting and profitable it is necessary that the worshiper have a proper conception of its real meaning and intent. Herein lies the solution of the problem of church attendance. Dull and stupid sermons, superanuated and stereotyped methods, the want of proper equipment, cold and lifeless forms, and monotonous prayers—each is in part responsible for the present-day decadence in church attendance, but they are not what seems to me the real cause. The real cause lies in the failure of the masses fully to comprehend what constitutes true and acceptable public worship.

We all recognize in public worship a means of grace. That is, we consider it a medium through which we receive divine blessings. We see in it an opportunity to get something. Consequently we are prone to value it in proportion to the benefits we derive from it. Unless it conveys what we want we do not wish it to make any demands upon our time. We do not wish to attend a service which does not render full return for value received.

Now it would be a great mistake, indeed, to undervalue public worship as a means of grace—a means of getting what we so greatly need in order that spiritual life may be maintained, fraternal ties established, and a close fellowship with the Master constantly experienced and enjoyed. But until we see in public worship an occasion of giving what we owe and can give it will never excite the interest and enthusiasm it ought to inspire. Neither will it be as effectual as a means of grace as God intended it to be. The pleasure and profit of the congregation is only one object of public worship. And as long as the clergy fails to teach, or the laity fails to learn, that it is an occasion of giving as well as getting, church attendance will never be what it ought to be. This is true for different reasons: (1) Because, if we attend public worship for what we expect to get out of it, we may frequently be disappointed. The anticipated blessings may not be forthcoming. (2) What we get may be of such a character that we cannot appreciate its real worth. Again, our moral or spiritual appetites may be depraved; consequently, what we want may not be what we need. And getting what we need instead of what we want may lead us to depreciate the actual value of the service, saying nothing of the possibility of our disappointment creating within us a dislike for it.

Man is naturally selfish. Howbeit, he becomes, to say the least, indifferent to this constant appeal to self-interest. There are other things that move us more deeply than self-love. Our better nature, after all, leads us to feel that "it is more blessed to give than to receive." However fond we are of getting what we want, there is within us an innate desire to give to others. There lies dormant within the human breast a beneficent principle which can and should be put into operation. I know that there are human leeches and misers in the world, but they are not a very large nor a very popular class of people. The real disciple loves to get only to give. This principle must be cultivated. The nobler instincts of love, gratitude, and devotion should be drawn out by a pub-

lic worship which comprehends the grace of giving.

Again, we should feel that it is more *honorable* to give than to receive. Would we not rather be benefactors than objects of beneficence? Who would not rather pay than beg? It is this idea of attending public worship for the sole purpose of receiving something that we do not feel we need (however greatly we need it) that makes the worship seem tedious and monotonous. Giving and not getting alone is the source of pleasure and true happiness in public worship.

Moreover, some of the best things in life cannot be obtained by directly seeking them. Honor, for instance, cannot be secured by solicitation. People will not respect us simply because we have called upon them to pay us deference. A good reputation is not secured by invoking it. Social pleasures do not come by making claims upon others, but by seeking to please others. Friendship is not gained by entreating our fellow-men, but by helping and favoring them. And so the benefits of public worship are most sure to come to those who seek most the glory of God and the good of others. Once this fact receives not only intellectual assent, but becomes the conviction of the heart of the masses, in public worship will be found pleasure and happiness hitherto unknown.

Cerro Gordo, Ill.

THIRTY-THREE YEARS OF MISSIONS IN THE CHURCH OF THE BRETHREN

There has recently come from the press of the Brethren Publishing House one of the most important, if not the most important, books on missions in our church that have yet appeared. This book, entitled "Thirty-Three Years of Missions in the Church of the Brethren," by Elder Galen B. Royer, for twenty-three years Secretary of the General Mission Board, takes up the study of missions in our church from their beginning and treats the whole subject down to the summer of 1913.

For years this history has been in the mind of the author, but not until the present year did the thought take form. By chapters the book takes up the subject under the following captions: I. The Dawn of Missionary Activity in the Church of the Brethren. II. The Growth of Missionary Sentiment as Reflected in the Deliberations of Annual Conference. III. The New Element of Foreign Missions in Developing Missionary Interest. IV. The Struggle Leading Up to the Effectual Plan of 1884. V. The First Decade of Organized Missionary Effort. VI. Tract Distribution as a Separate Endeavor. VII. Nineteen Years of Missions in India. VIII. Missions and Tract Distribution Under One Organization. IX. Biographies of the Various Persons Connected with the Different Boards, and Foreign Missionaries, from the Beginning.

The various subjects are treated with utmost care, with painstaking accuracy, and with a completeness that will be satisfactory, usually, to the most thorough reader. The book contains little of rhetorical flight, the author evidently having in mind a desire to state the facts and leave whatever else the reader might desire to be supplied by himself. The author has spent the best years of his life in the service of the Board, stopping at no sacrifice, the moving spirit in many activities and ahead of his day in a good share of them, and one is struck with a feeling of regret that he should so effectually keep the record of his part from the book. But to know the desires of the man this is not puzzling, for his name appears in connection with but little of his work.

Not the least interesting will be the illustrations and pictures of the various members of the Boards, as well as the foreign missionaries and others. The book will be prized by some for the large number of biographies appearing, which have

been written with a firm desire to state only facts.

For the one who wishes data on our mission fields, for the one who is preparing addresses on missionary lines, this volume will ever serve as a handbook. It should be in the home of every family in our church. It should be read by the young, whose breasts swell with joy over the opportunities for service now afforded them. It will remain for generations a standard on the subject which it treats, and a generation will likely pass before another is written with the completeness which this volume affords.

Anyone desiring the book should consult the agent in his territory, or if no agent has been appointed, either consult his elder, or write Mrs. Galen B. Royer, Elgin, Ill. Elders who have received communications from Mrs. Royer will do her a distinct service by returning, filled out, the cards sent them.

Sister Mattie McKee's Sunday-school Class, Santa Fe Mission, Los Angeles.
A faithful band of missionary possibilities.

OUR NEW MISSIONARIES

Speed Thy servants, Savior, speed them,
Thou art Lord of winds and waves;
They were bound, but Thou hast freed them,
Now they go to free the slaves;
Be Thou with them;
'Tis Thine arm alone that saves.

Friends, and home, and all forsaking,
Lord, they go at Thy command;
As their stay, Thy promise taking,
While they traverse sea and land;
Oh, be with them!
Lead them safely by the hand.

When they reach the land of strangers,
And the prospect dark appears,
Nothing seen but toils and dangers,
Nothing felt but doubts and fears.
Be Thou with them;
Hear their sighs and count their tears.

When they think of home, now dearer
Than it ever seemed before,
Bring the promised glory nearer,
Let them see that peaceful shore
Where Thy people
Rest from toil, and weep no more.

—South America.

SUGAR CREEK CHINA MISSION BAND

Harry M. Fields

IN the early part of October, 1912, Bro. J. F. Appleman, of Plymouth, Ind., came into our midst to assist in a series of meetings.

At the beginning of these meetings Bro. Appleman called together the young members of the congregation and organized us into a band, which chose as its name the "Helping Hand Band." The purpose of this band was to help to win into the fold our associates who were not members of the church. This band met several times during the meetings for special prayer services.

At the close of the meetings Bro. Appleman presented to us a plan, whereby we could support an orphan in China. This plan we accepted and effected a new organization (the first in this District), with the name, "Sugar Creek China Mission Band," with the following officers: President, Bro. Harry Fields; secretary, Sister Effie Nichols; treasurer, Bro. Chester Pence.

Sugar Creek China Mission Band.

Back Row, left to right: Minor Wine, Ray Emley, Chester Pence, Treas., Homer Snell, Fred Circle, Willard Pence, Harry Fields, Pres., Bennie Bollinger, Clarence Sparks, Melvin Snell, Paul Leonard.

Second Row: Dessie Shaffer, Mae Emley, Asst. Sec., Lizzie Sherbahn, Carrie Fields, Elvie Kimmel, Manda Bentz, Etta Fields, Iva Pence, Gracie Snell.

Front Row: Ida Bollinger, Mary Freels, Ralph Kreider, Pearl Neal, Alice Neal, Chloa Kreider, V. Pres., Dallas Blain, Effie Nichols, Sec., Howard Kreider, Madge Blain.

The band chose for its motto the words of Mark 16: 15, and for its song, "Loyalty to Christ" (No. 87 "Kingdom Songs"). The purpose of the band is to support an orphan in China, to increase missionary sentiment, and to instill into the hearts of the young a desire to do missionary work.

During the year thus far three public programs have been given, treating on mission work. Various meetings have been held for the general welfare of the band. These meetings are opened with song and prayer, thus giving to the young the privilege of exercising in public prayer—a privilege that is sadly neglected in many places. By these meetings the young are trained in the service of the Master by doing small things by themselves and for themselves much earlier in life than they would under different environments.

In June of this year, in order to do more efficient work, a vice president, assistant secretary and membership committee were chosen.

Membership is given to all young people who wish to become connected with the band. The membership is divided into three degrees—active, honorary and associate.

An active member is entitled to all of the privileges of the organization, such as holding office, voting on questions under discussion, and helping in the general work of the band. Each active member is required to pay to the treasurer $2.60 a year, or its equivalent, five cents a week. All active members must be members of the Sugar Creek congregation.

Honorary membership is given to all young members of the church who do not care to take an active part in the work. This privilege is extended to our neighboring congregations in order that they may become interested in the work and start similar organizations in their own congregations. Honorary members are not required to pay a definite sum, but may give as they desire.

Associate members are those who are not members of the church, but who are willing to help in our programs. By securing their membership we hope to show them the reality and joy of the Christian life and bring them into the fold.

Our number was small at the beginning but it has grown to twenty-five within ten months' time. Although many difficulties have been encountered and our efforts have been feeble, we feel that our labor has not been in vain and that the Heavenly Father has abundantly blessed the work.

We appeal to the brethren and sisters of the Brotherhood, and especially to the young, that you encourage a movement of this kind, and if possible organize a band in your congregation.

As the prayers of God's children ascend the hill of the Lord will you not pray that the Father, Who has so bountifully blessed us in the past, will continue to give us such blessings as will enable us to press onward and upward toward the mark of the prize of the high calling as it is in Christ Jesus, that the cause of Christ may be advanced and that some one may be constrained to say, as Isaiah of old, "Here am I, send me."

South Whitley, Ind.

THE BIBLE MEMORY AND DEVOTIONAL LEAGUE

Cora Heestand

SOME readers of the MISSIONARY VISITOR may not know what we mean by this League. So I would say, first, that it is composed of all those who are willing to sign the pledge that they will commit at least

one verse of Scripture each day, to rehearse daily that which has been committed for a number of days past, and to make it a season of devotion and prayer.

Many have told me they did not want to join because they were afraid they could not keep their pledge. But surely they do not have enough confidence in themselves and have not tasted of the real joy of the work, or they could not answer thus.

Have you ever stopped to think what a grand thing it would be to have a rich mine of verses at your disposal, anywhere, at any time? That is just what you have if you keep up the work. Only one verse at a time; yet as each drop of water helps to make the mighty ocean, so each verse increases one's knowledge of God's blessed Word.

Christ gave His life for us that we might live; and oh, what a great sacrifice that was for our Savior to make for such poor human creatures as we are! He has given us the promise of life eternal, and through His Word has gradually unfolded the wonderful plan of our salvation. Should we not now accept it, study it, and make it a part of our very lives? How can we do this better than by taking to heart the words of the Spirit-filled apostles and of Christ Himself? Prov. 4: 4 says, "Let thine heart retain My words: keep My commandments, and live." How many of us are accepting this wise advice?

Some may say that this memorizing can be done just as well without joining the League, and so it can, if you are faithful to your purpose. But, on the other hand, the pledge has a certain power of constant, daily efforts, not as easily put off until another day, as otherwise.

For my part, although I have taken it only a little over a year, I no more think of forgetting to learn my verse than I do to eat my meals. It has become such a fixed habit in my life that it costs me no effort, but rather is a great joy and blessing in my work.

A short period of devotion, committing and meditating on the verse before us for that day, studying it and searching for all its underlying truths, then talking with the Heavenly Father about our daily trials and temptations, and asking His guidance over us in all things, cannot help but bring peace and a great blessing into any life. A nearness to God is felt which only those who have tried it can know.

Brother, sister, young or old, ministers, teachers, Christian Workers, the League needs you! Every Christian needs a better working knowledge of the Bible. Of course, those who are not so far advanced in age have the greatest opportunities, for they have more years before them in which to increase and make use of their wealth of scripture. Then, too, older people tell us that they cannot now retain what they learn as well as they could a number of years ago. So I would especially encourage the young people to enroll in the League.

One of the greatest calls of the church today is more and better-prepared workers. Why cannot more of us as individuals respond? Let all labor to advance the kingdom and unitedly press on in the work. Preparation is essential to good service, and if we can better equip ourselves with the Words of Life, by joining the Bible Memory and Devotional League, why not do it?

It may mean a little effort, when you first take up the plan, to be faithful to your pledge, but you will soon have formed a very useful habit. There is no fee in the work, and no loss whatever on your part, for God will surely richly reward those who are diligent in the study of His Word.

Elkhart, Ind.

EDITORIAL

This is the month of thanksgiving. Not that the Lord does not come just as close in every season, but there is something within us akin to the spirit of the Israelites that prompted them to send forth their spies to view the land that God had given them. He told them the kind of land they might expect, but they wanted to see for themselves. God tells us just what we may expect to be poured out from the windows of heaven for us, but we are never so thankful and enthusiastic over His promise until the breath of the declining year ripens our corn and our apples and we see them going into the bins for the winter's supply. And real fitting it is that our voices should blend in a song of thanksgiving, this November, for the year just past has been full of choicest blessings.

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We must recognize, of course, that the year has been one of excessive heat and drouth in many places. Yet the person who observes and thinks and understands, living in such sections where the drouth has been intense and having observed the tendencies of the people, will see a veiled blessing in it all. Prosperity of God's children in His sight is not always a prosperity of full cribs and garners. When the people are in prosperity they so often forget God. It is possibly well for reverses to come, else that which is more destructive to heart and soul will creep in, and we be ingrates for what we receive. Reverses give us time to take an inventory of self and understand just how dependent we are.

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When we come to analyze the language of the heart, such language means more than a pride in having our barns full and our granaries bulging and our pens wallowing in their fatness and prosperity. There is no language in that excepting conversation of self. Consider the year, and its seasons. God goes about His work with a system and order and definiteness, and our seeds grow and are nurtured and bear fruit without one sound—absolutely noiseless. Yet the Father's heart is simply overjoyed with the anticipation of what He is doing for us. How pained that heart if we do not return our thanks in the language that it can understand! Ears cannot comprehend its language, neither does the tongue make its meaning clear. Rather a swelling desire within our bosoms to praise the Father in His own language, and a quiet determination to render unto Him a thankoffering of all that He has given, is the expression that is understood by Him and brings joy to His Father heart. He has bestowed, in the joy of anticipated thanks in return. How often do we disappoint Him! How often do we gladden His heart!

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In things missionary the year has been full of joy. Our workers report many souls saved, opportunities opening and hearts receptive. Many revivals have been held in our homeland and many souls saved. We have sent out the largest force of missionaries in any year in our history, among them four graduate physicians. Our offerings have been greater than ever before. More congregations contributed to our Conference offering than in any year of the past. Possibly more mission study classes were organized than in any previous year. The church, with the irresistible impulse of growth, is becoming more missionary, in spite of all that might be said to the contrary. And the Father watches over us with solicitous care.

There are in our Brotherhood many Sunday-schools that have lying around the Secretary's desk a number of the Bible Lesson Pictures and little picture cards that have not been given out to the children and never will be. If these Sunday-schools wish to make good use of the cards they can do so by wrapping them securely and sending them to Sister Kathren R. Holsopple, Bulsar, B. B. C. I. R. R., India. Sister Kathren writes that the children there prize them very highly. The postage will be the same as though you were sending them to your next station—that is, one cent for each two ounces, providing the package contains no letter.

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We repeat again, as we have often done before, that seldom do we mention the doings of our missionaries in our editorials, from the simple fact that our very faithful correspondents, in India and China, supply our readers with the notes of importance. It is with no small degree of thankfulness that we record the return of health to Brethren Lichty in India and Crumpacker in China, who were attacked with fever. As we write these lines we do not know the latest developments with Bro. George W. Hilton, in China, but his health is reported to be very bad. A long period of rest will likely be necessary to place him on his feet for service again. Our readers should constantly remember our workers in prayer. The climates of our fields do not supply the ruddy glow that the bracing air of the homeland would waft to them.

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We have, through the columns of the Visitor, made repeated calls in behalf of the Jerusalem field, and it will bring joy to the hearts of all who read these lines to know that Bro. Charles W. Eisenbise, with his faithful companion, is preparing to take up the work in that land in 1914. The funds for this mission are being supplied by our dear brother, Stephen Johnson, and wife, of California, whose hearts for years have been pained because there was no mission of the Church of the Brethren in the land of our Lord. They are rejoicing in the prospect.

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Not unlike the Jerusalem offer of Bro. Stephen Johnson is another by Bro. N. M. Albright, in behalf of the South American field. Bro. Albright has been in South America at different times conducting investigations. His business eye, focused on the affairs of the kingdom, have discovered a great and needy field, waiting for the harvest. When a man becomes so convinced of the opportunities of a mission field that he is willing to care for it for a term of five years it is proof positive that he must know conditions and needs pretty thoroughly. The Board desires a man for the South American field. May we not pray that the proper one may be found ready and willing to go!

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Then there is Cuba waiting; the beautiful little island that lies next to our own shores. No man has volunteered for this needy field. We have a few members in Cuba, who are extremely desirous of work being established among them. Cubans, with hungering eyes, but with a greater hunger in their hearts, come to services of our people, but they cannot be taught, for no one knows their language.

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We are led to wonder why it is that these two fields go unsupplied with workers. They lie at the threshold of our own land. They are not far away, yet they are essentially foreign and just as needy. The wiles of priesthood and the veneer of a Catholic civilization

have done nothing permanent for them, and they know not the way to Christ, the Lamb of God, That taketh away the sin of the world. Surely there are those to whom the calls of these lands sound loudly. "Pray ye therefore the Lord of the harvest," that He may thrust out whom He will for these perishing lands.

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The Board's call for assistance in erecting the building for the China Boys' School has met with a generous response. We are unable at this time definitely to state what the amount totals that has been donated, but in all probability it will not be far from $2,500 or $3,000. This strengthens our conviction that our people love to donate to definite lines of work, and we praise the Father for what He is prompting in behalf of this school.

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There is one kind of giving that many of the missionary Boards of sister denominations enjoy which we have not—that is, in the line of the erection of memorial buildings on the foreign field. For instance, a wealthy brother desires to do something definite for mission work—something that will be of service and that he can feel is the creature of his own liberality. Schools are needed on foreign fields. Churches are going to be needed. With the going of physicians this year, hospitals will soon be a necessity. There are those who read these lines who would love to be the sponsor for the building of such a monument and will supply the money. We hope they will cherish this suggestion and that in time it may bear fruit. Such a method of giving would eliminate the long process of raising the money in small amounts for these buildings that eventually must come, would not affect our regular channels, and would bring joy to the hearts of the missionaries and blessings to the life of the donors. Eld. Stephen Johnson's provision for Jerusalem, mentioned in a preceding editorial, is along this line.

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We have a considerable number of October VISITORS that we shall be glad to supply to those who may desire them. Inasmuch as that issue is a biographical number there are many who will desire to preserve the same for reference and inspiration.

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A good number of people carefully save each year all the copies of their VISITORS. They like them for reference. If there are any in the Brotherhood who desire to get these bound into a neat volume in half leather, we shall be glad to attend to this for them if they will send their papers to us. The cost will be somewhere near $1.25 per volume. We mention this just now, for the year is almost up and quite a number in years gone by have taken advantage of this method of securing nice missionary volumes for their book shelves.

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November is the month for starting mission study classes. We are recommending a greater variety of books to choose from for study this year than ever before. Volumes are recommended on India, China, the Moslem world, Africa, South America and the homeland; books for intermediates and books for adults. We shall be glad to send anyone interested a pamphlet, showing books suggested, and telling how to organize a class and keep it going. Write us at once while you are in the notion. The time is here, and your young people need just such a class to hold their minds to spiritual topics.

The Little Missionary

AN INDIAN WIDOW

(A recitation for two girls. One girl dressed as an Indian widow is introduced by a Christian girl.)

Christian Girl:

In this child who stands before you
See a picture, true to life,
Of a little India widow
Who was yesterday a wife.

Where are now the sparkling jewels,
Clasped on ankle, wrist and brow?
Where the silken skirt and sari?
Where the shoes?—we miss them now.

Ah! poor little widowed sister,
Tell us all thy hopes and fears,
Why thy heart is sorely aching,
Why thy life is filled with tears.

Indian:

Sister, thou hast truly spoken,
All my days are filled with grief,
Rest comes not with evening hours,
Breaking day brings no relief.

In some former incarnation
I have done a grievous wrong,
And for this I now must suffer,
Outcast, lonely, all day long.

For the gods have thus decreed it,
And we must be punished so,
Who have dared to disobey them,
Tho' our sin we do not know.

In your holy Book 'tis written,
"Let your widows trust in me."
But our idols have no pity,
We can never more be free.

Christian Girl:

But your father, sisters, mother,
Can they see you suffer so?
Have they neither love nor pity—
Or is it that they do not know?

Indian:

Ah! yes, they know; 'tis they who treat me
With neglect and bitter scorn;
They who once were sweet and gentle
Are wishing now I'd not been born.
They do not seem to care for me:
My mother pushes me away,
My sisters run if I come near,
My former friends—ah! where are they?

(Turning to audience.)

Oh! you happy English children,
Never can you guess the pain
Of your little Indian sisters,
Bound and tied with Satan's chain!

Till our death we are in bondage,
Then we dread a future state,
For we know not what awaits us
There beyond that gloomy gate.

Christian Girl:

Will you tell us, little sister,
Why your hair—a woman's joy—
Has been cut and made so ugly,
Till you look just like a boy?

Indian:

Alas! indeed, my raven tresses,
Which were once my joy and pride,
Now are given as an offering
To assuage the awful tide

Of the idol's fiercest anger,
At whose shrine I daily bend,
Praying, praying, always praying
That my life may quickly end.

Christian Girl:

Oh! I plead with you who listen
To this tale of woe tonight,
Hear the pleading of your Master
As He calls you to the fight.

"Go and tell them," He is saying,
"How I died to set them free,
How for them My heart is yearning
That they may My children be."

Then when He returns in glory,
With the bright angelic throng,
We with you may share the triumph,
Joining in the glad new song.

—N. McNeile, in The Round World.

The Junior Mission Band, Mineral Creek Church.

JUNIOR MISSION BAND OF MINERAL CREEK CHURCH, MO.

S. Ira Arnold

THE children of yesterday are the young people of today; so the Junior Mission Band has been divided and a Senior Mission recently organized with regular systematic mission study classes. But the Junior Band continues, with the children under twelve years very enthusiastic about their work. Each child makes a small investment of money, work, or both, and at the end of the year the proceeds, turned into their own treasury, represent a nice sum to be used for mission purposes.

The Band holds regular meetings each three months, with such programs as may have been arranged. It was our privilege to attend one of these meetings at the home of Bro. D. L. Mohler, Sunday afternoon, Aug. 24. A splendid dinner was served beneath the shade trees in the front yard, to which the children, as well as parents and visitors, did ample justice. After the meal was settled by a romp in the yard, the children were assembled for the program. Each child was called upon for Bible verses, some of them responding with entire chapters committed to memory. They also told of the work they were doing to earn money for their mission, and their various reports were interesting indeed.

Although the earnings of the Junior Band are considerable, this is by no means the most important phase of the work. Before the children have learned to read they are interested in spreading the Gospel, and give their mite to this cause. Later, in the Senior Band they make a thorough study of the work, and are sure to grow up with the true missionary spirit that will furnish money and volunteers for the field. Who can prophesy the good that may result from the organization of the Junior Mission Band?

Financial Report

CORRECTIONS.

$14.50 of the amount given by the Los Angles congregation, in the Conference offering, is being transferred by request and placed to the China Orphanage Fund. This decreases the world-wide fund by that amount.

In the September Visitor the $4.50 under India Native School credited to Katie Rieste, Middle Iowa, should be credited to Old Sisters' Class, Panther Creek Sunday-school, Middle Iowa.

In the August Visitor, the total under South American Mission should be $29.65 instead of $20.80, $8.85 having been previously received.

During the month of September the General Mission Board sent out 73,403 pages of tracts.

FINANCIAL REPORT.

The General Mission Board acknowledges, with pleasure, the receipt of the following donations during the month of September:

WORLD-WIDE.

Illinois—$195.70.
Northern District, Congregation.
Franklin Grove, $35; Sunday-school, Lanark, $38.85, ... $ 73 85
Individual.
Geo. W. Wolfensberger, $100; John Weber, $10.40; Mary C. Stitzel, $2; Mrs. Olive Dearmie, $1; P. R. Keltner (marriage notice), 50 cents; O. P. Haines (marriage notice), 50 cents; Chas. E. Delp (marriage notice), 50 cents, ... 114 90
Southern District, Congregation.
Astoria, $6; La Place-Okaw, 45 cents, ... 6 45
Individual.
Jacob Wyne (marriage notice), .. 50
Indiana—$179.02.
Northern District, Congregation.
Union Center, $58.06; Springfield, $38, ... 96 06
Birthday Fund.
Cecil Vernon Fifer, Deceased, ... 2 05
Individuals.
A sister, $10; Henry Gale, $1, ... 11 00
Middle District, Congregation.
Markle, $45; Somerset-Cart Creek, $7.28, ... 52 28
Sunday-schools.
Burnetts Creek $9.84; Roann, North Manchester and Ogans Creek, $3.79.. 13 63
Individuals.
Mrs. Andrew Wisler, $1; Dianah Himelick, $1; Stella Zeitefogal, $1; Isaac Heiny, $1, ... 4 00
Iowa—$96.66.
Northern District, Congregation.
Sheldon, $60; South Waterloo, $15; Fairview, $12.16, ... 87 16
Southern District, Congregation.
English River, ... 5 50
Individuals.
Mrs. John E. Bacon, $2.50; Elizabeth Gable, $1; W. D. Grove (marriage notice), 50 cents, ... 4 00
Ohio—$57.22.
Northwestern District.
Individuals.
A sister, $10; Elgin S. Moyer, $5; E. H. Rosenberger, $1, ... 16 00
Northeastern District, Congregation.
Maple Grove, ... 13 91
Individuals.
Geo. H. Irvin, $11.40; Sarah Grisemer, $1.50, ... 12 90
Southern District Congregation.
Oakland, ... 5 00
Sunday-school.
Eversole, ... 7 50
Individual.
C. G. Erbaugh, ... $ 1 91
Virginia—$56.20.
First District, Congregation.
Red Oak Grove, ... 11 00
Second District, Congregation.
Lebanon, ... 1 50
Individuals.
J. F. DeMoss, $1; Elizabeth R. Showalter, $1; Virginia E. Wright, $1; Katie M. Showalter, $1; J. R. Kindig (marriage notice), 50 cents, ... 4 50
Eastern District.
Individual.
Jos. S. Wine, ... 6 50
Southern District, Congregation.
Germantown, ... 16 20
Sunday-school.
Brick, Germantown Congregation, 16 50
Pennsylvania—$32.89.
Western District, Individuals.
Elizabeth Reese, $1; B. B. Ludwick (marriage notice), 50 cents; M. J. Brougher (marriage notice), $1; W. M. Howe (marriage notice), 50 cents; Galen K. Walker (marriage notice), 50 cents; Mrs. A. W. Blanch, 40 cents, ... 3 90
Middle District, Individuals.
Jerry Klepser, $2; J. G. Mock, $1.50 3 50
Eastern District, Congregation.
Maiden Creek, ... 11 85
Individual.
Lizzie Gipe, $1; Mable Arbegast, $1; Lizzie Eshelman, 64 cents, ... 2 64
Southeastern District, Sunday-school.
Coventry, ... 10 00
Southern District, Individual.
Mrs. J. W. Sprenkle, ... 1 00
Missouri—$28.84.
Middle District, Christian Workers.
Kansas City, ... 3 34
S. B. Shirkey (marriage notice), . 50
Southern District, Individuals.
C. W. Gitt, Christian Workers, ... 25 00
Kansas—$14.78.
Northwestern District, Individual.
A. J. Wertenberger (marriage notice, ... 50
Northeastern District, Congregation.
Central Avenue, ... 12 38
Southwestern District, Individuals.
M. Stutzman, $1; M. S. Frantz (marriage notice), 50 cents, ... 1 50
Southeastern District, Individual.
A. Wampler, ... 40
North Carolina—$10.00.
Brummett Creek, Congregation, 10 00
West Virginia—$10.00.
First District, Maple Spring.
German Settlement, ... 10 00
Colorado—$9.00.
D. M. Mohler, $2; W. T. Brumbaugh, $5; A. J. Ellenberger (marriage notices), $1; Mrs. R. F. Wyrick, $1, ... 9 00
Wisconsin—$8.00.
Individual.
John Kaiser, ... 8 00
California—$4.20.
Southern District, Congregation.
Covina, ... 2 20
Individuals.
S. G. Hollinger, $1; J. Z. Gilbert (marriage notice), 50 cents, Isaac Brubaker (marriage notice), 50 cents, ... 2 00
North Dakota—$3.50.
Individuals.
Ida M. Graham, $3; Lizzie Hermann, 50 cents, ... 3 50

Louisiana—$2.50.
Individual.
M. S. Bolinger, ... $ 2 50
Cuba—$2.10.
Individual.
Ira P. Eby, ... 2 10
Canada—$2.00.
Individuals.
H. L. Stutsman, $1; W. H. Stutsman, $1, ... 2 00
Montana—$2.00.
Individual.
Mrs. Phebe Bellis, ... 2 00
Arkansas—$1.00.
Individual.
Lucy Blackquell, ... 1 00
Maryland—$1.00.
Northwestern District, Individual.
D. B. Arnold, ... 1 00
Washington—$0.50.
Individual.
Sherman Stookey (marriage notice), ... 50
Oregon—$0.50.
Individual.
M. C. Lininger (marriage notice), 50
Minnesota—$0.50.
Individual.
W. E. Loucks (marriage notice), 50

Total for the month, ... $ 718 11
Previously received, ... 1,393 06

For the year so far, ... $ 2,111 17

INDIA MISSION.

Pennsylvania—$44.41.
Southeastern District, Sunday-school.
Green Tree, ... $ 31 00
Middle District, Individual.
Sister J. C. Miller, ... 2 00
Southern District, Sunday-school.
Brown's Mill, ... 11 41
Indiana—$20.24.
Northern District, Individual.
Mrs. Geo. D. Zollers, ... 5 00
Southern District, Congregation.
Mississinewa, ... 15 24
Illinois—$1.50.
Northern District, Individual.
Daniel Metz, ... 1 50

Total for the month, ... $ 66 15
Previously received, ... 109 67

For the year so far, ... $ 175 82

INDIA ORPHANAGE.

Pennsylvania—$67.00.
Southern District, Sunday-school.
West End, York Congregation, ... $ 52 00
Southeastern District, Sunday-school.
Coventry, ... 15 00
Colorado—$25.00.
Congregation.
First Church of Brethren.
Denver, ... 25 00
Indiana—$16.00.
Northern District, Individual.
Mrs. E. Teeter, ... 16 00
Illinois—$13.00.
Northern District, Sunday-school.
Naperville, ... 12 00
Individual.
Eld. Michael Claar, ... 1 00
California—$10.67.
Northern District, Sunday-school.
Lindsay, ... 10 67
Ohio—$8.00.
Northeastern District, Sunday-school.
Springfield, Class No. 4, ... 8 00
Oklahoma—$5.00.
Sunday-school.
Excelsior Class, Washita Congregation, ... 5 00
Iowa—$5.00.
Southern District, Congregation.
South Keokuk, ... 5 00

Total for the month, ... $ 149 67
Previously received, ... $ 539 36

For the year so far, ... $ 689 03

INDIA INDUSTRIAL.

Virginia—$25.00.
Second District, Sunday-school. ....
Hebron Seminary, ... 25 00

Total for the month, ... $ 25 00
Previously received, ... 75 80

For the year so far, ... 100 80

CHINA MISSION.

Kansas—$6.60.
Southeastern District, Individual.
A. Wampler, ... $ 4 60
Northwestern District, Individual.
Bertha Albin, ... 2 00
Ohio—$2.00.
Northeastern District, Individual.
Elizabeth Toms, ... 2 00
Pennsylvania—$2.00.
Middle District, Individual.
Sister J. C. Miller, ... 2 00
Illinois—$0.25.
Southern District, Congregation.
LaPlace-Okaw, ... 25

Total for the month, ... $ 10 85
Previously received, ... 92 22

For the year so far, ... $ 103 07

CHINA ORPHANAGE.

Indiana—$26.90.
Northern District, Sunday-school.
Oak Grove, ... $ 22 00
Southern District, Sunday-school.
Rossville, ... 4 90
California—$10.00.
Southern District, Sunday-school.
Class No. 4, Santa Ana, ... 10 00
Pennsylvania—$10.00.
Eastern District.
Ephrata Christian Workers, ... 10 00
Oregon—$5.00.
Evergreen Sunday-school, ... 5 00
Kansas—$3.65.
Northwestern District, Sunday-school
Maple Grove, ... 3 65

Total for the month, ... $ 55 55
Previously received, ... 83.78

For the year so far, ... $ 139 33

CHINA BOYS' SCHOOL.

Indiana—$95.72.
Northern District, Congregations.
Pine Creek, $31.69; Cedar Lake, $15; Salem, $4.52; Oak Grove, $3.05, $ 54 26
Individual.
Olive and Oscar Kleitz, ... 1 00
Middle District, Congregation.
West Eel River, $20.60; Logansport, $13; Monticello, $6.86, ... 40 46
Illinois—$27.14.
Northern District, Congregation.
Franklin Grove, ... 27 14
Iowa—$105.00.
Middle District, Individual.
A Lover of Charity, ... 100 00
Southern District, Congregation.
Young People of Ottumwa, ... 3 00
Individual.
Mrs. Geo. Replogle, ... 2 00
Pennsylvania—$26.71.
Western District, Congregation.
Jacobs Creek, ... 4 50
Sunday-school.
Conemaugh, ... 6 21
Middle District, Individual.
Rebecca Smelker, ... 1 00
Eastern District, Individual.
A Brother, ... 5 00
Southeastern District, Sunday-school.
Upper Dublin, ... 10 00

Idaho—$25.48.
Sunday-school.
Boise Valley, $13.48; Junior Department, $12.00, ... $ 25 48
Ohio—$25.00.
Northwestern District, Sunday-school.
Eagle Creek, ... 10 00
Individual.
Lydia Friend, ... 5 00
Northeastern District, Sunday-school.
Wooster, ... 10 00
Maryland—$24.01.
Middle District, Sunday-school.
Pleasant View, ... 12 41
Individuals.
Pleasant View, ... 9 60
Eastern District, Individual.
Lizzie Klein, ... 2 00
California—$22.24.
Southern District, Congregation.
Covina, ... 22 24
Kansas—$16.25.
Southwestern District, Sunday-school.
Peabody, ... 8 25
Individual.
J. C. Cromer, ... 5 00
Southeastern District, Individual.
Fannie Stevens, ... 3 00
Illinois—$18.90.
Northern District, Congregation.
Yellow Creek, ... 18 90
Virginia—$15.00.
Second District, Sunday-school.
Young Ladies' Bible Class, Roanoke City Congregation, ... 10 00
Northern District, Individual.
Mrs. M. A. Burner, ... 5 00
District of Columbia—$10.00.
Washington. Individuals.
D. E. Miller and wife, ... 10 00
Washington—$7.00.
Individuals.
A brother. $5; Dora Adams, $2, .. 7 00
Oklahoma—$5.00.
Individual.
Sarah Latimer, ... 5 00
Wisconsin—$2.00.
Individual.
John Kaiser, ... 2 00
Indiana—$2.55.
Southern District. Congregation
Bethel Center, ... 2 55

Total for the month, ... $ 428 00
Previously received, ... 294 10

For the year so far, ... $ 722 10

INDIA BOARDING SCHOOL.

Virginia—$25.00.
Northern District, Sunday-school.
Winchester, ... 25 00
Iowa—$12.50.
Middle District, Christian Workers.
Robins, ... 12 50
Indiana—$12.25.
Northern District, Sunday-school.
Cedar Creek, ... 12 25
Washington—$6.35.
Sunday-school.
Wenatchee, ... 6 35

Total for the month, ... $ 56 10
Previously received, ... 81 78

For the year so far, ... $ 137 88

INDIA NATIVE SCHOOL.

Virginia—$20.00.
Second District.
Mill Creek Aid Society, ... 20 00
Iowa—$4.00.
Middle District. Sunday-school.
Old Sisters' Class, Panther Creek. 4 00

Total for the month. ..... $ 24 00
Previously received, ... 47 10

For the year so far, ... $ 71 10

CHURCH EXTENSION.

Maryland—$2.50.
Eastern District, Individual.
W. H. Swam, ... $ 2 50

Total for the month, ... 2 50
Previously received, ... 14 57

For the year so far, ... $ 17 07

SOUTH AMERICAN MISSION.

Ohio—$5.00.
Southern District, Congregation.
Oakland, ... $ 5 00
Missouri—$2.25.
Southern District. Individual.
Nannie Harman, ... 2 25

Total for the month, ... $ 7 25
Previously received, ... 29 65

For the year so far, ... $ 36 90

DENVER COLORED.

Pennsylvania—$5.10.
Eastern District, Individual.
D. C. Reber, ... $ 5 10
Minnesota—$2.00.
Individual.
Arthur Albert, ... 2 00
Indiana—$1.00.
Individual.
Mrs. D. A. Wortinger, ... 1 00

Total for the month, ... $ 8 10
Previously received, ... 224 00

For the year so far, ... $ 232 10

DENMARK AND SWEDEN.

Indiana—$2.00.
Middle District. Individual.
W. H. Gauntt, ... $ 2 00

Total for the month, ... 2 00
Previously received, ... 7 00

For the year so far, ... $ 9 00

What shall we read during the long winter evenings? This question concerns many fathers and mothers and should concern more than it does. Parents see to it that their children have some of the best magazines of the day. Also they should see to it that they have some that breathe definite spiritual ideals. The Missionary Visitor, through a combination of magazines, is pleased to offer the following for one year at a greatly reduced price:

Missionary Review of the World, ...$2.50
(Foreign postage extra.)
The Christian Cynosure, ... 1 00
The Missionary Visitor, ... .50

Total, ...$4.00
Our price for the three, ... 2.85

The Missionary Review is possibly the best interdenominational missionary magazine published. The Christian Cynosure is the official organ of the national anti-secrecy organization and should be in the home of every family of the Church of the Brethren. Send in your order for these now.

The Missionary Visitor

Volume XV December, 1913 Number 12

OPEN LETTER NUMBER 3

Galen B. Royer

My dear Henry:

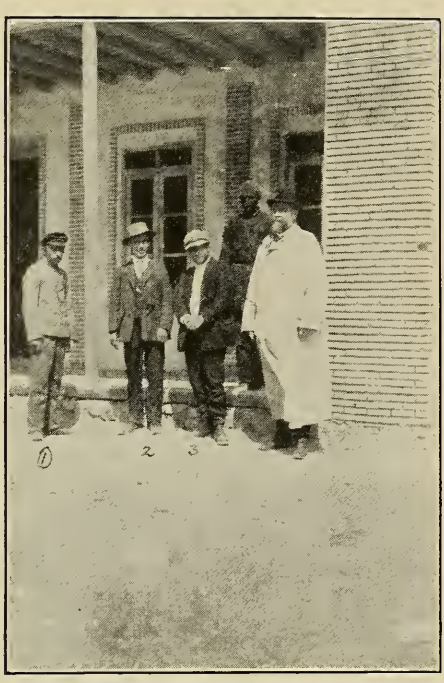
I started out to find an English church this morning where I might worship. But my "Russian" vocabulary failed me and I was unable to locate it. I dropped into a Catholic church for a short while and then returned to my room and concluded I could use my time to no better advantage than to try to describe to you the two religious forces at work in Russia. In doing so let me assure you first that I far from know all about the situation, and yet I feel sure I know more than I did before I came into this great realm.

First, then, let us look briefly at the Greek Orthodox church. Its tenets can be gathered from any good encyclopedia, and I shall not go far into that part of it. Rather let me tell how its form of worship impresses one, and when I look upon it time after time I marvel, for it is the same today that it was five centuries ago. In the Greek Orthodox church no schism is tolerated. "The slightest modification of ritual is forbidden," and so I am looking on a form of religion practically the same as it has been for centuries. And I can only look on the form, for I have no way of getting into its real spirit. One must be born in the faith, cultured in it, trained in its priesthood, and be faithful to his vows ere he can enter into the real meaning of all this outward manifestation.

An author is quoted in a book before me that gives some idea of the ideal of the Greek Orthodox church: "God the Father, the Son and the Holy Ghost, perfectly equal in nature and dignity, may alone be worshiped; but homage may be paid to the Virgin Mary, and reverence shown to the saints, to ikons and relics. That this may not be abused, bishops at their consecration are requested to promise that 'honor shall be shown to God only, not to the sacred ikons, and that no false miracle shall be ascribed to them.'"

I want to give every regard to that statement in what I say. I must speak of what I see.

I have gone into a number of Greek Orthodox churches and watched the manner of worship. In the first place, all the churches, as far as possible (and if my observation were large enough, I might say without exception), are built in the form of a cross. In their older and larger cathedrals the sacred ikons and images are many. Pictures adorn the walls and the churches are an interesting study. I sat down on the steps leading up to the throne on which sits the emperor when he worships in the cathedral of Kazzan, in St. Petersburg, and watched the passing throng. The people enter the door, usually begin at the right, follow the long line of ikons and images, making the sign of the cross, mumbling something to themselves, bowing one knee, bowing till face touches the floor, kissing the glass of the ikon, and then pass on to another. I am sure that some of these worshipers are sincere, or why would the aged, decrepit woman, whose



Brother Royer, Waiting for the Steamer to Carry Him Across Lake Urumia, Persia.

span of life is nearly run, make the rounds of the cathedral, perhaps go through this ceremony twenty-five or more times, when I could see from the manner of getting down on her knees and arising again, that it all meant pain to her rheumatic body? Sometimes she was helped. I longed to know what answer came to her heart as, limping, she passed out the door again.

If, for some special occasion, the golden-robed priest comes out with his assistant, who burns incense before the altar of special selection, for some reason known to the worshiper, the service is prolonged, the bowing is repeated. Perhaps there is chanting in a secluded spot, and often this is the strangest and most weird that has ever greeted my ears. Now and then there will be beautiful strains, and suddenly will be heard again the strangest of tones. The wonderful doors were opened; in passed the priest into the sacred place, the door was closed so that unholy eyes could not see in, and yet I was in a position to get a good view of the inside for a short time. From this inner place came chanting that perhaps the Russians understood, answered by singers elsewhere. The worshipers stood, crossed and recrossed themselves, bowed, repeated this over and over, and then went away.

That is something of how worship in a Greek Orthodox church impresses me. A missionary from Japan, with whom I talked on the subject, said he could see little difference between the form of worship in the cathedrals in Russia and that of the idol temples of Japan, save that in Japan the images were other than Christ, while here all are of Christ or some saint. And that is a world of difference from any angle one wishes to look at it.

Russia is an interesting study from a religious angle. She allows the Bi-

Metropolitan of St. Petersburg, Russia.

ble (the St. James translation) to be circulated freely, without cost of transportation, all through the empire. And yet there is no church, perhaps, more intolerant against any beliefs not Greek Orthodox than is that church in Russia. When I asked in Chicago to have my passport visaed, the Russian consul, as soon as he saw my card as secretary of a Mission Board, threw up both hands and said, "We don't need you in Russia; we are Christian." He epitomized the situation exactly, and any Protestant church, so-called, exists almost under false pretenses, so slender is its hold in the country.

But there is a leaven at work in this land, that has filled me with great interest. Russia's 169 millions may be grouped religiously as follows:

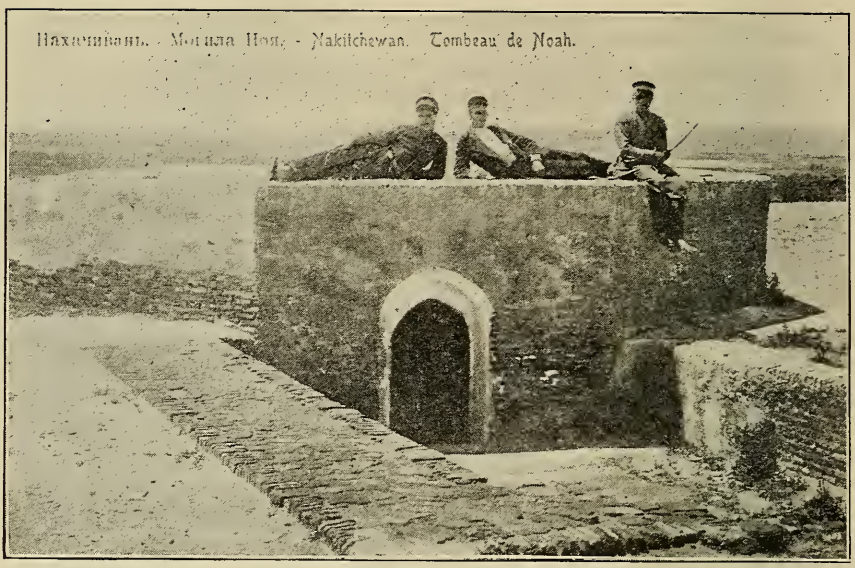
Greek Orthodox,	118,000,000
Mohammedans,	18,000,000
Roman Catholics,	15,000,000
Protestants,	8,000,000
Jews,	6,500,000
Other Christians,	1,500,000

I am interested in those 8,000,000 Protestants, and what they mean to Russia. I have the data before me, prepared by Dr. Simmons, on the Sunday-school phase of Russia, and this will give some idea of the denominations at work: Baptist Union, 12,756 pupils; Evangelical Lutherans, 41,874; Mennonites, 10,000; others making about 2,000 pupils and represented by seven denominations.

But what are these few (8,000,000) among so many (169,000,000)! The Lord only knows; but there is a meaning. I met a lawyer on the train in southern Russia and finally asked him about religion. He said, as he straightened up defiantly, "I am a Greek Orthodox;" then, bending humbly as he smote his breast over his heart, "but at heart an evangelical Christian." There is one not counted among the 8,000,000 but among the 160,000,000, and he is an example of an unknown quantity in this land.

How different from the Greek Orthodox church is Protestantism in Russia! I attended two services, conducted by Rev. Fetler, in St. Petersburg. His new church, completed, built of cement throughout, with several meeting rooms and a large auditorium above, that will hold a thousand people, was filled both times. In the morning service the people had gath-

Mt. Ararat, as Seen from a Distance.



Noah's Tomb. A Scene from the Reputed Oldest City in the World.

ered from the slum district about it, the clean and the unclean; the well-dressed and the poorly-dressed. They had responsive Bible reading, but the response was by individuals. It was wonderful to see the poor, ignorant Russian stand and repeat precious messages in response to the pastor. They were called to prayer; and from that audience arose prayers and groans and weeping until I found myself in tune with it all and weeping at my Master's feet. I noted two and three praying at a time, yet no discord. At the proper moment the pastor brought the prayer service to a close and the people sang. I knew the tunes, the songs of the Sankey books of my boyhood days, and with heart overflowing I joined in the songs. They gave me a book, all Russian, but I sang English with them—I could not help it. The text was selected—"Manna in the wilderness." He asked what bread they lived on, and from that audience rose poorly-dressed people and repeated texts from the New Testament on the Bread of Life. Rev. Fetler preached and we all sat eager for his word. never was in a more Spirit-filled mee ing in my life. All this, too, right u der the shadow of the throne of a Russia and the highest power of th Greek Orthodox church. I should e: plain that Mr. Gaylord, the head the Y. M. C. A. movement in Russi befriended me as few men ever di gave me a whole week of his time, help me to understand Russia. H translated for me during these ser ices. I can never forget his kindne and helpfulness in enabling me to me leading men and discuss this questic with them.

We attended the evening meetin witnessed the baptism of a numbe and saw the confession of over twenty five, who asked for prayers to be fre from the sin of impurity and drunker ness, while we were part of a thousan present at the meeting. Throug southern Russia the evangelical Chri tians are quietly at work. They accep the infant baptism of their childhoo by the Greek Orthodox church as an ple, but put the test on purity, kin

ness to family, and quit smoking, and the use of liquors—the proof of which entitles them to membership among a truly devoted people. This, too, is a severe test in a land where there is no moral standard whatever, where the cigarette is used on every hand, and the income from vodka, the national whiskey, is the biggest part of national revenue; where the priest gets drunk on holidays, and few others are sober.

The common people hear Rev. Fetler gladly. It may cost them their lives, but they do not fear. There is now before the Duma a legislative measure which, according to the best authorities, if passed, will not only put an end to Protestantism in Russia, but set the Greek church back in her own good work. Men are praying that this reactionary measure will not pass this coming winter when it comes up for second reading and passage. What the end will be no one can forecast, for all alike of those not Greek Orthodox are asking the question, "What will become of us?"

More I could easily write, but I must close. Here in this land and among its millions are those who seek the Lord. It is useless for the Brethren to think of coming to this land, where military service is compulsory in a manner more rigid than anywhere else in Europe. But does that relieve the Brethren? Would you or I, born as a Russian subject, like to be left alone because our lot was in Russia? The common people are glad for the Message of life and salvation; they should have it. Can it be given to them?

Moscow, Russia, October 5.

CHINA IN MINIATURE

Emma Horning

Part I.

COME for a visit to our Chinese city of Ping Ting Chou. See us just as we are, with all our pleasures and sorrows, with all our joys and griefs. If you see Ping Ting Chou as it really is you have China in miniature, for everything is made over the same pattern, with only minor differences. Each city has its great wall and towering gates. Each home has its high wall with the rooms built around a central court. Even the chairs, cupboards and benches are made over the same pattern, and arranged in the same order in each home. So if you know our city you know China in general.

Ping Ting Chou lies on a sunny southern hillside, sloping down to a ravine at the southern end of the city. Mountains are seen in every direction in the distance. Terraced hills rise step by step all around the city. These terraces are covered with rich fields of wheat, corn, millet, hemp, etc. Here and there among the fields you see family cemeteries. Each clan has its own burying ground. Ancient pine trees adorn the grounds, and carved stone slabs mark the resting places. Many of the cemeteries have large carved stone gateways, which can be seen at quite a distance. By the shape of the tombstone you can tell the degree of education the man has attained.

In every direction you look you see an ancient temple crowning a hill or resting on its sunny bosom. Narrow paths wind in and out among the fields to the temples, and over the hills to distant villages. Here and there is a shrine beneath a sacred tree or in a niche in a cliff. Spring, summer and autumn flowers bloom on the hillsides, gentle showers refresh the fields and

gardens, soft breezes fan the brow, and pure, fresh air invigorates in mind and body. Then we say, "God is here. Here is the work of His hand as well as in our own beloved America."

Now look at the city itself—nearly a mile square. See its great battlements and towers. It is surrounded by a great wall, from twenty to thirty feet high. Let us climb the city wall for a view. See the compact mass of tiled roofs beneath us. The city itself rebels at being shut in four walls, and has overflowed from the main gates. Only one street is wide enough to admit carts. This is the main street. Here are all the shops and business places—no fine shop windows; little beauty anywhere. Each merchant keeps his valuables well wrapped and hid from view. You must call for what you want, and even then things are handed out very sparingly. Only the street vender essays to display his wares freely. Look up the main street. See the mass of pack animals, street venders, merchants, coolies, haughty teachers, dirty children, ragged beggars, all huddled together in this one street, with no sidewalk. See them pass into the side streets, mere alleys, not a window to be seen, and only here and there a door. Open sewers often run through the middle of the street, where dogs and swine wander at their own sweet will.

In these compact masses of brick and mortar, filth and fume, live these thousands of our city. Here the children are born and have their playground; here they live their dwarfed lives and die. Then only are they taken to the beautiful hillsides and in the pure fresh air are laid to rest beneath the clear, blue sky. All their lives they live behind these great walls, shut from the pure air, refreshing breezes and inspiring scenery. Only the traveler and the farmer, as he goes to and from his work, can enjoy this great, free gift of nature. Many of the women and children never see the outside of the city wall.

And yet we must pass within another dark wall, for every home has its own wall ten to fifteen feet high. The rooms are built around a small open court. The windows and doors open on this court. Not a window opens to the outside world. All they know of the outside world is the little patch of blue sky above them. The court is paved with brick; not a spear of grass grows here. The summer sun beats down here with almost unbearable heat, and a breeze seldom enters. Vines and potted plants usually find their way into these courts in summer time, greatly relieving the barrenness. But even the plants are often trimmed and trained into most grotesque forms, like their own dwarfed lives.

And another wall must be entered, which separates us still more from the outside world. Please step inside. Here the paper windows shut out all the view, even of the court, and the fresh air is usually excluded also, for they are afraid of ventilation. In one small room they usually eat and sleep. The men go out to their farms and stores, but the women must stay here, dwarfed, cramped and crushed in body, mind and soul. Women are not allowed to leave these courts, except on very special occasions, from the time they are fourteen or fifteen until they are thirty or forty. When they are five or six years old the dwarfing begins by binding their feet. Each day the bindings are drawn tighter; each day the faces grow paler and more pinched. Just at the time when they should be in school, developing their faculties, their pains and sorrows begin. Their feet are seldom free from pain all their lives, but it is much less as they grow older. They do their little round of housework and sewing, then play cards, smoke tobacco and opium, or gossip with a neighbor. When sor-

row comes to their homes they have nothing to draw their minds from it, so they often weep for days and weeks, till many women are blind or deaf from weeping. Not one in a thousand can read and write. They seldom see beyond their door, so where can they find food for their starved souls, or comfort in their sorrows?

The missionaries feel this imprisonment most keenly. The dark walls seem to crush the mind and soul. We long to throw away wall after wall till heaven's blue skies, pure air, and gentle breezes speak peace to our souls.

(To Be Continued.)

JUST AN ORDINARY DAY

Winnie E. Cripe

IT was about ten o'clock. I was about my daily language study, endeavoring to make what we Americans call "bird tracks" take on some forms of meaning, when a noise at the court-gate arrested my attention. On looking out I saw a woman and I went out. Yes, it was just a woman, a very ordinary one, clad in garments neither very clean nor mended. I at once recognized her face as one in whose home we had called, and knew she had been in our home before, but I had forgotten her name. She had come on a little errand, which was soon attended to, after which she accepted my invitation to enter my room.

"Please sit down." "You first sit, you first sit," she replied. It would be impolite for her to accept a seat without first inviting me. As I proceeded to do so, again inviting her, we both sat down.

"Now I'm sure I recognize you, but have forgotten your name." "My home name is Li; don't you remember me? You've been in my home and I've been here and at your chapel. I live over here by the south wall." "Oh, yes, now I know you; your husband is a carpenter." "Not wrong, not wrong."

Seeing my books on the table she said, "You study books here?" "Yes, I read every day with my Chinese teacher." "Do you read foreign or Chinese books?" "Chinese books; here is the one I am studying now. It is called 'Traveling the Heavenly Road' ["Pilgrim's Progress"], and tells a story of how a sinner traveled the road to heaven and was saved." "When do you open a school for girls? I have one I want to send." "Not yet; we do not know enough of the language now; that is why we study every day. Our Chinese language is not enough to use. When we can speak better we want to teach both the women and girls here about Jesus, how He loves everybody, what He has done for us, and what He wants us to do for Him."

"Did you make your dress yourself?" "Yes, I make my clothes." "That is truly good [looking closely]; we can't sew like that; and did you make your shoes?" "No, they are made of leather and are not easy to make. In America we have houses where they use machines and make shoes; then we buy them in the stores." "We women make all our shoes and clothes and it takes so much time."

With this she rose to go, saying, "Shall I go, shall I go?" "Don't go, sit down again." "Oh, I will go, don't accompany me to the gate, I'll see you again." According to custom I must see her to the gate, disregarding her seeming displeasure at my conduct.

I returned to my room and was again

absorbed in my books, when another call brought me to the door, to find Mrs. Cheng, come to visit us. Some medicine given had stopped bad toothache for her daughter-in-law, and she came now to return the bottle and thank us. As she entered the room I asked her to "please sit." She laid her hand on my shoulder and said, "You first sit. Here is your bottle. I ought to thank you very much for thus wasting your heart for us. We bother you, we bother you." "No bother; we love to help you. I'm glad her pain is gone. Are all well in your home now?" "All well. You today read books?" "Yes, my teacher soon comes and I am preparing first for him."

Feeling my sleeve she asked, "You don't wear wadded clothing; aren't you cold?" "No, my dress is wool, and see, I have a good fire." "Did you make your dress yourself?" "Yes, I make my clothes." "And did you make your shoes?" As before, I told why we do not make our shoes, where they are made, and mine, being laced shoes, she examined them carefully. "How often do you take them off?" "Every night when I sleep." "But what plan do you use to open them? Isn't it very much trouble?" "No." "Do you wear stockings?" Here she insisted, till I drew off my shoes and—"Oh, is your foot so big?"—and she had to feel of it to assure herself it was "all" my foot. "Yes, that is my foot, just as God made it. We foreigners don't try to change our feet, but leave them just as God created them. We think that is best. Why aren't yours like mine?" "Oh, we Chinese women all have ours bound." "Do they give you pain?" "Some of us have pain all the time in our feet and limbs and some don't. Mine pain almost all the time." "Why do you have this custom?" "My mother did it when

A Well Dressed Chinese Woman.

I was about eight years old. I remember how I cried for days, it hurt so badly, but mothers think they have to do it or others will say their girls have bad characters if they grow up and have big feet. All women of good morals bind their feet." "When these people see us foreign women with big feet what do they think of us? Do they think we are bad?" "Oh, no; we all think it is very good. We often watch you go down the street and you walk straight and go so fast, while we go this way—" and here she stopped to demonstrate her meaning, and the difference was plain to see.

"Your home is truly very clean. We don't have such clean homes. Did this come from America? Was this bought in China? You foreigners' homes are all wonderful to us. Shall I go? I

trouble you too much. Pu sung, pu sung ["don't accompany me to the gate"], I'll see you again."

A few more minutes to glance at my unfinished lesson, and my "Hsien sheng" (teacher) arrives—I must read.

TWO SCENES

Anna M. Hutchison

THE last struggle is over; the last pain endured. The body has breathed its last, and the spirit of our dear Bro. Heckman has peacefully passed "through the valley of the shadow of death," back to Him Who gave it. Oh, blissful release! Oh, joy unspeakable to be forever with the Lord! But what of the suffering, bereft companion, who, lying on a bed of pain, only a few feet away, has witnessed the passing of the loved one? The one dearest on earth has been taken; the home broken up; two fatherless children to care for. Can human strength endure it? At first it seems impossible. And for a moment she would fain call back the departing spirit to the lifeless body. But only for a moment. As with Paul of old, He Who saw fit not to remove the "thorn in the flesh" gave grace to bear it. So now, the Father in His own love and wisdom, did not grant the life desired, but gave grace and strength to meet the crisis in a way that seemed marvelous to those of us who witnessed the scene. After the one moment of struggle, not a groan is heard, scarcely a tear is shed, but a spirit of sweet submission is evident by the peaceful calm on the brow of the patient sufferer. She feels assured that the spirit of the departed is safe and at rest. She realizes that the Father, Who, in His providence, has thus left her bereft, sees and knows all, and cares more than tongue can tell. She also knows that ere long, when this vale of tears shall have been passed, she, too, can enter into eternal rest, there to be reunited with the loved one gone before. And so, without a groan, and scarcely a tear, our beloved sister bows in sweet submission to the Providence that has thus early called our brother home. And as we witness we can but marvel at the comforting and staying power of Him Whose promises never fail.

Another scene, a few weeks later, in our own city at Liao Chou.

Hark! What is that mournful sound I hear? A soul must be in distress. We pause in our walk, and from the city wall we see, just beyond us, in a lonely place, near the wall of an old temple, the kneeling form of a woman. She is facing the temple wall, the body sways to and fro, and with each movement a weird, mournful, wailing sound is heard. Lamentations for a departed loved one! As we listen our hearts are melted with compassion, for the weird, wailing sounds are as hopeless as the grave There she kneels, hour after hour, mourning in hopeless agony for the loved one who has passed beyond mortal vision. No inducement can draw her from the spot, nor still the mournful wailing. But why this distress? Why this hopeless agony? Rather, why not thus mourn and weep? No bright hope for her beyond the grave, like that of our sister's. The past is all of life or eternity for her, so far as enjoyment with the departed loved one is concerned, for she is only a woman, and a soulless woman at that. When life, with its joys and sorrow, is over (and little of joy she may

have had), what has she to look forward to unless, indeed, it be to serve in the sensual enjoyment of their "Western Paradise"? Poor, ignorant, suffering woman! Let her pour out her soul in grief when there is nothing to assuage her sorrow!

But why the difference? Why could our dear sister be thus comforted, and this poor Chinese woman find no means of comfort? Simply this: the one *knew*, the other did not. Heaven is for both; God's comfort, for both; His love, His salvation, for both. But the one knew and believed, while the other did not even know. Might she not have believed, too, had she known? And who is responsible? "How can they hear without a preacher?" Oh, that God's people might hasten the day when these people shall not be without hope beyond the grave! That they might know the joy that awaits the redeemed on the other shore, and meanwhile that they might experience the comfort of hope that God gives His people! Who is ready to help us bear the sweet message to hungering souls?

Liao Chou, China.

CHINA NOTES FOR THE MONTH OF SEPTEMBER

F. H. Crumpacker

THE friends of the Ching Hwa College, near Peking, have been mourning the loss of their college president. It will be remembered that the young man was a graduate of an American university, a staunch Christian, and it was he to whom the returned Boxer indemnity money was entrusted by the government to be spent in establishing a college for China's young men. All who know anything about the school testify that its results are remarkable. Hundreds of young men have gone out from this school after being under its influence for a longer or shorter time. All reports are that the teaching is of the soundest Christian kind. Many of the teachers were supplied through the Y. M. C. A. Secretaries, and thus the good influence of the school.

It is announced now that the first permanent president of China will be elected on Oct. 10. All friends of China hope for the very best to come of the election. We also hope that the election will really come off on the date announced.

There are various reports going the rounds of the newspapers in China concerning the revival of Confucianism. How much real revival there is it is quite difficult to find out. There is, however, a real effort being made by the old school to get a plank in the new constitution that will say that Confucianism will be the state religion, but that religious freedom is to be allowed. We certainly hope that their efforts will fail, and we think they will.

Unprecedented rainfalls in North China are making conditions, or rather have made conditions, so that the coming winter there is sure to be a lot of suffering. Many of the poor people are without homes. Their houses were built of sun-dried brick, and when the floods came and the houses were surrounded with water for days they fell to the ground. Now many of the people are too poor to rebuild. Winter is quickly coming and they are facing

hunger and cold. Their crops were destroyed by the floods, and our hearts go out for them. The worst of the trouble is not near to our work. We have another kind of need.

Affairs between China and Japan are not as they should be. Several Japanese were killed by the mobs in the late rebellion. Japan is making big demands of the Chinese Government. At the same time the Chinese Government is asking Japan to give up the rebel leaders who have escaped and are in hiding in Japan. We still hope for the trouble on both sides to be rightly settled.

The constitution-making steadily goes ahead. They have about decided what the qualifications of the president must be. He must be a native-born Chinese man, age at least forty, and must have resided in China at least ten years. He may hold office for six years, but cannot be his own successor.

The new prime minister, Mr. Hsiung, is getting after graft in high as well as in low places in China. He is also taking hold of the financial situation in a way that people think will count. If the man can be held in his office for a time he will get something done. He seems to be a good man for the post, and one can hope that he will not be gotten rid of by his enemies.

Besides the suffering from floods in China there come reports from the province of Yunnan that a typhoid epidemic has appeared. In one town the middle school was broken up by it. Several students and professors have the disease—more than eighty in all.

President Yuan had a birthday Sept. 20, and in many public places there was great rejoicing, and in some a holiday was proclaimed by the local officials. This is true in the north, but in the south not much demonstration was made.

The writer just learned of a peculiar custom in China. The beggars have a guild. A beggar may have a disciple. This disciple is to beg for the master beggar for a term of three years. Then he can go on his own account. Other rules make classes of the beggars. Some must beg only of business men. Some can beg only of private houses, and still others must keep in touch with the fairs and live from them. There is a division of territory and an overlapping is not allowed. This sounds ridiculous, but is really a true statement of one of their customs. One of our members told me this, and he mentioned other rules that the beggars have that I did not remember. This guild applies only to the professional beggars. Those who become beggars because of some calamity beg where and when they can. They beg to live; the others live to beg.

The Girls' School is gradually growing in numbers and interest. The teachers are glad for the outlook and hopeful for the prospects. We are all glad that there is a general effort being made to raise the money for the Boys' School. This will make it possible for the fund to be replaced that was borrowed. Then the Girls' School can have some home quarters, too. We are all glad, also, for another move in the right direction. The Girls' School was started with the understanding that no girl was to be admitted with bound feet. Not long ago Sister Metzger found that they were not all truthful in saying that their feet were not bound. So the next thing was to save the children for the school and at the same time keep the rule. We all had a good laugh when Sister Metzger reported that she had accomplished both aims. How these poor deluded people cling to their old customs! They have a saying that a big-footed woman cannot get a good man. So all the children must suffer. That is, the girls must, and then when the man is chosen he

seldom sees the girl before the marriage.

Our mission has suffered another loss. Bro. Hilton and family have again left us for home. We are so in need of workers and such a loss is felt so much by our little party! One of our helpers had to be dismissed because of bad conduct. We are but few, and when that few is broken into, it makes a gap.

We observed Decision Day in our church at Ping Ting Chou not long ago, and were glad to have about fifteen make the confession and desire to be Christians. Among them were two of our oldest orphan boys, besides three other schoolboys. The number has in it some who are not ready for entrance into the church and will be made ready for another time. Some of them, about a dozen, will be received this year. Those supporting the school and orphan boys will be glad to know their names. I give them here: Li Ju Lien, Yüan Hsiao Cheng, Hsüe Hsioo Mei. We praise the Lord for these.

At the Liao Chou Station six young men were baptized during the month. This helps to break off part of the sadness caused by the departure of Brother and Sister Hilton. We are so glad for the few who can be induced to leave sin and accept the plan of salvation given by Christ. The opportunity is here for China now to have the reapers to gather the ripened grain.

To get reliable news from the conditions in Thibet and outer Mongolia is very difficult. Reports have it that the Thibetans and the Chinese are getting to understand each other better, and that the republic will not likely lose its hold on these people. Mongolia, however, has varied news. Some think that there is fighting in the northern country. Others think it is only a rumor.

In two more provinces the British government officials report the country free from opium crops, and thus the English promise them that there will not be any more opium forced on these provinces, providing they do not voluntarily import it. Strict measures are being taken to stop the growth and the use of the stuff by the end of the year. In Wu Chang, across the river from Hankow, the penalty is death for any one caught smoking the poison.

Recently a revolt occurred in the Peking University. The cause given by the students was that there are too many examinations. The old sytem of education did not have examinations till the student was ready to get a degree. Then, if he had plenty of money, the examination was easy to pass. The new system of education is holding out for merit. We wish them success, for China needs a *real* reform.

Some think that the slowness in the parliament is necessary, for they claim that to be too fast in enacting measures will not allow time for the readjustment that is necessary. One can wish, however, that some of the decisions already made would be put into effect. This would bring a bit of confidence to the people, many of whom do not know where they stand.

Railway schemes and surveys are numerous, and many of them mean a great step in the right direction if they are carried out, for they will mean good connections with important centers in the interior. So far, however, they exist mostly on paper only. One can hope that as time goes on they will become more real.

Ping Ting Chou, Shansi, China.

INDIAN FIGURES

Adam Ebey

Number Two.

FOR all India there were 147 languages reported for 1911. Of course, some of these are rather dialects than main languages, but we accept the government classification. It is very interesting to see that were 107 languages dropped but 20,000,000 people would be put out. India has a total population of 313,523,981 people who speak 147 languages; 165,249,203 people who speak 4 languages; 125,500,053 people who speak 23 languages; 2,729,701 people who speak 13 languages; 20,045,024 people who speak 107 languages.

Four languages are spoken by from 20,000,000 to 63,000,000 people; five languages are spoken by from 10,000,000 to 20,000,000; twelve languages are spoken by from 1,000,000 to 10,000,000; six languages are spoken by from 500,000 to 1,000,000; thirteen languages are spoken by from 100,000 to 500,000; sixty-three languages are spoken by from 1,000 to 100,000; forty-four languages are spoken by under 1,000.

An interesting fact is that the Sanscritic languages are spoken by a large majority of the people. The two languages which we missionaries of the Brethren Mission use are Sanscritic. Gujerati and Marathi are both spoken by more than 10,000,000.

Of country (native) liquor shops there are 73 350, the excise duties of which amount to $30,600,000 annually.

Jewelry in the country is valued at about $800,000,000. See where much of the money goes! Liquor and ornaments! Well, these are not the only people who are so foolish.

Telegraph lines, over 60,000 miles; railway lines, over 33,000 miles; railway systems, 52.

Railway property, valued at about $1,250,000,000; railway employees, 446,000; passengers, one year, 424,000,000; metal roads, over 50,000 miles.

The postoffice system shows a remarkable development in thirty years:

	1881	1911
Offices,	5,264	18,813
Post Cards,	1,486,512	418,437,773
Letters,	128,672,484	413,677,573
Packets,	2,105,579	56,918,178
Newspapers,	11,942,304	49,252,161
Parcels,	1,080,868	6,861,927
Total,	158,666,856	945,147,612
Telegraph Mes'gs,	1,658,657	13,367,712

We think of royalty costing the people so much. The viceroy is almost a king in authority. He is the king's representative and gets annually $83,600.

Governors get annually, from $16,500 to $40,000; chief judge, about $20,000; judges get about $12,000; district judges, $8,000; collectors of the revenue department about $9,000.

The gross annual revenue of the country is $370,000,000, of which about $105,000,000 is received by direct taxation. This is less than 35 cents per capita. Looks little, but the average income of the people is only $10 per capita.

Public debt, real, ...$ 185,000,000
Public works and railway debt, 1,250,000,000

Total debt of the land, ...$1,435,000,000

The public works department and railway debt is really money invested and not real debt. The real debt is but sixty cents per capita.

There are many illiterate people, but the school system is developing.

There are government institutions, 1,466; local and municipal institutions, 24,255; aided institutions, 75,608; native state schools, 3,136; private schools, 16,871; total in India, 121,336.

Of these there are five universities, thirty professional colleges, one hundred and twenty art colleges, 5,900 secondary (high) schools, 113,000 elementary schools, 2,281 not classified. Total, as above, 121,336.

There are in art and professional colleges, 25,000 students; in secondary schools, 713,000; in elementary schools, 3,938,000; special, arts, business, 68,000; Arabic Sanscrit, etc., 644,000. Total, 5,388,000.

Teacher-training schools number 380; technical and industrial, 147; schools of art (painting), 4; commercial schools, 12; technical and industrial students, 6,800; art (painting, etc.), students, 1,370; commercial, 584; chiefs' colleges (native states), 4; European and Eurasian schools, 350.

European and Eurasian children are almost invariably sent to separate schools. It is not thought good that they attend the same schools as the others.

See who the students are: Europeans and Eurasians, 30,700; native Christians, 169,000; Brahmans, 674,000; other Hindus, 2,872,000; Mussulmans, 1,172,000; Buddhists, 369,000; Parsis, 17,000; not classified above, 84,300; total attending school, 5,388,000.

Girls in colleges (B. A.), 160; girls in medical colleges, 76; in medical schools, 141; in secondary schools, 29,400; in elementary schools, 545 000; in special and private institutions, 70,000; in all schools, 647,000.

Public school funds, $98,600,000; other school funds, $87,600,000 Total school funds, $186,200,000.

Karadoho, via Dahanu, India, Aug. 8.

INDIA NOTES

Alice K. Ebey

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment.—John 12: 3.

MARY of Bethany, with her costly spikenard, sets an example for all servants of the Lord. There was no repining about cost nor inward rebelling about the sacrifice. It was a kindly deed, springing from a loving, self-forgetful spirit. Missionaries, in their strenuous round of duties, are apt to miss much of the joy in service. We, Marthalike, are likely to fail in that sweet graciousness which often counts more than abundant serving with fretfulness. We are prone to fret about the service which should be given with eager, willing joyfulness. Some one has said that the Lord does not want us to cry about the offerings we lay on His altar. And surely He is not well pleased to have us complain about the tasks He sets for us. Lord, give us more of this sweet spirit of Mary of Bethany, whose gracious deed has never been forgotten. Help us to serve others with that same sweet graciousness that fills all the house with fragrance.

Bro. Lichty is convalescent and will soon be able to leave the hospital. Bro. Heisey has not been well for some time and has been forced to lay aside his language study. We trust he may soon be restored to health.

Sunday, Sept. 28, was a red-letter day at Bulsar. It was Quarterly Sunday-school Review, which always makes an interesting Sunday. Then a number of certificates were presented to scholars and teachers who had passed the All-India Scripture Union Sunday-school Examination in July. Three medals were also awarded to members of the Bulsar Sunday-school, which signifies that these three persons handed in the best Gujerati papers in their respective departments. Members of all the Gujerati Missions took this examination, and that three out of five medals awarded should go to our own Sunday-school speaks well for the Bible training they receive.

Sister Sadie J. Miller, who has been at Vada with Sister Anna M. Eby for about two months, speaks very hopefully of the work there. She says the schools are in good condition and she feels that the work has taken root and will yield fruit for the Master.

Sister Olive Widdowson has passed her first-year examination in Gujerati. Sister Anna M. Eby has finished the required work, but the Marathi examination is not held until in November. In the meantime she continues her study.

Just now the voice of wailing comes from the riverside. It is a mother weeping over the body of her only boy, who was drowned in the waters of the river. How one longs to comfort this poor stricken mother!—but where is comfort outside of Christ? "Karma, karma" ("fate, fate") say the people. It was written in his forehead that he should thus die. But to the mother's heart this brings neither comfort nor hope, for her darkened heart has no faith in the Christ Who has brought life and immortality into the world.

The government measure for the protection of minor girls was introduced into the Viceroy's Council, Simla, Sept. 27. It proposes to raise the age of protection for girls from fourteen to sixteen years. After the passage of the bill it will be possible for

girls under sixteen to be protected from dedication to temples, as well as from the custody of guardians and even mothers who may allow them to be used for prostitution. This measure indicates a distinct advance, but we trust the age may be raised to at least eighteen.

The Presbyterian Mission Hospital at Miraj is perhaps more widely known and more universally appreciated than any other mission institution in Western India. Dr. W. J. Wanless founded the hospital twenty-five years ago. He started his great medical work with his first operation in his own private bathroom. From this small beginning Dr. Wanless has built up the famous medical institution, which employs two American doctors and a lady superintendent of nurses and their staff of Indian assistants, working in the Miraj Hospital and in a chain of connected dispensaries. During the past year 50,000 patients have been treated. The hospital has been so crowded that one visitor said there were patients on the beds, patients on the floor between the beds, and patients in the aisles, and at night friends of the patients occupied the space under the beds. This work is self-supporting, except the salaries of the missionaries. The in-patients come from all parts of India. It is said, "They come expecting to see miracles performed for themselves and they go away not at all surprised." Moreover, this is distinctly a Christian institution. Regular services are held in the dispensaries and in the wards of the hospital. A well-to-do Parsi patient, on being asked why he came so far from home for medical treatment, since there are good Parsi doctors and hospitals near his home, replied, "I know that Dr. Wanless prays before he performs an operation, and because he personally visits and is interested in all his surgical patients, and because he tells us the exact truth and does just what he says he will do."

Prof. D. Karve, an ardent Hindu social reformer and founder of the famous Hindu Widows' Home at Hingane Budruk, a suburb of Poona, in a review of his twenty years' work in social reform says some things worthy of note. While he has from the first sympathized with the movement for the education of women, the predicament in which he found himself at the death of his first wife led him to take up the cause of social reform. In spite of many obstacles and the objections of his family, he married a widow. Then he established the Widows' Marriage Association, and under its auspices some thirty marriages of widows have taken place. Then he founded the Hindu Widows' Home, where widows are taught Marathi, Sanskrit, English, arithmetic, bookkeeping, domestic economy and child-nursing. "It has been my faith," he says, "that for the regeneration of India there must be hundreds and thousands of men ready to work on the principle of self-sacrifice. Money gives the work a local habitation and a name, but it is devoted men that supply the life-spring. Unfortunately there is a great want of such men. The work of woman's emancipation is so great and so varied that if existing institutions were multiplied a hundredfold they would not suffice. Money may bring institutions into existence, but it will not create proper men to conduct them."

A Hindu student, some time ago, in an address before an American audience, declared that the British had extinguished the heroic spirit in India by prohibiting suttee (immolation of widows with the dead bodies of their husbands). Mrs. William Butler, widow of the founder of the M. E. Mission in India, chanced to hear the lecture, and though ninety-three years of age was thereby prompted to write to the *Chris-*

tian Advocate a stirring appeal to the heroic spirit of American women. She says, "One was tempted to inquire, if the heroic in national life depended on the immolation of living beings on the funeral pyre, why the exercise of that virtue had been confined through the ages to the one sex? And may we not further presume, if such privilege had been conferred upon the husband as well as upon the wife, the spirit of the Hindu people would have been strong enough to repel the invaders who, from the beginning of history, have made the fair land of Hindustan their spoil? . . . It has been so well said that the greatest field for the exercise of the heroic for the Christian is to be found in the foreign missionary service. Will not the church of today be justified in looking to the young women of rich opportunities for recruits for the world-wide warfare? It is not to a sacrifice of death, but to 'a living sacrifice,' the Master calls in thousands of places of need—in the new China, in hoary India, behind the veiled doors on Moslem homes. 'I beseech you, therefore, present your bodies,' your talents, your culture, to this noble work, to be an acceptable service."

Sister Rachelbai, wife of Brother Nimbaji S. Padale, passed away from earth July 16. She had been ill for several months. They had gone to their old home, near Ahmednagar, hoping that a change of air might benefit her, but quick consumption developed and her frail body could not long resist the ravages of the disease. She was a well-trained kindergarten teacher and had won the hearts of the children in the Mission School at Malyan. She was of a sweet and gentle disposition and was much loved by her friends and neighbors. She leaves a daughter, aged nine, two sons, aged eleven and six, and a loving husband. Seven little ones had preceded her to the heavenly home. Just why the Lord calls away those who are so much needed here we cannot understand, but our faith tells us that God must understand needs better than we do. Surely He calls such workers into more glorious service above!

Seventy-three Salvation Army officers have recently come to India for mission work. They will join the missionaries of their society who are already at work. The work of the Salvation Army will be considerably expanded by the coming of such a large number of helpers.

The missionaries, as well as the brethren and sisters of India, are eagerly looking forward to the coming of the visiting brethren in December. Surely, Brethren Royer and Early will find a warm welcome awaiting them here, as well as in the other mission fields they visit. We feel the need of their counsel and help in many ways. The only regret that we hear expressed is that their stay will be too short for all the things needing their attention.

Four hundred thousand non-Christian children are now in the Sunday-schools of India. These children are gathered together in church buildings, school-houses, private homes, under spreading trees, on the street corners, or any other possible place. Missionaries and Christians of the land are just beginning to open their eyes to the great opportunities for Sunday-school work in India. Children, whether born Hindu high-caste or low-caste, Moslem or Christian, are all fresh from the hand of God, and their young hearts are ready to receive the gospel seed. Bible stories attract children of all races and creeds. The wise teacher will strive earnestly to learn how to tell God's stories so the children may be drawn to the Savior.

Karadaho, via Dahanu, India, Oct. 3.

BIBLE MEMORY AND DEVOTIONAL LEAGUE

D. Earl Brubaker

A LITTLE more than a year ago I became a member of "The Bible Memory and Devotional League" by signing one of the pledge cards. Now since a year has passed I can truthfully and emphatically say that promise has meant much for good in my life and will mean more in the future.

It is with regret that I say I have not kept the pledge to the letter. There have been days when I have not committed any new verse; however, there have been, I think, no days when I did not at least repeat some verse previously committed.

Without hesitancy, I can say, the good I have received from the work has been in direct proportion to the number of verses committed and the amount of thought and prayer spent upon them.

Oh, how I wish I could cause my fellow young people to realize the blessings to be derived from this practice! And especially the joy of so doing! To many, I fear, the thought of committing a verse of Scripture each day seems a burden, as I confess it did to me at the beginning. But now it is a positive joy. Think what it will mean to you in your service for Christ to have stored in memory some of the choice chapters of the Bible!

Besides several miscellaneous verses I have committed the following chapters: Psalms 8 and 19; Matthew, chaps. 5, 6, and 7; 1 Corinthians, chap. 13; John, chaps. 13, 14, 15, 16 (and am commencing on chap. 17).

To any one who takes up the work prayerfully and persists in it conscientiously it will, I feel sure, prove a blessing and a joy.

Lordsburg, Cal.

MANCHESTER COLLEGE VOLUNTEER BAND

Elizabeth Waybright

THE Volunteer Mission Band of Manchester College sends greetings to all the Mission Bands of the Brotherhood and to all those interested in Missionary Work.

We take up our work in the Band this year with renewed zeal and interest. Sixteen of our former members are with us this year and with our three new members we have nineteen in all.

We meet every Sunday afternoon for devotional services and mission study. We are now using Dr. Jowett's "Passion for Souls," as a text in mission study. Later in the school year, we expect to take up S. D. Gordon's "Quiet Talks on Service" and "Quiet Talks on Power." These books are very helpful and inspiring.

The college is planning to send one of our number, together with one of the members of the faculty, as a delegate to the convention of Student Volunteers at Kansas City, this winter. We hope to receive much inspiration and

much valuable information from their report of this convention.

During the school year we expect to give several missionary programs at the different churches in the country and vicinity of the college. We feel that we received much practical help from the programs we gave last year and we also hope that we may have been of some help and encouragement to others.

We shall be glad to hear from the different Bands at any time and from any others interested in the mission cause.

May all those in preparation for more efficient work in the Master's vineyard be filled with the Holy Spirit and may the Lord richly bless all who read this, is the prayer of our Band. Trusting that we may have an interest in your prayers, we are, fraternally yours, the V. M. B. of M. C.

GENTLY TRUSTING IN HIS GRACE

Galen B. Royer

They tell me that in heathen land,
The faithful of the sin-cursed race,
Strive more and more on every hand
To meet their chosen gods' demand
Not knowing precious, saving grace.

In contrast with such heathen toil,
In joy the Christian needs but face,
Not greater deeds, nor greater spoil,
Not filling life with great turmoil—
But gently trusting in His grace.

Yet oft the Christian is deceived,
If we may judge him by his pace:
With overwork he's often grieved;
Though striving hard he's not relieved—
'Tis better gently trusting grace.

As we forget the Word and prayer,
Our simple trust we thus displace:
Like heathen lives so full of care,
We harder try, e'en to despair;
Instead of gently trusting grace.

God works mysterious, it is true,
In His redemptive, gracious place.
The vilest soul He does renew,
By means not ample (to our view),
Through gently trusting in His grace.

The jailer longed to look above,
By works his guilt he would erase.
Paul's message, like a heav'nly dove
Came down on him in tend'rest love—
"Believe, and gently trust His grace."

To toil a thousand times our best,
Or greater, greater still our pace;
No nearer satisfaction's test
Have we attained. In Him there's rest,
When we but gently trust His grace.

Be not dismayed, nor duty shirk;
Our works have their appointed place.
In God we're born to do good work—
"Not saved by works"—there errors lurk;
We're saved by trusting in His grace.

Then, brother, sister, in our care,
If we a holier life would trace:
Turn not to works in eager stare;
Draw nigh to God in humble prayer,
Through gently trusting in His grace.

For at our best we can not pay,
Our debt of sins our Lord must trace.
Then why not throw this self away,
And rest our weary souls for aye,
By gently trusting in His grace?

To hide ourselves with Christ in God,
We'll bless the most the human race.
In joy we bow beneath His rod,
Proclaim His love as forth we plod:
Because we gently trust His grace.

Though to the world a life of trust,
Seems tame, and not in proper place:
Be not deceived; our God is just:
If heaven's portals pass we must,
'Tis done by trusting in His grace.

GOD'S VOICE.

Not only in the quiet hours of life
The voice of God we hear;
Behold, among the tumult and the strife
His message soundeth clear.
Sometimes the gentle accents softly fall
Upon our listening souls;
Sometimes an echoing clarion call
Above the tumult rolls.
God speaks! To us what matters how or when?
Of questioning no need.
God speaks! 'Tis ours His voice to hear and then,
Hearing, 'tis ours to heed.
—Mary Wells, in The Watchman.

THE OCTOBER VISITOR

J. F. Graybill

THERE was a time, only a few years ago, when I considered the VISITOR a splendid periodical to keep the church in the homeland informed, especially concerning our foreign work and workers, and to create a greater interest in missions and giving among those who remain behind with the "stuff." I did not consider it of so much service to those in the front rank who are in the heat of the battle to take in the land for Christ. Two years have changed my conclusion along this line. Never have we so anxiously awaited the VISITOR'S monthly visits, and received so much benefit from its pages, as these last two years. I don't say that it had not been much to us the previous years, nor that we received the benefit and blessing that it meant to convey and that it should communicate to its readers, but I do say it has been more blessing to us since we have been in Sweden than before. This is especially true of the last number.

We were anxiously awaiting the October number, knowing that it would make us better acquainted with those whose lives have been placed on the altar of consecrated service for the Master. What an offering, well pleasing unto the Lord, these lives must be!

We needed no introduction to one of this noble corps of workers, because of former association in school work, having graduated in the same class at Elizabethtown College and later taught at Hebron Seminary. Working unitedly together, as was our happy privilege, naturally forms a strong tie of Christian friendship and causes a sympathetic interest in each other's future service for the Master. As I write these lines she is on her way to India. I pause to offer a prayer to God that she and those in her company may be favored with a safe and pleasant voyage, and that they may prove a great blessing to the work in India.

Brother and Sister Wine and family and Sister Buckingham arrived on their appointed fields of service before their biographies appeared in the VISITOR. They are enrolled among the little band of workers in the Scandinavian field, and are no longer strangers to us, but coworkers with us. We are thankful to God that He has so directed as to give us this much-needed help. This much of our need is supplied, and we trust Him to "supply all our needs arcording to His riches in glory by Christ Jesus." "All our needs" will be supplied, if we continue faithfully to work and pray while we wait upon God to do His part.

Our previous acquaintance with a few of the outgoing missionaries this year causes us to read, with special interest, their short biographies. The brief life sketches have also introduced to us those who were strangers. But the greatest blessing we have received from the October VISITOR has come through the short letters under the heading, "The Still Small Voice That Bids Me On." How this voice came in life's tender years! How the Spirit caused the voice to grow stronger and stronger until it became too strong to be longer resisted, and after self-resignation was cheerfully answered, "Here am I, Lord, send me." In these testimonies, we recognize, in part, our own experience of only a few years ago.

It is interesting to note how differently the same Spirit has been operating on these lives to accomplish the same end, that of spreading the Gos-

pel in order to enlarge the kingdom of Christ and make people happy for time and eternity. How differently the experiences! Some more willing to heed the wooings of the Spirit. Others needed more grace to gain the consent of the mind. Then, also, to note the different encouragement from parents and friends. Some parents had consecrated their children to the service of the Master from their infancy. How Hannahlike! Others have had a harder struggle to break the tie that binds the family so closely together. If we may consider the sacrifice of the will greater than a willing sacrifice, and if the reward should be according to the sacrifice, the former can await a great reward.

Reading the letters, so richly flavored with consecration, prayer and faith, of these "embassadors of Christ to realms beyond the sea," gives us renewed courage and inspiration in our work. Would to God we had more to answer the call, "Come over and help us."

As I read the messages from the parents, tears filled my eyes, and I was made to think of our friends who had had the same experience. How hard it was for those, who by nature's tie are near and dear, to see us leave them! Some thought there were others who might have gone in our stead, not thinking that it would cause the same wound to others. I praise the Lord that His grace is sufficient even in the hour of separation. He always gives abundant grace when special grace is needed.

The Lord greatly bless these new recruits in acquiring the language and in soul winning as they become able to take up the work. And may the same Lord over all be very near to the fathers and mothers, some well stricken in years, brothers, sisters and friends, who I consider are making the greater sacrifice by staying at home and giving up their loved ones to carry the glad tidings of salvation to a people who know not the true and living God.

May the sending of these fifteen create new life and more zeal in the church on the home base, and cause the treasury of the Lord to overflow in order properly to support the work already begun, and develop as He has designed His kingdom to expand.

Malmö, Sweden, Nov. 5.

THE ONE WHO WENT FREE

Gertrude Seymour

ALONE in the Union Station, Chicago, stood a woman. Her dress of heavy mourning emphasized the drawn pallor of her face and the frightened expression of her wide eyes. Other passengers who had come in on that morning train had taken their way from the station; but she stood there in the waiting room, hesitating. She seemed to be waiting not so much for some one to meet her, but she was uncertain as to which way to go.

"Can I help you?" I said as I approached her. "You seem to be alone." How she started! But presently the terror died down in her eyes, though she made no reply. "I am here to help travelers," I continued. "Where do you want to go?"

From a dingy bag she drew out a telegram: "Come at once. Marguerite ill." The address given was of a street miles away on the South Side.

"Will he let me have her, do you think?" she questioned incoherently. What could that mean? The woman's

face was quivering; her self-control way giving way.

"We shall go and see her," I answered. "But first you must have some coffee, for we have a long distance to go."

Nimbly she followed me into the dining room; and as we had our coffee in a quiet corner she gasped out her story, searching my face from time to time to make sure that she was safe in trusting me.

She had married a man sixteen years ago, trusting him utterly, happy in the prospect of her own home and the hoped-for children. A year later Marguerite came, and in the remembrance of that joy the lines in her face softened for a moment, but only for a moment; the sorrow returned. The second year her husband grew busier, was later at the office, and often the firm sent him out of town for several days. She was lonely those days while another baby was coming. Her husband was away a great deal. "And I said nothing, for I wanted him to feel free to come and go," she added with a gesture of pride.

The second child was restless and fretful, not sunny-tempered like Marguerite. It was often dull, and seemed not to see well. Another year, and then suddenly all the romance of her life was shattered. When she told her husband of the promise of a third child, he threw reserve to the winds. He told her brutally that he could afford no more children, and that this one must be prevented. She scarcely survived the criminal operation; but as soon as she was strong enough to walk she took the year-old boy to a good doctor.

"I'd hid my fears in my heart about Tom," she sobbed, "though I couldn't help being suspicious sometimes when he went away so much. Then I'd hate myself for thinking such things. But now the doctor told me. He saw that I was after the truth, and he told me that my boy would be blind because his father was a bad man." She covered her face for a moment, then she went on rapidly. "Tom acted something awful," she gasped. "Then he took Marguerite and came to Chicago, and wouldn't let me see her or hear from her any more. Oh, why do you think he wants me now? Do you suppose that she is dead?" And in a spasm of emotion she half rose from the table. I rose, too, and we went to our car silently. Seated there, she gazed stupidly at the changing scenes, dulled by the noise of traffic. I roused her by asking: "Why did he take Marguerite from you?" "He said I wasn't fit to have her," she replied dully. "I reckon I wasn't. When I knew what the matter was with baby, and thought that later it might come to Marguerite, I gave the children some poison and I thought we'd better all just die, so took a lot myself. Tom was away."

When I could speak I said: "And they could save only you and the little girl?"

"Yes'm. The boy died. They put me in an asylum for a year, for I went out of my head. But when I got well they turned me out again."

We were still for a long time. Just before we reached our street I gave her a card with my address, that she might know how to find me if she wanted me again. It was well that I did so, for at the door of the flat we were parted. In answer to our ring a tall man, handsome according to the cheap type, came to the door. Her cry, "O Tom!" was hardly more than a sob. A harsh charge not to be a fool, a refusal with scant courtesy to admit me, a "meddling missionary woman," and the door was locked in my face.

Only later, when the mother, penniless and with her fifteen-year-old daughter to care for, came to us for further guidance did I learn the rest of that story. Left to her own devices,

practically alone in Chicago, little Marguerite had been won by promises of pretty things to her own undoing. Her father knew of but one remedy for such a condition. He paid a "doctor" to rent the flat to which we had gone and to perform there in due time the unspeakable operation upon the helpless girl.

There was a law for those who rented the flat. There was a law for the "doctor" who did the deed. But the man—the father to whose account were charged two abortions, three poisonings, a blind baby, a case of insanity, and a girl robbed of her girlhood—for him there was no law; he was the one who went free.—*The Missionary Voice.*

THE MIRROR AND REFLECTOR ON OUR WORLD GIVING

By the Editor

Note.—This report covers contributions received for the last fiscal year, closing February 28, 1913. Donations made since that time should not be confused with this report.

In the past we have published, a few times, an analysis, by congregations, of the contributions that we have received for the various lines of missionary work under the care of the General Mission Board. Each time the report has elicited much interest. Some small errors in membership creep in, through our sources of information being meager with regard to some Districts; sometimes an error is unintentionally made in the offering from a church, but the report is as near correct as we have been able to make it. The Mirror enables us to see ourselves as others see us; the Reflector scatters the influence of our acts far and wide. Barring some circumstances, the report as a whole is indicative of our interest in world-wide work, and shows how the last command of our Lord has become operative among us.

By publishing this report we do not desire to discourage for a moment one soul that is donating to the work of the Lord. We would rather encourage and commend everyone who has caught the vision of joy that results from liberality. We are acquainted with brethren, in many of the congregations listed as non-givers, who donate to foreign work; we know sisters who give all they can for the cause; we have the poor who bend over the washtub and give out of their poverty; we know brethren who have a hard struggle to keep the wolf from the door and to provide for their families, who give of their scant resources to the Lord's work. We have those widows, those aged, those who are sick and unfortunate, whose hearts are on fire for missions and who give even beyond their ability. We know those who have left the old home church and, in a new country, among disappointments and strenuous struggle, are extracting from the ground their living, only to give a liberal portion to the cause so near to their hearts. Thanks be to God, the eternal story of the Master's sitting over against the treasury when the widow came in that day, is an eternal story, and one that fits a limited number of our people. But the elder with his farms, or the strong brother with his broad acres, is not a very fitting subject to name as parallel with the case of the poor widow. Many are with her, mentally, when an offering is taken for the Lord's work, who, if we

should apply the same phraseology to their treatment of their families, tables, horses or hogs, would become deeply offended. Rather it is to these that we would commend this report for careful study and faithful consideration.

When we mention that a large number of congregations have not given to world-wide work, we mean to convey the impression that they have not given as congregations. We do not wish the reader to gather the thought that none of the individual members of these congregations have made donations. There are exceptions to such a statement. Some, in churches listed as giving nothing, contribute more as individuals than very many in churches listed as making congregational offerings. But they are compelled to give as individuals because the leader has not afforded them a chance to send in their offering through the church treasury.

In such churches we would be driven to the conclusion that world-wide missionary sermons are few and far between. Most likely the elder is not awake to the benefit which his congregation would receive from an organized effort to raise a large sum of missionary money. In many instances the question of "compensation for the janitor" is a live issue in council meetings. Some churches have not contributed for the five years that we have been noticing the donations with particular care to see who gives and who does not. These are not among our largest churches, nor are they among our smallest. As will be seen from this report, size of congregation does not influence very materially either way.

Some believe that rigidity of discipline militates against giving; others believe that extreme liberality hinders the proper workings of the purse strings. This report will not strengthen the conviction of anyone, one way or the other. Judging the Brotherhood as clearly as it is possible for us to notice, at this long range, we venture the statement that where all have labored for peace and union and borne with each other in Christian charity, the gifts have been larger than in places where this spirit does not prevail. A recipe of continuous, intelligent, liberal giving would be a pretty bitter dose to prescribe for some, and much more bitter for them to take, but it would educate along the lines of giving out, and if prescribed conscientiously and taken faithfully, it would cure many an ill that is made more painful by hot applications. Incidentally it would swell the coffers of the kingdom, make a better showing in this report year after year, add greater blessings to the store of the congregation and react beneficially upon every member participating.

Then, too, while we have carefully and studiously avoided contamination with the world in some things—a most commendable aspiration—in other respects many of us are so completely saturated and permeated with the spirit of the grasping world that our efforts are practically all centered on the one goal—the goal of accumulation. The principle of love to fellow-man and the command of our Lord to go and teach and preach are centuries old; but the creed of the golden calf is centuries older and many rise to do him homage. We lay our lives, our health, our energies upon the altar of commercialism, and while the crackling fagots of intense application to our accumulative instincts, sap our vigor and feed upon our strength, our consciences become seared to the constant pleadings of the thousand millions of unsaved humankind. So evident and trenchant is this truth that it is not necessary to make more than the general statement. It sometimes applies in quarters where

we least expect, and claims its victim ere he is aware.

It would be extremely difficult to analyze the situation from any angle and arrive at any other conclusion than that the table presented herewith is largely the result of careful, painstaking teaching, or the lack of it. We cannot say that it is poverty that keeps the churches from giving. In isolated cases, as in a territory affected by extreme, prolonged drouth or sudden calamity, such, possibly, would be the case. But some of the most liberal have given out of their slender purse, and some of these have been among our most liberal supporters all the while since we have been making out these reports. Drouth has curtailed some offerings; building new churchhouses has affected some. For the time being such local conditions naturally will affect, but considering the situation as a whole, for a term of years, and after studying the reports of the various District Mission Boards that reach our desk, we are compelled to just one conclusion: that is, the churches that are most liberal continue most liberal year after year, sometimes a little more and sometimes a little less; and those that are the most liberal for general work are usually the most liberal in local and District work, and vice versa.

An elder of a prosperous church said, not long ago: "We are giving until it hurts." That brother's church is prospering. His people enjoy the privilege that they have. And dotted here and there over our broad acres can be found a good many that may be considered in the same class as the example named. The "hurt" mentioned is because of much giving. Giving too little, pains and pinches and "hurts" after a very violent fashion, oftentimes, but constant exercise of this function eventually gives a healthy tone to all church work.

As the minister must assume the responsibility for so many cares and outpourings of blessings, so must we say, without hesitation, that the condition in which we are, from a mission standpoint, is largely the result of what he has been. Forced to find his own living, and spend a great share of his time in caring for his family, it is but natural that such contact would oftentimes endear to him, out of all proportion, the possession of property.

As is the shepherd, so are the sheep. The impelling force for gifts to foreign missions is different from that which prompts liberality toward neighborhood work. We see the need of the one at home and supply his wants. But it requires reading and study to know the needs of our brother farther away. Unless the elder in some manner catches the vision, or gives the call a worthy place in his heart, the usual case is that his membership will not do so either. There are exceptions to this, especially when some devoted sister breaks the restraint, or some Christian business man steps across the usual rule.

A very fine example of what an elder can do among his people occurred during the last few months with reference to the China Boys' School. A young elder in the West felt the burden of a great need in China going unsupplied for lack of funds. Immediately he was impressed that his church might do something. He had letters printed and mailed them to his congregation. A day was set, a sermon preached, and an offering amounting to more than $500 in cash and pledges was taken. Having caught the spirit this congregation asked the General Mission Board to set apart a special day for an offering for this cause. The result is that more than $4,000 is assured for this Boys' School. When we print our next Mirror and Reflector the likelihood is that this church will be one of

those that have given the largest amounts during the year and the largest amounts per capita.

The large amounts given by some is directly traceable to system. More money is usually raised by those who have established systematic giving and use the small envelope in their collecting. It is not only feasible for the wage-earner, but it is the scriptural way, as outlined by Paul. It will swell small offerings and will make good offerings larger. It will not cure every ill in church finance, but, coöperating with faithful teaching on the part of the elder, it will help an amazingly large percentage of them. If we had observed the system of the Apostle Paul as carefully as the Mormon church, through all these years, we would today have a chain of missions round the globe. On the other hand, if the Mormon church had observed our method of giving, since their beginning, they would today likely be almost as unknown to the world as the Ute Indians among whom they settled. We have all to gain in system and business in our efforts to finance the kingdom.

And our efforts abroad are not in vain. We have today in the First District of India more members of the Church of the Brethren than in any one of twenty-one of our Districts in the homeland. We have more organized churches abroad than in any one of fifteen of our home Districts. More money was given last year by the native church in India for their District work than was given to the General Mission Board by any of twelve State Districts. This is beginning to sound much like a permanent Church of the Brethren abroad.

Let us notice a few small tables prepared from the accompanying report:

The Twelve Churches Giving the Largest Per Capita.

	Member-ship	Amount Given	Per Capita
Bethany, S. Ind.,	21	$ 88.20	$4.20
Prairie City, Iowa,	54	210.50	3.89
Curlew, Iowa,	25	$ 82.25	$3.29
Twin Falls, Idaho,	48	151.45	3.15
Huntingdon, Pa.,	225	697.50	3.10
Panther Creek, Iowa,	96	239.32	2.49
Cedar Rapids, Iowa,	40	99.54	2.48
Sharon, Canada,	55	136.35	2.48
Pleasant Hill, Ill.,	230	535.57	2.32
Long Beach, Cal.,	54	120.00	2.22
Shannon, Ill.,	61	126.63	2.10
Freeburg, Ohio,	88	172.34	1.96

The Twelve Churches Giving the Largest Amounts.

Botetourt, Va.,	656	$879.12	$1 34
Huntingdon, Pa.,	225	697.50	3.10
Antietam, Pa.,	606	602.00	.99
Pleasant Hill, Ill.,	230	535.57	2.32
Bridgewater, Va.,	349	501.15	1.43
Mt. Morris, Ill.,	257	434.57	1.69
Lordsburg, Cal.,	343	399.65	1.16
First Ch. Phila., Pa.,	400	384.00	.96
Pipe Creek, Md.,	250	381.50	1.52
Salem, Ohio,	300	362.00	1.20
Cerro Gordo, Ill.,	193	358.55	1.85
Roanoke City, Va.,	225	313.50	1.22

Of the total membership as listed, 85,791, there live in the Pacific Coast District—California, Oregon, Washington and Idaho—3,897 members in sixty congregations. Forty of these contributed. During the year these Districts gave $3,615.72, or $0.90 per capita.

There are in the District lying west of the Mississippi, exclusive of the Pacific Districts, 15,111 members, living in 276 congregations. One hundred and fifty-one of these gave during the year. This District gave $9,434.55, or $0.62 per capita.

There are in the Central District, Ohio, Michigan, Indiana and Illinois, 26,666 members in 298 congregations. Two hundred and ten of these congregations gave. Total receipts of this District are $18,757.20, or $0.70 per capita.

In the Eastern District there are 40,117 members in 305 congregations. One hundred and eighty-five in the East gave during the year. Total contributions, $16,750.42, or $0.41 per capita.

Southern Pennsylvania is the only District in the Brotherhood in which every church contributed as a congregation to the Board's work.

Of the 939 congregations listed in the Brotherhood, 586 gave something during the year and 353 did not give as a congregation, Sunday-school or through any other organization.

Of the 586 giving,

1	gave over $4.00 per capita			
4	gave between	$3.00	and	$4.00
6	gave between	2.00	and	3.00
48	gave between	1.00	and	2.00
114	gave between	.50	and	1.00
157	gave between	.25	and	.50
152	gave between	.10	and	.25
71	gave less than 10 cents			
33	Unclassified. Membership not given			

Of the 353 not giving,

3	have membership over 200			
30	have membership between	100	and	200
77	have membership between	50	and	100
132	have membership between	25	and	50
111	have membership less than 25			

No doubt but that in some of these churches, which made no contribution during the year, it was an unintentional oversight. In these, whoever will suggest the lifting of such an offering will be doing the membership a distinct favor; besides it will assist in carrying forward the work so dear to our hearts. If any live in congregations where mission work is at an extremely low ebb, we trust you will pray on and labor for more propitious circumstances.

The outlook is bright through all of this. More people are interested today in missions in our church than at any previous time in our history. There are more inquiries for definite lines of support than at any time in the past, so far as we know. Our workers who have gone to the field this year are practically all definitely assigned for support, or intimations have been received that the home churches are planning to support them. There are others who would be willing to support missionaries if they were available to be sent out.

This does not mean that the General Mission Board have more money than they need. Some people think the Board have "lots of money." Most that they have is in the endowment fund, and on this an annuity is being paid. It is a no less sacred trust to keep this fund intact and permanently invested than it is for the Board judiciously to spend the money that comes in for direct mission work. The Board endeavor to prosecute work and advance just as rapidly as funds in hand given by our interested Brotherhood will admit. Mission work is the King's eternal business, and the business can only be conducted along cooperative lines. We supply the wherewith, the missionaries plant and water, and God gives the increase.

AN ITEMIZED REPORT OF GIFTS BY STATE DISTRICTS.

Arkansas. Membership 221.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Austin,	27		
Broadwater,	36		
Crowson,	38	$ 2 50	$0 06
Carlisle,	11		
Farrenburg,	13		
Good Hope,	8		
Mt. Hope,	14		
Little Brushy,	25		
Poplar Bluff,	20		
Turnmore,	16		
St. Francis,	13	1 50	11
Total by churches,		$ 4 00	
Total by individ.,		2 50	
Totals,	221	$ 6 50	$0 02

Northern California. Membership 795.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Butte Valley,	50	$ 17 50	$0 34
Chico,	50	8 25	17
Empire,	220	$ 29 50	$0 13
Fruitvale,	10	18 00	1 80
Live Oak,	33	4 89	15
Oak Grove,	94	18 83	20
Patterson,	40	13 00	33
Raisin,	100	23 27	23
Kerman,	35		
Reedley,	133	40 18	30
Sacramento Valley,	30	41 00	13
Total by churches,		$ 214 42	
Total by individ.,		196 94	
Totals,	795	$ 411 36	$0 51

Southern California. Membership 1379.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Covina,	127	$ 219 20	$1 72
El Centro,	31	37 25	1 20
Glendora,	194	121 50	63
Imperial Valley,	51		
Inglewood,	44	11 00	25
Long Beach,	54	120 00	2 22
Lordsburg,	343	399 65	1 16
Pomona,	95	40 00	42

Pasadena,	80	57 50	72
South Los Angeles,	109	82 87	76
Redondo Beach,	19		
Los Angeles,	140	65 03	46
Santa Ana,	56	80 71	1 44
Egan,	24		
Santee,	12	3 20	1 27
Total by churches,		$1237 91	
Total by individ.,		947 28	
Totals,	1379	$2285 19	$1 65

Western Colorado and Utah. Membership 349.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Fruita,	138	$ 8 93	$0 6
Mt. Garfield,	50		
Grand Valley,	119	8 70	7
South Fork,	42		
Total by churches,		$ 17 63	
Total by individ.,		4 25	
Totals,	349	$ 21 88	6

Northern Illinois and Wisconsin. Membership 2440.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Arnolds Grove,	10		
Ash Ridge,	28	$ 20 00	$0 71
Barron,	28		
Batavia,	56	32 07	57
Cherry Grove,	108	70 30	65
Chicago,	250	68 84	28
Chippewa Valley,	50		
Cloverdale,	20		
Dixon,	73	5 00	7
Elgin,	105	89 75	85
Franklin Grove,	200	213 95	1 06
Hickory Grove,	43	40 73	94
Lanark,	200	197 95	99
Milledgeville,	73	35 51	48
Mt. Carroll,	33	13 03	39
Maple Grove,	87		
Mt. Morris,	257	434 57	1 69
Naperville,	50	35 70	71
Pine Creek,	107	85 55	80
Polo,	101	39 55	39
Rock Creek,	44	18 90	43
Rockford,	46	6 33	14
Shannon,	61	128 63	2 10
Sterling,	99	27 43	27
Waddams Grove,	130	42 90	33
West Branch,	50	8 00	16
Willard,	8		
Worden,	63	5 66	9
Yellow Creek,	60	19 70	32
Total by churches,		$1640 05	
Total by individ.,		757 97	
Totals,	2440	$2398 02	98

Southern Illinois. Membership 2194.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Allison Prairie,	42		
Astoria,	204	30 00	15
Big Creek,	35		
Blue Ridge,	60	14 00	23
Camp Creek,	21	1 00	2
Cerro Gordo,	193	358 55	1 85
Champaign,	22		
Decatur,	84	11 00	13
Hudson,	54	8 63	16
Coal Creek,	59		
Hurricane Creek,	81		
Kaskaskia,	51		
Lamotte Prairie,	30	20 00	66
Liberty,	62	5 45	9
Macoupin Creek,	100	27 43	27
Martin Creek,	41		
Mulberry Grove,	59		
Oak Grove,	30		
Oakley,	141	64 00	45
Okaw,	186	166 29	89
Panther Creek,	60	15 50	26
Pleasant Grove,	28		
Pleasant Hill,	230	535 57	2 32
Romine,	32		
Salem,	17		
Spring Run,	29		
Sugar Creek,	36	12 00	33
West Otter,	33		
Woodland,	174	60 71	34
Total by churches,		$1330 13	
Total by individ.,		808 45	
Totals,	2194	$2138 58	$0 98

Middle Indiana. Membership 3933.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Andrews,	51		
Burnetts Creek,	68	$ 87 57	$1 28
Bachelor Run,	100	60 84	60
Beaver Creek,	38		
Beaver Dam,	16		
Camden,	80	43 00	54
Clear Creek,	59	24 50	41
Eel River,	275	48 73	18
Huntington City,	120	32 62	27
Huntington,	65	13 20	20
Kewanna,	25		
Landessville,	37		
Logansport,	82		
Manchester,	415	210 00	51
Lower Deer Creek,	92	7 45	8
Monticello,	110	51 43	46
Mexico,	240	77 75	32
Markle,	104	25 70	25
North Manchester,	159	254 99	1 60
Ogans Creek,	50	5 10	10
Prairie Creek,	86	17 13	20
Pleasant Dale,	87	35 00	40
Palestine,	19		
Portland,	32		
Pipe Creek,	160		
Roann,	150	22 29	15
Sugar Creek,	134	13 60	10
Spring Creek,	175	89 57	51
Salamonie,	203	87 03	42
Somerset,	75	9 40	13
Santa Fe,	97		
Upper Deer Creek,	65	16 50	25
Walnut Level,	9		
Wabash,	60	13 00	22
Flora,	220	148 80	68
Peru,	75	40 51	54
Loon Creek,	100	78 70	78
Total by churches,		$151 41	
Total by individ.,		233 85	
Totals,	3933	$1748 26	$0 47

Northern Indiana. Membership 4499.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Baugo,	125	$ 19 00	$0 15
Berrien,	50		
Bethel,	105	22 01	20
Blue River,	153	17 31	11
Bremen,	45	36 90	82
Camp Creek,	45		
Cedar Creek,	57	39 00	68
Columbia City,	23		
West Goshen,	342	80 77	24
Elkhart City,	140	66 92	48
Elkhart Valley,	74	24 86	34
English Prairie,	125	61 85	49
Ft. Wayne,	55	30 70	56
Goshen City,	236	47 93	20
Hawpatch,	11		
LaPorte,	53		
Little St. Joseph,	24		
Maple Grove,	134	82 51	61
Nappanee,	210	73 54	35
New Salem,	44	77 30	1 76
North Liberty,	84	49 84	59
Osceola,	37	9 72	26
Pine Creek,	155	47 00	30
Pleasant Hill,	65	32 33	50
Pokagon,	10		
Portage,	26	5 00	19

Rock Run,	192	52 35	27
Salem,	66		
Shipshewana,	70	30 95	44
Solomons Creek,	135	24 00	18
South Bend 1st,	126	113 32	89
South Bend 2nd,	40	37 55	94
Springfield,	100	75 60	75
St. Joseph Valley,	22	22 11	1 01
Syracuse,	45		
Tippecanoe,	70		
Turkey Creek,	135	39 82	30
Union,	85	38 07	45
Union Center,	245	150 95	62
Walnut,	95	111 91	1 18
Washington,	37		
Yellow Creek,	125	56 90	46
Yellow River,	80	35 19	44
Cedar Lake,	100		
Pleasant Valley,	178	30 00	17
Blissville,	125	11 00	9
Total by churches,		$1654 21	
Total by individ.,		1202 20	
Totals,	4499	$2856 41	$0 63

Southern Indiana. Membership 2783.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Arcadia,	88	$ 15 63	$0 18
Anderson,	74	9 00	12
Beech Grove,	110	9 00	8
Bethany,	21	88 20	4 20
Bethel Center,	40		
Buck Creek,	74	59 00	79
Fairview,	67	20 89	31
Fountain,	31	1 00	3
Four Mile,	140	99 66	71
Harrison County,	19		
Hartford City,	35		
Hillsburg,	33		
Howard,	82	26 41	32
Indianapolis Mission,	50	16 62	33
Killbuck,	60	3 00	5
Ladoga,	43		
Lick Creek,	171	2 00	1
Little Walnut,	29		
Lower Fall Creek,	28		
Middle Fork,	290	13 10	5
Mississinewa,	179	47 50	27
Mt. Pleasant,	56	10 01	48
Muncie,	35	9 80	28
Nettle Creek,	312	119 26	38
New Hope,	40		
Pyrmont,	146	101 60	70
Sampson Hill,	30		
Stony Creek,	28		
Sugar Creek,	22		
Summit,	45	16 60	37
Upper Fall Creek,	85	14 96	17
White,	135	20 00	14
Windfall,	91		
Plevna,	49		
West Lebanon,	10		
Noblesville,	35	5 00	14
Total by churches,		$ 708 34	
Total by individ.,		354 65	
Totals,	2783	$1062 99	$0 38

Middle Iowa. Membership 1114.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Brooklyn,	60	$ 47 87	$0 80
Cedar,	27	35 53	1 32
Cedar Rapids,	40	99 54	2 48
Coon River,	206	19 50	9
Dallas Center,	147	261 68	1 78
Des Moines Valley,	76	128 86	1 69
Des Moines City,	57	11 40	20
Dry Creek,	40	47 08	1 18
Garrison,	65	45 00	69
Harlan,	27		
Indian Creek,	79	19 00	24
Iowa River,	51	28 66	56
Muscatine,	32	2 80	9
Oak Grove,	16		
Panther Creek,	96	239 32	2 49
Prairie City,	54	210 50	3 89
Beaver,	41	40 00	98
Total by churches,		$1236 74	
Total by individ.,		191 05	
Totals,	1114	$1427 79	$1 28

Northern Iowa, Minnesota and South Dakota. Membership 1445.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Curlew,	25	$ 82 25	$3 29
Deer Park,	27		
Franklin County,	42		
Greene,	110	148 14	1 35
Grundy County,	165	77 04	47
Hancock,	42	27 60	66
Kingsley,	75	8 35	11
Lewiston,	60	8 87	15
Maple Valley,	17		
Morrill,	40	5 50	32
Pleasant Prairie,	16		
Root River,	118	65 06	55
Sheldon,	36	12 00	33
South Waterloo,	449	240 00	54
Willow Creek,	56	58 25	1 04
Winona,	37	9 50	26
Spring Creek,	33	10 00	30
Worthington,	97	93 39	96
Total by churches,		$ 762 70	
Total by individ.,		451 45	
Totals,	1445	$1214 15	$0 84

Southern Iowa. Membership 673.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Crooked Creek,	9		
Fair View,	52	$ 16 25	$0 31
English River,	182	271 37	1 49
Franklin,	17	6 00	35
Libertyville,	80	52 90	66
Monroe,	86	11 65	14
Mt. Etna,	20		
Salem,	64	14 50	22
South Keokuk,	75	73 24	98
South Ottumwa,	58		
Osceola,	30	4 00	13
Total by churches,		$ 449 91	
Total by individ.,		97 10	
Totals,	673	$ 547 01	$0 81

Northeastern Kansas. Membership 2094.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Abilene,	220	$ 100 00	$0 45
Appanoose,	108	39 00	36
Chapman,	80		
Cottonwood,	28	2 50	9
Holland,	75		
Kansas City,	75	50 67	67
Kansas City Mission,	70	30 00	43
Lawrence,	17		
Morrill,	200	171 10	86
North Morrill,	35		
Navarre,	137	10 00	7
Oakland,	40		
Olathe,	50	8 30	16
Ottawa,	126	40 02	31
Overbrook,	26	18 11	69
Ozawkie,	85		
Pleasant Grove,	28		
Princeton,	50		
Ramona,	83	78 00	94
Richland Center,	60	20 00	33
Rock Creek,	46		
Sabetha,	70	21 75	31
Wade Branch,	49		
Washington,	66	27 40	41
Washington Creek,	140	36 75	26
East Maple Grove,	10		
Soldier Creek,	10		
Topeka,	55	5 25	9

Vermillion,	55	20 00	36
Total by churches,		$ 678 85	
Total by individ.,		168 00	
Totals,	2094	$ 846 85	$0 40

Northwestern Kansas and Northern Colorado. Membership 1006.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Belleville,	75	$ 26 10	$0 35
Bethany,	22		
Bethel,	35		
Burr Oak,	87		
Colorado,	17		
First Denver,	69	21 86	32
Second Denver,	21		
Dorrance,	28	10 40	37
Good Hope,	23		
Lowland,	43	9 09	21
Maple Grove,	53	6 45	12
North Solomon,	65	64 02	98
Pleasant View,	16		
Quinter,	225	3 00	1
Saline Valley,	12		
Sterling,	29	22 00	72
St. Vrain,	12		
Victor,	82	70 46	85
White Rock,	50	21 00	42
Antioch,	42		
Total by churches,		$ 254 38	
Total by individ.,		146 04	
Totals,	1006	$ 400 42	$0 40

Southeastern Kansas. Membership 712.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Altamont,	20		
Altoona,	27		
Arkansas City,	18		
Fredonia,	78		
Grenola,	53	$ 16 55	$0 31
Independence,	76		
Mont Ida,	52	4 63	9
Neosho,	34		
New Hope,	13		
Osage,	67	7 00	10
Parsons,	85	9 83	12
Paint Creek,	70	1 60	2
Scott Valley,	44	7 85	18
Verdigris,	75	85 21	1 13
West Creek Mission,		2 55	
Total by churches,		$ 135 22	
Total by individ.,		63 48	
Totals,	712	$ 198 60	$0 27

Southwestern Kansas and Southern Colorado. Membership 1733.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bloom,	30	$ 19 29	$0 64
Eden Valley,	49		
Garden City,	29		
Kansas Center,	40		
Larned,	140	109 01	78
McPherson,	255	38 98	15
Miami,	40		
Monitor,	106	24 00	23
Murdock,	48		
Newton,	62	20 00	32
Peabody,	36		
Pleasant View,	69		
Prairie View,	67		
Rocky Ford,	130	58 35	45
Salem,	76	14 00	18
Santa Fe,	25		
Slate Creek,	138	53 80	39
Walton,	22		
McClave,	39		
Wiley,	35		
Wichita,	115		
Hartman,	20		
First Grand Valley,	122	5 00	3
Mt. Garfield,	40	4 20	10
Total by churches,		$ 346 63	
Total by individ.,		730 99	
Totals,	1733	$1077 62	$0 62

Eastern Maryland. Membership 1905.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
West Point Mission,	32		
Beaver Dam,	137	$ 10 49	$0 8
Baltimore,	80	39 83	53
Bush Creek,	210		
Frederick,	80	61 57	77
Meadow Branch,	250	87 00	35
Monocacy,	165	25 50	15
Upper Middle Valley,	250	38 00	15
Piney Creek,	50		
Pipe Creek,	250	381 50	1 52
Long Green Valley,	28	13 00	46
Belair,	6		
Sam's Creek,	120	24 00	20
Washington City,	160	182 66	1 14
Denton,	87	82 61	95
Total by churches,		$ 946 16	
Total by individ.,		224 54	
Totals,	1905	$1170 70	$0 61

Middle Maryland. Membership 1455.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Beaver Creek,	150	$ 51 60	$0 34
Berkley,	40		
Brownsville,	300	214 45	71
Hagerstown,	350	100 00	28
Licking Creek,	98		
Manor,	250	40 00	16
Johnstown,	42		
Welsh Run,	155	123 20	79
Rush Creek,		25 00	
Fulton Avenue,	70	3 13	4
Total by churches,		$ 557 38	
Total by individ.,		209 81	
Totals,	1455	$ 767 19	52

Western Maryland. Membership 505.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bear Creek,	85		
Cherry Grove,	48		
Fairview,	80	$ 19 16	$0 24
Georges Creek,	30		
Maple Grove,	160		
Oakland,	102		
Total by churches,		$ 19 16	
Total by individ.,		30 23	
Totals,	505	$ 49 39	$0 9

Michigan. Membership 1099.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bear Lake,	23.		
Beaverton,	99	25 00	25
Black River,	26	5 00	19
Chippewa Creek,	23	4 00	17
Coleman,	23	4 55	20
Crystal,	36	14 90	41
Harlan.	93	13 86	15
Little Traverse,	20	11 12	55
Long Lake,	16	12 70	79
Lake View,	93	8 65	9
New Haven,	85	68 63	81
Onekama.	26	16 81	64
River Side,	34	29 07	86
Saginaw.	26	9 45	36
Sugar Ridge,	99	138 82	1 40
Sunfield,	40	41 30	1 03
Thornapple,	90	86 50	96
Vestaburg,	25	7 41	29
Woodland,	170	177 80	1 05

Zion,	52	12 44	24
Oak Grove,		14 46	
Free Soil,		2 00	
Total by churches,		$ 704 47	
Total by individ.,		$1134 43	
Totals,	1099	$1838 90	$1 67

Middle Missouri. Membership 623.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Centerview,	24		
Deepwater,	52		
Clearfork,	16		
Kansas City,	77	$ 27 19	$0 35
Mound,	44	46 72	1 06
Mound Valley,	13	15 00	11
Osceola,	35		
Mineral Creek,	160	51 72	32
Spring Branch,	72	34 20	47
Smith Grove,	4		
Warrensburg,	70	15 50	22
Walnut Creek,	8		
Turkey Creek,	10	8 50	85
Prairie View,	38	24 71	65
Total by churches,		$ 223 54	
Total by individ.,		116 19	
Totals,	623	$ 339 73	$0 54

Northern Missouri. Membership 609.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bethel,	58	$ 19 25	$0 33
Log Creek,	28	1 25	4
Pleasant View,	94	12 41	13
Rockingham,	138	160 49	1 16
Smith Fork,	110	66 30	60
South St. Joseph,	61	18 61	30
North St. Joseph,	45		
Wakenda,	75		
Total by churches,		$ 278 31	
Total by individ.,		$ 21 00	
Totals,	609	$ 299 31	$0 49

Southern Missouri. Membership 551.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bethany,	16		
Cabool,	88	$ 7 00	$0 8
Carthage,	60	16 00	27
Cedar County,	11		
Dry Fork,	79		
Fairview,	50	10 00	20
Joplin,	14		
Nevada,	44	6 00	14
Mt. Hermon,	19		
Oak Grove,	36	1 75	5
Peace Valley,	33	2 75	8
Pilot Knob,	8		
Springdale,	16		
Spring River,	20		
Shoal Creek,	37		
Waynesville,	20		
Total by churches,		$43 50	
Total by individ.,		64 00	
Totals,	551	$ 107 50	$0 19

Nebraska. Membership 1105.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Afton,	93		
Alvo,	23	$ 17 30	$0 75
Arcadia,	45	13 25	29
Beatrice,	68	37 40	55
Bethel,	140	113 14	80
Falls City,	31	14 00	45
Glen Rock,	22		
Grand Prairie,	7		
Highline,	22	7 96	86
Juniata,	37		
Kearney,	79	50 30	63
Lincoln,	44	18 85	42
Du Bois,		3 00	
Omaha Mission,	39	6 17	15
Octavia,	65	27 39	42
Pioneer,	53		
Red Cloud,	60		
Sappy Creek,	33		
South Beatrice,	158	20 50	13
Silver Lake,	30		
South Loup,	31	5 25	16
South Red Cloud,	25	2 50	10
Total by churches,		$ 337 01	
Total by individ.,		443 63	
Totals,	1105	$ 780 64	$0 70

North and South Carolina. Membership 641.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bethlehem,	30		
Brooklyn,	20	$ 8 00	$0 40
Brummetts Creek,	96	9 68	10
Flat Rock,	51		
Golden,	30		
Green River Cave,	24		
Hollow Poplar,	25		
Little Pine,	14		
Melvin Hill,	70	8 00	11
Mt. Carmel,	45		
Peak Creek,	57		
Pleasant Grove,	43		
Pleasant Valley,	34		
Mill Creek,	46	8 50	18
White Rock,	28		
New Bethel,	16		
Mountain View,	12		
Zion,		6 00	
Total by churches,		$ 40 18	
Total by individ.,		53 50	
Totals,	641	$ 93 68	$0 14

North Dakota and Western Canada. Membership 1542.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Battle Creek,	50		
Berthold,	69	$ 16 07	$0 23
Bowbells,	9		
Cando,	130	126 25	97
Carrington,	40	4 55	11
Egeland,	57	20 00	17
Fair View,	44	44 85	1 02
Englevale,	22	10 25	46
Irricana,	25	18 70	75
James River,	28	8 90	32
Kenmare,	63	5 00	8
Medicine Lake,	42	37 70	89
Mt. View,	8		
Pleasant Ridge,	42		
Pleasant Val., N. D.,	101	28 87	28
Pleasant Val., Can.,	47		
Rock Lake,	66	16 50	25
Ray,	45	13 75	30
Salem,	92		
Surrey,	99	27 85	29
Snyder Lake,	103		
Sharon,	55	136 35	2 48
Turtle Mt.,	59		
Wells Co.,	36		
White Rock,	28		
Williston,	47	31 80	67
Minot,	28	36 95	1 32
Brumbaugh,	83	28 13	33
Golden Willow,	24	7 30	30
Total by churches,		$ 619 77	
Total by individ.,		$ 833 35	
Totals,	1542	$1453 12	$0 94

Northeastern Ohio. Membership 2555.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Black River,	60	$ 105 25	$1 75
Canton City,	100		
Canton,	126	81 30	64

Chippewa,	195	39 82	20
Danville,	200	26 45	13
E. Nimishillen,	210	20 00	9
Freeburg,	88	172 34	1 96
Goshen,	25		
Greenwood,	33		
Jonathan Creek,	125	4 80	4
Loudonville,	100		
Mahoning,	148	18 00	12
Maple Grove,	120	43 27	36
Mohican,	65		
Mount Zion,	20	10 00	50
Owl Creek,	70	16 50	23
Reading,	160	10 00	6
Springfield,	210	51 00	24
Sugar Creek,	200	25 00	12
Tuscarawas,	40	6 00	15
Wooster,	100	93 23	93
Akron,	20	32 70	1 63
Bristolville,	20		
Sandy,	20		
West Nimishillen,	100	12 00	12
Total by churches,		$ 767 66	
Total by individ.,		1502 73	
Totals,	2555	$2270 39	$0 90

Northwestern Ohio. Membership 1854.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Baker,	40	$ 36 11	$0 90
Black Swamp,	48		
Blanchard,	80		
Blue Creek,	35		
County Line,	89	12 24	14
Deshler,	30	11 25	37
Eagle Creek,	85	45 59	54
Fairview,	40		
Fostoria,	93	3 34	4
Greenspring,	65	45 50	70
Lick Creek,	120	47 69	39
Lima,	63	29 87	47
Logan,	140	65 00	40
Ross,	30		
Pleasant Hill,	30		
Mercer,	40		
South Poplar Ridge,	30		
North Poplar Ridge,	140	24 27	17
Portage,	25		
Richland,	50	9 00	18
Rome,	40	28 42	71
Sand Ridge,	20		
Seneca,	65		
Silver Creek,	125	86 83	69
Sugar Ridge,	48		
Swan Creek,	40	25 31	63
Wyandot,	28	7 57	27
Sugar Creek,	175	269 52	1 54
Bellefontaine,	40	10 00	25
Total by churches,		$ 757 51	
Total by individ.,		640 31	
Totals,	1854	$1397 82	$0 75

Southern Ohio. Membership 5309.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bear Creek,	152	$ 88 72	$0 58
Beaver Creek,	40		
Beech Grove,	77	17 75	23
Casstown,	40	14 87	37
Charlestown,	55		
Circleville,	29		
Covington,	300	79 05	26
Donnels Creek,	330	63 77	19
East Dayton,	42	13 00	31
Greenville,	150	37 29	24
Hickory Grove,	125	85 50	68
Loramie,	59		
Lexington,	19		
Lower Miami,	120	9 20	7
Lower Stillwater,	242	35 10	14
Ft. McKinley,	50	22 80	45
Lower Twin,	165	36 06	21
Ludlow,	390	152 77	39
Marble Furnace,	10		
May Hill,	10		
Newton,	150	40 00	26
North Star,	105	17 27	16
Oakland,	170	34 26	20
Palestine,	65	8 00	12
Pleasant Valley,	65	26 34	5
Prices Creek,	180	56 05	31
Poplar Grove,	114	28 17	24
Ridge,	18		
Rush Creek,	42	15 00	35
Salem,	300	362 00	1 20
Sidney,	114	20 00	17
West Dayton,	175	15 00	8
Stone Lick,	29		
Strait Creek,	20	2 60	10
Trotwood,	135	209 80	1 55
Union City,	111	34 01	30
Upper Twin,	176	26 41	15
Upper Stillwater,	200	45 00	22
West Milton,	110	31 12	28
White Oak,	15	2 55	17
Eversole,	305	43 76	14
Brookville,	170	52 65	30
Constance, Ky.,	17		
Middle District,	110	20 80	18
Frankfort,	8		
Total by churches,		$1746 07	
Total by individ.,		1161 85	
Totals,	5309	$2907 92	$0 54

Oklahoma and New Mexico and Panhandle. Membership 1060.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bear Creek,	18		
Bright Star,	20		
Bethany,	14		
Big Creek,	98	$ 94 77	$0 97
Cement,	38	6 75	17
Clovis,	34		
Guthrie,	33		
Hoyle Creek,	52		
Indian Creek,	52		
Monitor,	26	13 10	50
Mound Valley,	84		
Mt. Hope,	80		
New Hope,	19		
North,	16		
Elk City,	16		
Oak Grove,	8		
Panhandle,	31		
Paradise Prairie,	60		
Pecos Valley,	26		
Pleasant Home,	18		
Stillwater,	20		
Prairie Lake,	27		
Red River,	53	6 00	11
Turkey Creek,	20		
Washita,	78	33 05	42
Union Center,	16		
Sunshine,	16	6 00	37
Miami,		9 30	
Thomas,	87	22 00	25
Total by churches,		$ 190 97	
Total by individ.,		236 04	
Totals,	1060	$ 426 01	$0 40

Idaho. Membership 577.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Boise City,	18		
Boise Valley,	86	$ 109 32	$1 27
Clearwater,	23	15 35	66
Flathead Valley,	16		
Lost River Valley,	13		
Madden View,	20		
Nampa,	95	19 65	20
Nezperce,	73	41 00	56
Payette Valley,	120	18 90	15
Twin Falls,	48	151 45	3 15
Weiser,	52		
Winchester,	13		
Total by churches,		$ 355 67	
Total by individ.,		177 86	
Totals,	577	$ 533 53	$0 92

Washington. Membership 636.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Centralia,	67	13 60	20
East Wenatchee,	68		
Mt. Hope,	35		
Myers Creek,	20		
North Yakima,	56	32 23	57
Olympia,	55	20 00	36
Seattle,	32		
Spokane,	20		
Stiverson,	11		
Sunnyside,	80	34 75	43
Tacoma,	37	14 00	37
Tekoa,	25	11 00	44
Wenatchee,	130	15 00	11
Total by churches,		$ 140 58	
Total by individ.,		199 05	
Totals,	646	$ 339 63	$0 52

Oregon. Membership 510.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Newberg,	65	$ 48 81	$0 75
Portland,	50	40 00	80
Mohawk,	20		
Weston,	14		
Rogue River,	47		
Coquille,	147		
Ashland,	30	29 50	98
Williams Creek,	15	8 71	58
Myrtle Point,	122	5 00	4
Total by churches,		$ 132 02	
Total by individ.,		$ 5 45	
Totals,	510	$ 137 47	$0 26

Pennsylvania, Eastern. Membership 5554.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Chiques,	275	$ 21 10	$0 7
Conestoga,	200	47 33	23
Elizabethtown,	160	230 69	1 44
Ephrata,	210	235 00	1 11
Fair View,	150	39 26	26
Harrisburg,	95	34 55	36
Hatfield,	130		
Indian Creek,	155	59 00	38
Lancaster City,	250	85 53	34
Little Swatara,	325	61 60	18
Maiden Creek,	43	25 28	59
Mechanics Grove,	40	20 67	51
Midway,	250	112 60	45
Mingo,	125	44 02	34
Mountville,	365	66 45	18
Norristown,	30	19 82	66
Peach Blossom,	55	43 26	78
Reading,	72		
Ridgely,	145	73 83	50
Schuylkill,	80		
Spring Creek,	422	149 25	35
Springfield,	80	16 22	20
Spring Grove,	77	32 98	42
Springville,	275	55 86	20
Tower City,	40		
Tulpehocken,	345	96 70	28
West Conestoga,	370	15 38	4
White Oak,	420	73 02	17
Harmonyville,	60		
Denton, Md.,	75	69 10	92
West Greentree,	235	58 45	24
Conewago,		48 94	
Total by churches,		$1835 89	
Total by individ.,		468 66	
Totals,	5554	$2304 55	$0 41

Southeastern Pennsylvania. Membership 1931.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Amwell, N. J.,	40	$ 17 41	$0 43
Sandbrook, N. J.,	40		
Big Swatara,	300	71 30	23
Brooklyn, N. Y.,	80	36 00	45
Coventry,	240	118 02	49
First Ch., Philad.,	400	384 00	96
Green Tree,	275	25 00	9
Germantown,	92	139 71	1 51
Geiger Memorial,	230	50 00	21
Parkerford,	100	40 00	40
Royerford,	84		
Upper Dublin,	50	25 00	50
Total by churches,		$ 906 44	
Total by individ.,		158 80	
Totals,	1931	$1065 24	$0 55

Middle Pennsylvania. Membership 3782.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Altoona,	362	$ 422 30	$1 16
Ardenheim,	50		
Aughwick,	175		
Bellwood,	83		
Carson Valley,	110	7 00	6
Everett,	100	21 00	21
Huntingdon,	225	697 50	3 10
James Creek,	71		
Juniata Park,	143		
Leamersville,	60	5 00	8
Lewistown,	306	97 39	31
New Enterprise,	272	35 00	12
Raven Run,	94		
Riddlesburg,	26	3 62	12
Roaring Spring,	169		
Snake Spring,	220	12 66	5
Spring Run,	190	26 02	13
Stonerstown,	84	5 00	5
Tyrone,	107	15 00	14
Warriors Mark,	60	5 00	8
Woodbury,	225	68 91	30
Yellow Creek,	121	20 00	16
Artemas,	62	9 67	15
Fairview,	141	24 89	17
Clover Creek,	316	30 00	10
Claar,		19 22	
Total by churches,		$1521 18	
Total by individ.,		363 30	
Totals,	3782	$1884 48	$0 49

Southern Pennsylvania. Membership 4430.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita
Antietam,	606	$ 602 00	$0 99
Back Creek,	250	59 27	23
Buffalo Valley,	57	14 00	24
Chambersburg,	60	13 00	21
Codorus,	230	46 00	20
Falling Spring,	250	78 75	31
Hoover,	48	43 00	89
Lost Creek,	250	37 10	14
Lower Cumberland,	239	159 26	67
Marsh Creek,	100	29 20	29
Perry,	50	11 29	22
Pleasant Hill,	138	66 40	48
Ridge,	120	12 00	10
Upper Conewago,	300	94 07	31
Upper Codorus,	275	25 13	9
Upper Cumberland,	230	85 35	37
York,	375	161 00	42
Sugar Valley,	150	1 00	35
Waynesboro,	702	96 00	13
Total by churches,		$1633 82	
Total by individ.,		579 41	
Totals,	4430	$2213 23	$0 49

Western Pennsylvania. Membership 5393.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Berlin,	200	$ 4 11	$0 2
Bolar,	55		
Brothers Valley,	300	96 91	32
Dunnings Creek,	70	4 00	5
Elk Lick,	160	16 87	10
Georges Creek,	210	32 05	15
Glade Run,	40		
Glen Hope,	34		
Indian Creek,	160		

Jacobs Creek,	160	9 40	5
Johnstown,	500	234 28	46
Ligonier,	30	19 00	63
Manor,	169	25 50	15
Markleysburg,	200		
Maple Glen,	85	21 86	25
Middle Creek,	515	21 50	4
Montgomery,	100	7 38	7
Mt. Union,	70	15 00	21
Meyersdale,	372	31 22	8
Pittsburg,	145	77 34	53
Plum Creek,	100		
Quemahoning,	375	275 00	73
Red Bank,	35		
Rockton,	75		
Ryerson Station,	40		
Shade Creek,	475	85 33	17
Summit Mills,	168	54 23	32
Ten Mile,	35	3 00	8
West Johnstown,	475	100 52	21
Bolivar,	40		
Scalp Level,		29 47	
Total by churches,		$1163 97	
Total by individ.,		1146 34	
Totals,	5393	$2310 31	$0 42

Texas and Louisiana. Membership 224.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Live Oak,	12		
Manvel,	35	$ 68 30	$1 95
Nocona,	44		
Oak Grove,	7		
Roanoke,	89	57 69	64
Saginaw,	25		
Portland,	12		
Pleasant Grove,		5 00	
Ft. Worth,		6 50	
Total by churches,		$ 137 49	
Total by individ.,		68 15	
Totals,	224	$ 205 64	$0 91

Tennessee. Membership 1409.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bailey Grove,	27		
Beaver Creek,	40	$ 4 30	$0 10
Bristol,	22	2 00	9
Cedar Grove,	128		
Cumberland,	40		
French Broad,	54	5 00	9
Fruitdale,	30		
Hickerson Grove,	15		
Knob Creek,	150	8 00	5
Limestone,	50	4 45	8
Meadow Branch,	33	10 00	30
Midway,	40		
Mountain Valley,	100		
New Hope,	80	4 18	50
Oakland,	40		
Pleasant Valley,	133	7 00	5
Pleasant Hill,	70	10 00	14
Pleasant Mount,	30		
Pleasant View,	120		
Walnut Grove,	40	10 00	25
White Horn,	125		
White Shoals,	8		
Wolf Creek,	22		
Wayne Mission,	12		
Boones Creek,		$ 20 00	
Total by churches,		$ 84 93	
Total by individ.,		90 00	
Totals,	1409	$ 174 93	$0 12

First Virginia. Membership 3989.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Allegheny,	20		
Antioch,	175	$ 11 00	$0 6
Beaver Creek,	100	83 00	83
Bethlehem,	275	7 63	2
Botetourt,	656	879 12	1 34
Burks Fork,	76	3 60	4
Charlestown,	8		
Chestnut Grove,	128		
Coal Knob,	15		
Copper Hill,	160		
Coulson,	75		
Crab Orchard,	60		
Elliotts Creek,	35		
Fraternity,	100		
Germantown,	200	37 17	18
Daleville,		24 00	
Greenbrier,	15		
Jeters Chapel,	40		
Johnsville,	80		
Maple Grove,	34		
Monroe,	44		
Mt. Hermon,	43		
Mt. Joy,	150	5 00	3
New Creek,	26		
Oak Vale,	60		
Peters Creek,	175	83 76	47
Pleasant Hill,	90	6 30	7
Pleasant Valley,	125	22 00	17
Red Oak Grove,	100	12 00	12
Roanoke City,	225	313 50	1 22
Sanders Grove,	33		
Smith River,	133		
Smith Chapel,	26		
Snow Creek,	35		
St. Paul,	40		
Swan Creek,	24		
Topeco,	120		
Walkers Well,	35		
White Rock,	86		
Pulaski,	20		
Shelton,	35		
Briar Mountain,	26		
Antioch, Bedford Co.,	56		
Total by churches,		$1488 08	
Total by individ.,		127 18	
Totals,	3989	$1615 26	$0 40

Second Virginia. Membership 1961.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Antioch,	33		
Barren Ridge,	300	$ 58 15	$0 19
Bridgewater,	349	501 15	1 43
Elk Run,	100	24 75	24
Middle River,	220	61 47	27
Mt. Pleasant,	42		
Pleasant Valley,	312	53 02	16
Staunton,	75		
Sangerville,	504	62 40	12
Valley Bethel,	26	3 12	12
Forest Chapel,		50 00	
Mt. Vernon,		34 58	
Total by churches,		$ 848 64	
Total by individ.,		374 90	
Totals,	1961	$1223 54	$0 62

Eastern Virginia. Membership 819.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Cumberland,	7		
Fairfax,	157	$ 28 59	$0 18
Manassas,	65	5 44	8
Midland,	75		
Mt. Hermon,	220		
Nokesville,	200	107 93	53
Trevilians,		9 00	
Oakton,		20 00	
Mt. Carmel,	95	37 00	38
Total by churches,		$ 207 96	
Total by individ.,		154 60	
Totals,	819	$ 362 56	$0 44

Northern Virginia. Membership 4112.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Beaver Creek,	300	$ 65 45	$0 21
Brocks Gap,	100		
Cooks Creek,	304	91 97	30
Crummetts Creek,	160		
Flat Rock,	472	53 80	11
Green Mount,	380	137 21	36

Harrisonburg,	90	35 00	38
Lebanon,	110	66 41	60
Linnville Creek,	500	238 86	47
Lower Lost Creek	141		
Mill Creek,	500	244 62	48
Mt. Zion,	450	19 60	4
Newport,	5		
Powells Fort,	50		
Salem,	56	12 50	22
Upper Lost Creek,	195		
Woodstock,	120	13 75	11
Timberville,	179	5 00	2
Total by churches,		$ 884 17	
Total by individ.,		161 79	
Totals,	4112	$1045 96	$0 25

First West Virginia. Membership 1855.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Alleghany,	100	$ 38 42	$0 38
Bean Settlement,	60	4 56	7
Beaver Run,	150	32 61	21
Little Capon,	48		
Cheat River,	40		
Greenland,	118	10 25	8
German Settlement,	380	118 09	31
Harman,	70		
Knobley,	120		
New Creek,	35		
Pine Creek,	90		
Red Creek,	99		
Sandy Creek,	250	67 64	27
Seneca,	45		
Tear Coat,	100	12 34	12
Mill Run,	10		
North Fork,	40		
Bluefield,		5 15	
Beaver Creek,		5 30	
White Pine,	100	2 28	2
Bethel,		1 32	
Total by churches,		$ 297 96	
Total by individ.,		104 05	
Totals,	1855	$ 402 01	$0 21

Second West Virginia. Membership 355.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Bethany,	60	$ 12 50	$0 20
Beans Chapel,	30		
Brady Gate,	13		
Mill Creek,	42		
Mt. Zion,	20		
Pleasant Valley,	30		
Shiloh,	100		
Valley River,	60		
Top of Alleghany,		7 00	
Total by churches,		$ 19 50	
Total by individ.,		15 90	
Totals,	355	$ 35 40	$0 9

Sweden, India, Denmark, Cuba.

Congregation.	No. Memb.	Amt. Ch. 1912.	Per Capita.
Omaja,		$ 9 71	
Total by churches,		$ 9 71	
Total by individ.,		58 17	
Totals,		$ 67 38	

A SUMMARIZED REPORT BY DISTRICTS.

State District	Member-ship.	No. Ch.	No. Giv.	Amt. by Ch.	Amt. by Individ.	Total Amount	Per Capita
Arkansas,	221	11	2	$ 4 00	$ 2 50	$ 6 50	$ 2
Northern California,	795	11	10	213 92	196 94	410 86	51
Southern California,	1379	15	12	1237 91	947 28	2285 19	1 65
Western Colorado and Utah,	349	4	2	17 63	4 25	21 88	6
N. Illinois and Wisconsin,	2440	29	23	1640 05	757 97	2398 02	98
Southern Illinois,	2194	29	15	1330 13	808 45	2138 58	98
Middle Indiana,	3933	37	26	1541 41	233 85	1775 26	45
Northern Indiana,	4499	46	34	1654 21	1202 20	2856 41	73
Southern Indiana,	2783	36	22	737 25	354 65	1091 90	39
Middle Iowa,	1114	17	15	1236 74	191 05	1427 79	1 28
Northern Iowa,	1445	18	14	845 95	451 45	1297 40	89
Southern Iowa,	673	11	8	449 91	97 91	547 01	81
Northeastern Kansas,	2094	29	17	678 18	168 00	846 18	40
Northwestern Kansas,	1006	20	10	254 38	146 04	400 42	40
Southeastern Kansas,	712	15	8	135 32	63 48	198 80	27
S. W. Kansas and S. Colorado,	1733	24	10	346 63	730 99	1077 62	62
Eastern Maryland,	1905	15	11	946 17	224 54	1170 71	61
Middle Maryland,	1455	10	7	557 48	209 81	767 29	52
Western Maryland,	505	6	1	19 16	30 23	49 39	9
Michigan,	1099	22	21	704 47	1134 43	1838 90	1 67
Middle Missouri,	623	14	8	222 54	116 19	338 73	54
Northern Missouri,	609	8	6	278 31	21 00	299 31	49
Southern Missouri,	551	16	6	43 50	64 00	107 50	19
Nebraska,	1105	22	14	337 01	443 63	780 64	70
N. and S. Carolina,	641	17	5	40 18	53 50	93 68	14
N. Dakota and W. Canada,	1542	29	19	619 77	833 35	1453 12	94
Northeastern Ohio,	2555	25	18	848 66	1502 73	2351 39	90
Northwestern Ohio,	1854	29	17	757 51	640 31	1397 82	75
Southern Ohio,	5309	45	34	1747 07	1161 85	2908 92	54
Okla., New Mex., Panhandle,	1110	29	8	190 97	236 04	426 01	38
Idaho,	577	12	6	255 67	177 86	433 53	75
Washington,	636	13	7	149 62	199 05	348 67	54
Oregon,	510	9	5	132 02	5 45	137 47	26
Eastern Pennsylvania,	5554	32	27	1835 89	468 66	2304 55	41
Southeastern Pennsylvania,	1972	12	9	906 44	158 80	1065 24	55
Middle Pennsylvania,	3782	26	19	1521 18	363 30	1884 48	49
Southern Pennsylvania,	4430	19	19	1633 82	579 41	2213 23	49
Western Pennsylvania,	5393	31	21	1163 97	1146 34	2310 31	42
Texas and Louisiana,	224	9	4	137 49	68 15	205 64	91
Tennessee,	1409	25	11	84 93	90 00	174 93	12
First Virginia,	3989	43	13	1488 08	127 18	1615 26	40
Second Virginia,	1961	12	9	848 64	374 90	1223 54	62
Eastern Virginia,	819	9	6	207 96	154 60	362 56	44
Northern Virginia,	4112	18	13	884 17	161 79	1045 96	25
First West Virginia,	1855	41	11	297 96	104 05	402 01	21
Second West Virginia,	355	9	2	19 50	15 90	35 40	9
Sweden, India, Denmark, Cuba,			1	9 71	58 17	67 88	
Totals,	85791	939	586	$31213 47	$17181 42	$48593 89	$0 56

EDITORIAL

We wish our readers a Merry Christmas! The precious Gift that the Father gave us, out of His heart of boundless love, becomes dearer each day. The name of the Christ-child is lisped by innocent lips everywhere in this glad month, and we hope that all receive some token of friendship and good cheer. Much as we decry the giving of expensive, useless presents, still we hope that every boy and girl, every man and woman is remembered at this glad Christmas time, by at least one friend. Our heart goes out to any unfortunate who cannot look about him and name among his acquaintances at least one true friend. Then in our Christmas joy let us not forget the great Friend of all, and let us not forget the many boys and girls in many lands who have never heard of the precious name of Jesus, the Friend of all.

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One hundred years have now passed since Adoniram Judson became the first missionary of the American Baptists in a foreign land. Baptist people are now celebrating the centenary of their missionary effort with appropriateness. Judson's life is no more brilliant than that of his faithful companion, Ann Hasseltine, who was the first American lady missionary. Their labors together excite the pride of all true lovers of Christ's work. Going out at a time when people said they were "throwing their lives away," these young people chose their station on the other side of the world because of its extreme need. Going to Rangoon, Burma, at that time a pestilential city, they settled among a most depraved and cruel people. Soon after starting their work, Judson was falsely accused, thrown into prison and there for twenty-one long months he lay under indescribable conditions. His faithful companion, treading the native streets alone, exposed to heat, insult and danger, tenderly cared for him as best the officials and her slender resources allowed, and finally secured his liberation. A short time after this his faithful and beloved Ann contracted fever and passed to her heavenly reward.

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Judson's life stands as an imperishable and eternal testimony of the necessity of missions, the possibilities of sacrifice, and the sufficiency of Christ. Thirty-eight years he was in Burma. He translated the Bible into the Burmese tongue and produced a dictionary of that language. So faithful and so true to the task superimposed by God, was he, that he became known among the people as "Jesus Christ's man." At the time of his death seven thousand Burmans and Karens had been baptized, sixty-three churches had been established, presided over by 163 missionaries and native workers. Judson led the forces of the Baptist church out to world conquest. He stood much alone in life; in death he was alone at sea and was buried beneath the waters. His life has proved a benediction to Christendom.

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In this connection we wish to say that if there are parents who would like to present their daughters with a missionary book, of exceptional character and inspiration, as a Christmas present, the editor of the VISITOR knows of none that he can more cheerfully recommend than a new one just issued, —"Ann of Ava." This is the life story

of Ann Hasseltine, wife of Adoniram Judson. We can supply the same for 58 cents, postpaid.

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The moving picture show is a startling example of that pleasure indulged in for the sake of excitement. Pleasure which re-creates is beneficial;—but when we consider today that millions, "lovers of pleasure, more than lovers of God," attend these shows, it is time for deep reflection. Neither body, mind nor spirit is helped by these cheap attractions, yet they are attended annually in America by over two billions of people, in England by nearly half a billion, and other nations are following in their footsteps. Particularly baneful are these palaces of excitement to the childhood of our land, educating away from that meek and quiet spirit which in the sight of God is of great price.

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Keen interest was manifested at Seattle, Washington, not long since when Buddha's birthday was celebrated in the Japanese Buddhist temple. "The shrine of wrought gold was covered with cloth of gold, woven into a picture of Buddha, amid the sun's rays to typify spiritual enlightenment!" The Americans present were enthusiastic in their praise of the service. Not unlike this is the reported enthusiasm of the American followers of Bahaism, a religion of the East, which is planning the erection of a million dollar center close to Chicago. These are days when men, blinded to the vision of the God of Judson and Brubaker and Heckman, give ear to strange doctrines and in their stupidity are led away captive by false gods.

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Dr. Brown, speaking before the Congregational Council at Kansas City recently, said that from colleges both East and West there is an unprecedented dearth of candidates for the ministry. Young men of talent and promise are more numerous today than ever in the history of the world, but the church is failing to receive her proportion for the work of ministering. In Germany there is a prospect of being compelled to close the doors of some of their theological seminaries for lack of students.

We can find much cause for this condition in the intense materialism of our day. Faithful fathers of forty and fifty and sixty years are not encouraging their sons to prepare for the ministry as they once did. Women of culture and fashion have hours for society and pleasure, but they have not minutes for the religious training of their children. The genuine dearth of men for the ministry, we predict, is even yet in the future.

However, we must not become disconsolate over facts as they are. One out of every two young men in our colleges is a Christian and one out of every three in our higher institutions of learning has professed the name of Christ. There are multitudes of laymen, engaged in social service, laboring for the immigrant, deeply and religiously concerned over our less favored peoples, who have not accepted the ministry. And these are performing a distinct religious service. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The Church of the Brethren has not become seriously alarmed over the dearth of ministers, and fails to comprehend the need; at least until we seek for pastors. Neither is the Church of the Brethren much concerned about the immigrant, the foreigner within our gates, nor the children in our tenements. All these conditions are sad, but they are true.

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The following clipping, if given a missionary setting, needs no applica-

tion to make its truth painfully apparent:

"There is no sadder sight than the man who spends his time explaining why he failed, and who considers that quite the equivalent of success. It is far better and healthier for us just to say 'I failed,' and then to try again, than it is to be going over and over these explanations of it, for they pervert and cloud the judgment. The poor mechanic will always be talking about the badness of his tools."

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Possibly the largest thing from a missionary standpoint that comes to our land will be held this winter, December 31 to January 4, at Kansas City, Missouri. The purpose of this great quadrennial gathering is to "bring together representative delegations of students and professors from all institutions of higher learning in Canada and the United States, and leaders of the foreign missionary enterprise; for association and conference; to consider the problems of the evangelization of the non-Christian world; to gain inspiration and a vision of the foreign missionary responsibilities of the Church; to pray and earnestly resolve to enter with greater consecration upon the work of extending the Kingdom of Christ among the non-Christian nations."

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Each institution of learning is entitled to at least two student delegates and one member of the faculty, and a larger number in proportion to the size of the institution. Entertainment excepting the noon meal will be served free, and the expense, besides railway and registration fee, is very nominal. Some of the ablest missionary speakers of North America and other lands will address the convention. Sectional conferences, discussions, interviews and exhibits will make this convention the greatest missionary affair that will happen in the college life of the present student.

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The VISITOR sincerely trusts that each of our schools will be represented at this convention by their full quota of delegates. It is due the missionary life of the schools to have at least one faculty member present. Already we have assurance that there will be a number of our college men there. But there are many schools that have not been heard from and the time is growing short for agitation if we plan to have our representatives at the convention at the opening date.

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"In the broad expanse of America, which God seems to have kept for His latest great schooling of men for His commonwealth, the forces of an immigrant life have been gathering from the four corners of the world. Steadily and irresistibly the work of fusion goes on, through amalgamation—the mingling of blood in intermarriage; through assimilation—a spiritual fusion, a growth into similarity of language, customs, ideals. It is too soon to forecast what will happen in this country so far as the new forces of life are concerned—Slavs, Hungarians, Italians, and Greeks; but it may be predicted with confidence that both sorts of fusion will continue; that we shall see here in America a still more composite race, unlike anything in the world's life hitherto. On the side of Christian idealism, in the realization of a Christian democracy, what this fusion will mean must be determined by enlightenment, equal opportunity, fair play, the infiltration of our common life with the spirit and purpose of Jesus Christ. We, who are living today, are beholding the creation of a new race of mankind, a new democracy. It ought to thrill us that we are not only a part of it, but that under God we may have a share in shaping its destiny."—*From "Immigrant Forces."*

We learn from China that Sister Anna N. Crumpacker has been chosen to look after the interests of the VISITOR readers in China for the next year. Therefore we presume that beginning with January our beloved Frank H. will turn over the pen to his companion and we shall be favored with news from her angle of the situation. Our foreign correspondents have been very faithful in this work and we have appreciated their efforts to assist us.

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We are all the time receiving genuine missionary letters from all parts of the Brotherhood, but once in a while we are especially delighted with one. Just now there lies before us a letter that has come from Lordsburg, Cal. Sweeter is its fragrance than roses and orange blossoms. A dear aged brother and sister have been supporting a native worker in India and have been moved to support a missionary in the foreign field. Then from out those loving hearts there is another message that becomes all the sweeter for what they are doing abroad. They say: "We are having a good number in attendance at the college this year. Have a noble lot of young people. There are about thirty in the mission band. There is a missionary spirit here in the church and we give the college some of the credit. I often have to thank God for our earnest, devoted young people. For our part we expect great things from the young people of our church." These hearts, in contact with a college and with young life, view the situation from a heavenly, optimistic standpoint. If we take good care of our young people they will take care of the church.

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It is with extreme regret that we record the return of Bro. Geo. W. Hilton and family from China. It seems that the health of Bro. Hilton became very bad and his condition quite acute, and the return to America apparently offered the only solution. They had a pleasant voyage across the Pacific, and are now at home at Surrey, N. D. Bro. Hilton reports his health as improving, but the doctor has ordered him to be quiet for the winter. Coming at this time, when the field is opening up so nicely, Bro. Hilton had come to occupy so much room in the hearts of the native Chinese, this early return to the homeland is most unfortunate. We all wish him a speedy recovery.

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The January issue of the MISSIONARY VISITOR promises to be one of the best that our India brethren and sisters have put up for us. Much care has been given to the preparation of the articles that are now in our hands, and as usual we must commend all who have been so faithful in preparing these good things to serve out to our interested VISITOR family.

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What shall we read during the long winter evenings? This question concerns many fathers and mothers and should concern more than it does. Parents see to it that their children have some of the best magazines of the day. Also they should see to it that they have some that breathe definite spiritual ideals. The MISSIONARY VISITOR, through a combination of magazines, is pleased to offer the following for one year at a greatly reduced price:

Missionary Review of the World, $2.50
(Foreign postage extra.)
The Christian Cynosure, ... 1.00
THE MISSIONARY VISITOR, ... .50

Total, ...$4.00
Our price for the three, ... 2.85

The *Missionary Review* is possibly the best interdenominational missionary magazine published. The *Christian Cynosure* is the official organ of the national anti-secrecy organization, and should be in the home of every family of the Church of the Brethren. Send in your order for these now.

Should there be any one among our readers who would like to purchase a first-class Hammond typewriter, we shall be glad to correspond with him. This machine is well adapted to the needs of the minister, as different styles of type may be used, and the writing, for sermon notes, etc., may be made very compact.

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And now we are forced to admit that this is the last issue of a new volume of the Missionary Visitor. How the years hasten by! Scarcely is one milestone passed than another looms large in the distance. How many souls have been saved by you, dear reader, in the last twelvemonth? How many acts of self-sacrificing kindness have you performed for others? What have you done to bring Christ closer to the lives of earth's wasting millions than He was the year before? These questions, considered in the light of hastening time, should be considered by each one separately.

We look across the briny deep and wonder what all has happened there. We find the impotent made strong, the blind restored to sight, the outcast reclaimed, the savage made servant, the warrior transformed into the messenger of peace.

We note with satisfaction the international tempests subsiding in some quarters, and view with heart-sickness the threatening clouds in other lands. We view with alarm the many evidences of discontent; we go to our slumber in peace over the happy solution of difficulties national in import.

We look with godly pleasure upon the increase in our foreign staff of workers; in grief we note the extreme need and the gaps in the ranks. We turn our eyes to behold a growth in missionary sentiment; we look again to see the many quarters where faithlessness prevails. We hail with kindly welcome the many who enter the ranks of service; we stand with uncovered head before the noble examples of those who have laid their burdens down. We thank our Father and take courage, for irresistible is the onward march of the Son of God.

Note

In the course of a year many subscriptions to the Visitor are received on the privilege we extend because of your donations to our work. At this time of year many of these are expiring, and of course we must take from our lists all of these names. This will mean disappointment in many homes unless the proper persons in each church look after the matter and see that the subscriptions are returned to us by virtue of some new offering taken. You are entitled to the Visitor through your donations at this Thanksgiving time, and we hope that you may take advantage of this offer and see that the Visitor is sent to at least every home of members in your congregation. That is, providing your offering is large enough thus to entitle you to the required number. We want the Visitor to reach every one who is entitled to it and we must rely on your co-operation to make it so.

The Editor.

The Little Missionary

We are especially indebted to the kindness of the Hope Publishing Company, Chicago, for the larger number of the Christmas recitations that are given herewith, and give them full credit for the same.

A CHRISTMAS CAROL.

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the Beautiful sing,
For the manger of Bethlehem cradles a King.

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth!
Ay! the star rains its fire and the Beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world.
Every hearth is aflame, and the Beautiful sing,
In the homes of the nations, that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Savior and King!

—J. G. Holland.

AT CHRISTMAS-TIDE.

(Exercise for three girls.)

(The whole class may read the passages of Scripture.)

First Girl—
What makes the heart today rejoice,
And causes sighs to cease?
What gives sweet music to the voice,
And fills the soul with peace?

All—
Unto us is born this day, in the city of David, a Savior, which is Christ the Lord.

Second Girl—
What causes all the bells to ring?
What means yon flaming star?
What makes rejoicing sages bring
Rich presents from afar?

All—
Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace.

Third Girl—
What will this King, Who comes to reign,
On sinful men bestow,
If they from evil will abstain
And seek His truth to know?

All —
For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

All—
With hearts that beat for Him today
Our new-born King we greet,
And, as an offering, we lay
Them at His royal feet.

—James Rowe.

THE CHRISTMAS BOX.

Exercise for five children. A large box is placed on a table by first speaker, into which the others drop strips of gilt cardboard on which words of motto are pasted. While speaking the speaker holds up motto to view of audience.

First—
Some presents please but for a day,
Then from the thought they pass away;
A Christmas box I'm placing here
For gifts that shall outlive the year.
Who'll be the first one to begin,
And drop some Christmas gift within?

Second—
"Good Wishes" is the gift I bring;
It seems a little thing, I know;
But if we wish but good to all
Our days with happiness shall glow.
Then we shall scatter joy and cheer—
'Twill be like Christmas all the year.

Third—
"Kindness" is my gift
Which I would impart.
'Tis a magic key
Unto every heart.
All along life's path
One can always find
Many little ways
In which to be kind.

Fourth—
"Helpfulness" I place
In the Christmas box.
This, too, is a key
Which all hearts unlocks.
Just a little deed
Oft has magic power,
Bringing golden light
O'er a darkened hour.

Fifth—
"Smiles" is what I bring,
And I'm sure you'll own
One smile better is
Than a dozen frowns.
Keep a brave, true heart,
Face with smiles aglow,
And you'll welcome find
Everywhere you go!

First Speaker—
Surely these are precious gifts,
Which will bring good cheer,
Making glad as Christmas day
All the coming year.
What this Christmas box contains,
Let us not forget;
Then the days shall hold for us
Nothing of regret!

—Alice J. Cleator.

CHRISTMAS ONE, TWO, THREE.

(A motion exercise.)

First child (holding up one finger and looking at the others)—
One!
When the day was done,
Shining in the east at night
Clear and radiant and bright,
Guiding pilgrims by its light.
Guess my riddle! Tell what shone
O'er the desert, far, so far.

All—
'Twas the Christmas star.

Second child (holding up two fingers)—
Two!
When the night was through,
There beside a manger bed
Watching o'er a little head,
Telling what the shepherds said,
Filled with awe, yes, through and through!
Tell me who they were, these two.

All—
Mary and Joseph.

Third child (holding up three fingers)—
Three!
Journeying O so far to see,
Over deserts, mountains wild,
Seeking for a little Child,
Bringing gifts so rare and fine,
First gifts of the Christmas time.
Tell me who they were, these three.

All—
The Three Wise Men.

All (counting on their fingers as numbering goes on)—
One, two, three!
You, and you, and me. (1)
Four, five, six, seven, eight, nine, ten! (2)
Yes, and ten times that again,
More than we can count or see,
Myriads more shall gladdened be
Thinking of this one, two, three.
One! Two! Three! (3)

(1)—Pointing, each one, to the two nearest him and himself.
(2)—Pointing to ten persons in the audience.
(3)—Very slowly counting on fingers.

—Bertha E. Bush.

A CHRISTMAS DREAM.

Once lived a cunning merchant, oh, very rich was he!
To him came spice, and jewels, and silks, and tapestry,
O'er many a lonely desert, o'er many a distant sea.

Yet one thing lacked the merchant amid his costly store;
Nor ship nor camel ever that precious burden bore,
And in no city's market has it been bargained for.

He lacked the joy of Christmas, he loathed the faces bright
Of people who, gift-laden, came in his sullen sight;
No gift he ever purchased for any child's delight.

But Christmas time has power to break a stony heart;
An isolated creature may then become a part
Of that vast life of feeling above the selfish mart.

And who is unresponsive to wooings of the day,
Perhaps a nightly vision his spirit will obey—

Some dream that through the darkness becomes a guiding ray.

A dream unto the merchant his selfishness revealed;
Oh, fain before that vision his face he had concealed.
And for his sin's forgiveness he fervently appealed.

So deep was the impression that on the Christmas morn
He woke and, like a garment, put off his wicked scorn,
The while he said, rejoicing, "Behold! the Christ is born."

Rejoicing came to others; the orphan laughed in glee;
His servants smiled and wondered at his sweet charity;
His kinsmen softly whispered, "He's found his heart, you see."

Oh, that first happy Christmas he never will regret,
For then his fellow-mortals he as his brethren met.
And learned that 'tis more blessed to give than 'tis to get.

Since then he keeps the Christmas, and keeps throughout the year
Its joy within his bosom, a fountain sweet and clear,
That flows a life foretelling beyond the now and here. —Ida A. Weeks.

A MISSIONARY ECHO.

(The echo is given by invisible children.)

Dear Echo, we ask you to tell us today
If, in sending glad tidings to lands far away
Of our blessed Redeemer, there's work for us, too?
Oh, say, if there's much for the children to do?
Echo—There's much for the children to do.

To send these glad tidings we've often been told,
God's servants are asked for their silver and gold.
We've only our mites. Does our Father in heaven
Say, "Let even these to the heathen be given?"
Echo—Let even these to the heathen be given.

Enough, then, dear Echo, we ask nothing more;
We'll work and we'll give and our God we'll implore,
Till all heathen children one grand chorus swell,
Singing, "Glory to God in the highest!"
Farewell!
Echo—"Glory to God in the highest!"
Farewell!

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Financial Report

The $14.50 of the amount given by the Los Angeles congregation, in the Conference offering, is being transferred by request and placed to the China Orphanage fund. This decreases the World-wide fund by that amount.

VARIOUS CORRECTIONS

In carrying over the totals from the September Visitor to the October Visitor and from the October Visitor to the November Visitor several mistakes were made which are herein corrected.

Also in the August Visitor, under India Boarding School, the total should be $107.50 instead of $95.00, $12.50 having been previously received.

In the November Visitor $5 was reported under Unknown. This should have been credited to World-wide, thereby increasing that amount by the sum of $5.

During the month of October the General Mission Board sent out 149,084 pages of tracts.

FINANCIAL REPORT.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of October:

WORLD WIDE.

Indiana—$116.25.
Northern District, Congregations.
Bethany, $33; Shipshewana, $25; English Prairie, $11.20, ... $ 69 20
Sunday-schools.
Bethany, ... 5 00
Individuals.
Chas. Eaton, Goshen City, $7.75; Henry Foust, $1, ... 8 75
Middle District, Individuals.
Oliver Harter, $2; A Brother, $1.30 3 30
Southern District, Individuals.
A Brother, $25; Sister E. E. H., $5, ... 30 00
Missouri—$83.21.
Middle District.
District Meeting offering, ... 81 14
Estate Ezra Fahrney, deceased, .. 2 07
Ohio—$50.85.
Northwestern District, Congregation.
Lick Creek, ... 4 35
Sunday-schools.
Maumee, ... 6 75
Individuals.
J. L. Guthrie (marriage notice). .. 1 00
Northeastern District, Congregation.
Wooster, ... 6 00
Sunday-schools.
Danville-Flat Run, ... 5 00
Individuals.
A Brother, ... 1 00
Southern District, Congregation.
West Dayton, ... 1 00
Sunday-schools.
West Charleston, ... 3 00
Individuals.
W. H. Senseman, $1.75; Mrs. Effie Atkins, $1; J. R. and Maggie B. Halladay, $15; Mrs. Jane Miller, $5, ... 22 75
Kansas—$38.00.
Northwestern District, Individuals.
Sarah Horting, $5; Katie Whetstone, $1; E. D. Steward (marriage notice), 50 cents, ... 6 50
Northeastern District, Sunday-schools.
Overbrook, ... 14 50
Individual.
C. A. Shank (marriage notice), ... 50
Southwestern District, Individuals.
M. S. Frantz (marriage notice), 50 cents; Michael Keller (marriage notice), 50 cents; H. F. Crist (marriage notice), 50 cents, ... 1 50
Christian Workers.
Verdigris, ... $ 15 00
Pennsylvania—$26.75.
Western District, Individuals.
Wm. M. Howe (marriage notice), 50 cents; Jason B. Hollopeter (marriage notice), 50 cents, ... $ 1 00
Southern District, Individuals.
Solomon Strauser, $6.30; D. G. Shallenberger, $1; B. F. Lightner (marriage notice), 50 cents; Milton D. Martin, 20 cents, ... 8 00
Southeastern District, Congregation.
Upper Dublin, ... 13 25
Eastern District, Individuals.
Daniel B. Booz, $1; Florence K. Herr, $1; H. B. Horst, $2; A. W. Madeira (marriage notice), 50 cents, ... 4 50
Virginia—$25.50.
First District Individuals.
A. C. Rieley, ... 10 00
Second District, Congregation.
Pleasant Valley, ... 15 00
Eastern District, Individual.
Jno. M. Kline (marriage notice), 50
Illinois—$21.75.
Northern District, Congregation.
Sterling, ... 19 00
Individuals.
Sarah Deutchman, $1.25; E. E. Eshelman (marriage notice), 50 cents, 1 75
Southern District, Individuals.
G. O. Stutsman (marriage notice), 50 cents; M. Flory (marriage notice), 50 cents, ... 1 00
Wisconsin—$17.40.
Individuals.
Jacob Winkler and wife, ... 17 40
Nebraska—$13.00.
Sunday-school.
Kearney, ... 12 50
Individual.
Eld. S. G. Nickey, ... 50
Oklahoma—$11.71.
Congregation.
Washita, ... 11 21
Individual.
Jos. Grisier, ... 50
Canada—$10.15.
Sunday-school.
Sharon, ... 10 15
Colorado—$8.30.
Congregation.
Prowers, ... 3 30
Individual.
W. T. Brumbaugh, ... 5 00
Washington—$10.00.
Individuals.
Mother and Boys, ... 10 00
Iowa—$7.70.
Northern District, Individuals.
Conrad Weber, $5; Mrs. Chas. Mattke, $1, ... 6 00
Southern District. Individuals.
Jacob Keffer, $1.20; J. H. Keller (marriage notice), 50 cents, ... 1 70
Maryland—$6.50.
Eastern District, Individuals.
P. M. Radcliffe and wife, $4; J. S. Flora and wife, $1; Mrs. John H. Derr, 50 cents; John W. Wolfe, $1, 6 50
Oregon—$5.90.
Congregation.
Newberg, ... 5 40
Individual.
Geo. C. Carl (marriage notice), ... 50
California—$5.65.
Northern District.
Sunday-school.
Class No. 6, Reedley, ... 2 50
Southern District.
Sunday-school.
Egan, ... 3 15

Idaho—$1.50.
Individuals.
J. F. Ullery (marriage notice), 50 cents; B. J. Fike (marriage notice), 50 cents; S. S. Neher (marriage notice), 50 cents, ... $ 1 50
Tennessee—$1.00.
Individual.
Mary Loyd, ... 1 00
Montana—$0.50.
Individual.
J. E. Keller (marriage notice), ... 50
Minnesota—$0.50.
Individual.
J. H. Brubaker (marriage notice), 50
North Dakota—$0.50.
Individual.
J. D. Kesler (marriage notice). ... 50

Total for the month, ... $ 462 62
Previously received, ... 23,898 04

For the year so far, ... $24,360 66

INDIA MISSION.

Kansas—$60.00.
Northeastern District, Individuals.
Mr. and Mrs. F. E. Poister, ... $ 60 00
Pennsylvania—$50.00.
Eastern District, Congregation.
Maiden Creek, ... 50 00
Indiana—$18.24.
Middle District, Congregation.
Eel River, ... 6 35
Southern District, Sunday-school.
Copper Creek, ... 11 89
Texas—$7.20.
Individual.
A Dublin, Texas, Sister, ... 7 20

Total for the month, ... $ 135 44
Previously received, ... 710 27

For the year so far, ... $ 845 71

INDIA ORPHANAGE.

Virginia—$50.00.
Northern District.
"Willing Workers" of Mill Creek Congregation, ... $ 25 00
Western Mill Creek Aid Society, .. 25 00
Ohio—$35.00.
Northwestern District, Individuals.
J. R. Wise, $10; Sarah Roop. Greenspring, $5, ... 15 00
Northeastern District, Sunday-school.
Kent, ... 20 00
Oregon—$10.00.
Sunday-school.
Newberg, ... 10 00
Michigan—$8.00.
Sunday-school.
Sunfield, ... 8 00
Pennsylvania—$2.00.
Southern District, Individual.
Geo. Brindle, ... 2 00

Total for the month, ... $ 105 00
Previously received, ... 1,784 92

For the year so far, ... $ 1,889 92

INDIA NATIVE SCHOOL.

Maryland—$40.00.
Eastern District.
Garber Bible Class, Washington Sunday-school, ... $ 40 00
Iowa—$5.25.
Middle District.
Old Sisters' Class, Panther Creek Sunday-school, ... 5 25

Total for the month, ... $ 45 25
Previously received, ... 326 60

For the year so far, ... $ 371 85

INDIA BOARDING SCHOOL.

Kansas—$60.00.
Northeastern District, Individuals.
Mr. and Mrs. F. E. Poister, ... $ 60 00
Texas—$16.61.
Sunday-school.
Manvel, ... 16 61

Total for the month, ... $ 76 61
Previously received, ... 245 38

For the year so far, ... $ 321 99

CHINA MISSION.

Pennsylvania—$61.00.
Western District.
Women's Bible Class, Walnut Grove Sunday-school, ... $ 10 00
Eastern District, Congregation.
Maiden Creek, ... 50 00
Southern District, Individual.
Geo. Brindle, ... 1 00
Indiana—$5.00.
Middle District, Congregation.
Beaver Creek, ... 5 00
Illinois—$2.00.
Northern District, Individual.
C. J. Sell, ... 2 00

Total for the month, ... $ 68 00
Previously received, ... 494 11

For the year so far, ... $ 562 11

CHINA ORPHANAGE.

Indiana—$22.00.
Southern District, Individuals.
A. C. and Katie Metzger, ... $ 22 00
Ohio—$11.00.
Northwestern District, Congregation.
Lima, ... 11 00
Pennsylvania—$11.00.
Southern District, Aid Society.
Waynesboro, ... 10 00
Individual.
Geo. Brindle, ... 1 00
Washington—$5.00.
Christian Workers.
Sunny Slope. 5 00
Missouri—$5.00.
Northern District, Congregation.
Mound, ... 5 00
Illinois—$5.00.
Northern District.
Seeking Class, Naperville Sunday-school, ... 5 00
Kansas—$2.00.
Northeastern District, Individual.
E. Landes, ... 2 00

Total for the month, ... $ 61 00
Previously received, ... 573 07

For the year so far, ... $ 634 07

DENVER COLORED.

Indiana—$15.00.
Individuals.
"K. K.," $10; Arthur Rosenberg, $5, $ 15 00
Nebraska—$5.00.
Individuals.
Mr. and Mrs. J H. Snell, ... 5 00
Pennsylvania—$5.00.
Individual.
Mary G. Young, ... 5 00

Total for the month, ... $ 25 00
Previously received, ... 513 60

For the year so far, ... $ 538.60

CUBA MISSION.

Pennsylvania—$1.00.
Southern District, Individual.
Geo. Brindle, ... $ 1 00

Total for the month, ... $ 1 00

Previously received .....$ 31 88

For the year so far, ...$ 32 88

CHICAGO SUNDAY-SCHOOL EXTENSION.

Indiana—$98.17.
Sunday-schools.
Flora, $25; North Manchester, $10; Tippecanoe, $3.22; Pleasant Valley, $4.22; Blue River, $12.10; Pick Creek -Monticello Congregation, $6.25; Howard, $4.10; Bethany, $15; Nappanee, $7.12; Baugo, $1.46, ...$ 88 47
Joint Sunday-school Meeting, Sidney, ... 9 70
Ohio—$32.76.
Sunday-schools.
Lick Creek, $14; County Line, $3.08; Black Swamp, $1.50; Eagle Creek, $7.93; Children's Pennies and Special Offering, Silver Creek-Walnut Grove Sunday-school, $6.25, ... 32 76
Pennsylvania—$23.66.
Sunday-schools.
Scalp Level, $5; Sugar Run. $3; Albright, $3; Claar, $5; Waterside, $6; Mt. Joy, $1.66, ... 23 66
Iowa—$16.93.
Congregation.
Salem, ... 2 36
Sunday-schools.
Des Moines Valley, $7.32; Cedar Rapids, $2.09; Fairview, $1.90; Marshalltown, $1.50; Franklin, 76 cents, . 13 57
Individual.
C. O. Gibson, ... 1 00
Illinois—$16.77.
Sunday-schools.
La Place, $5; Hickory Grove, $3; Lamotte Prairie, $2.55; Bethel $4.33; Kaskaskia. 39 cents; Romine, $1.50, . 16 77
Idaho—$10.54.
Sunday-schools.
Payette, $7.94; Winchester, $2.60, .. 10 54
California—$11.25.
Southern District.
Juniors, Classes 1, 2 and 3. Glendora Sunday-school, ... 11 25
Nebraska—$8.00.
Sunday-schools.
Beatrice, $5; Red Cloud, $3, ... 8 00
North Dakota—$7.50.
Individual.
Elma Harris, ... 7 50
Oklahoma—$5.44.
Sunday-school.
Thomas, ... 5 44
Arizona—$4.50.
Sunday-school.
Glendale, ... 4 50
Michigan—$3.75.
Sunday-school.
Chippewa Creek, ... 3 75
Kansas—$3.18.
Sunday-schools.
Lovewell, $2.18; Dorrance, $1, ... 3 18
Missouri—$2.00.
Individual.
G. S. Lapp, ... 2 00

Total for the month, ...$ 244 45
Previously received, ... 81 78

For the year so far, ...$ 326 23

CHINA BOYS' SCHOOL.

Indiana—$447.65.
Northern District, Congregations.
St. Joseph Valley, $3.30; Blue River, $46; Middlebury, $15; Bethel, $8.65; Maple Grove, $5; Goshen City, $9.71; Yellow River, $3.50; Cedar Creek, $25; Elkhart City, $10.72, ...$ 126 88
Sunday-schools.
Nappanee, $11.15; Second South Bend, $9.50; Pleasant Hill, $4.60; Union, $10; First South Bend, $22.85; English Prairie, $5.50; Baugo, $8 cents, ...$ 64 48
Aid Society.
English Prairie, ... 5 00
Middle District, Congregations.
Upper Deer Creek, $10; Roann, $3.70; Flora, $35.83; Huntington City, $25; Eel River, $6.85, ... 81 38
Sunday-schools.
Ogans Creek, $6.22; North Manchester, $40.45; Pleasant Grove, $3.46, ... 50 13
Southern District, Congregations.
Upper Fall Creek, $6.40; Plevna, $4; Union City, $11.50; Mississinewa, $60.25, ... 82 15
Sunday-schools.
Four Mile, $17.63; Beech Grove, $6.28; Pyrmont Christian Workers and Sunday-school, $13.72, ... 37 63
Pennsylvania—$445.96.
Western District. Congregations.
Conemaugh - Johnstown, $4.05; Local Convention, Maple Glen, $7.50; Meyersdale, $11.92; Scalp Level, $24.26; Shade Creek, $10.61, ... 58 34
Shade and Scalp Missionary Societies, ... 10 06
Sunday-schools.
Penn Run, Manor Congregation, $4; Montgomery, $2.43; Jacobs Creek-Mt. Joy, $4.79; Quemahoning-Maple Spring, $7.96; Rockton, $5.10; Maple Glen, $3.29; Crooked Creek, $3; Summit Mills, $7.20, ... 38 77
Aid Society.
Walnut Grove, ... 10 00
Individuals.
Mrs. Mary A. Townsend, $1; Wm. N. Bond. $2, ... 3 00
Middle District, Congregations.
Woodbury-Replogle House, $7.16; Riddlesburg, $1.64; Mattawana-Spring Run, $1.20; Pine Glen-Spring Run, $3.79; Spring Run, $3.69; Tyrone, $3.50; Lewistown, $89.60; Stonerstown, $1.57, ... 112 15
Sunday-schools.
Woodbury - Holsinger, $42.27; Spring Run, $1.34; Woodbury-Replogle, $5.90; Altoona, $9.54, ... 21 05
Christian Workers.
Spring Run, $1; Altoona Christian Workers and Congregation, $24.78; Fairview, $4; Woodbury - Replogle, $3, ... 32 78
Altoona Truth Seekers' Class, ... 5 00
Eastern District, Congregations.
Big Swatara, $23.64; Springville, $14; West Green Tree, $20.50; Elizabethtown, $19.20, ... 77 34
Sunday-schools.
Hanoverdale, $3.86; Hornerstown, $2.50, ... 6 36
Sisters' Sewing Societies.
Hanoverdale, $5; Ridgely. Maryland, $10, ... 15 00
Southern District, Congregations.
Carlisle. $3.25; Lower Cumberland, $26.26; Old Folks' Day, Ridge Congregation, $5, ... 34 51
Sunday-schools.
Hanover, $1.65; Huntsdale. $5.20, .. 6 85
Primary Class, Waynesboro, $1; Lizzie Trimmer's Class, Carlisle, 75 cents, ... 1 75
Individual.
A Tither, Waynesboro, ... **5 00**
Southeastern District. Individuals.
Blanche E. Arbegast, $5; Bro. and Sister M. Ruppert, $3, ... 8 00
Kansas—$369.42.
Northwestern District, Sunday-school.
Portis, ... 13 00
Southwestern District. Congregations.
Pleasant View. $9; Monitor. $24.70; McPherson, $108.19, ... 141 89
Sunday-school.
Larned, ... 18 65
Christian Workers.
Newton Mission, ... 7 00

Individuals.
Emma S. Delp, $1; Mary Beshore, 80 cents; D. C. Wampler, $3; S. P. Crumpacker, $15; Susan Crumpacker, $15, ... $ 34 80
Northeastern District, Congregation.
Navarre, ... 10 00
Sunday-school.
Holland, $1.61; Rock Creek, $3.75; Overbrook, $5.03, ... 10 39
Individuals.
Mr. and Mrs. F. E. Poister, ... 120 00
Southeastern District. Congregations.
Paint Creek, $5.28; Mont Ida, $8.41, 13 69

California—$340.61.
Northern District, Congregations.
Butte Valley, $14; McFarland, $10.75; Lindsay, $14.35; Reedley, $30.70; Oak Grove, $8.55, ... 78 35
McFarland, $2.75; Sacramento, $10; Chico Sunday-school and Christian Workers, $6.25, ... 19 00
Southern District, Congregations.
Hemet, $9.67; Herman, $12.77; Tropico, $6.35; Long Beach, $15; Pomona, $13.85; Santee, $7; Pasadena, $7.87; East Los Angeles, $23.17, ... 95 68
Sunday-schools,
Glendora, $14.85; Long Beach, $13.74; South Los Angeles, $9.28; East Los Angeles, Los Angeles Congregation, $7.53; Santa Ana, $4.25, .. 49 65
Christian Workers.
South Los Angeles, ... 12 98
Missions.
Santa Fe, Los Angeles Congregation, $4.10; Boyle Heights, Los Angeles Congregation, $5; Berean Bible School, Chinese Mission, Los Angeles, $37, ... 46 10
Classes.
Juniors, 1, 2 and 3, Glendora, $11.25; Beginners, Long Beach, $2.60, ... 13 85
Individual.
Belinda Riley, ... 25 00

Ohio—$302.86.
Northwestern District, Congregations.
Logan, $12.30; Baker, $6.43; Bellefontaine, $2.50, ... 21 23
Sunday-schools.
Silver Creek-Walnut Grove, $6.25; Pleasant View, $26.17; Sand Ridge, $5.35; Sugar Creek, $6.76; Red River, $1.60; Swan Creek, $5.65, ... 51 78
Individuals.
J. R. Wise, $10; Sarah Roop, Green Spring, $5, ... 15 00
Northeastern District, Congregations.
Chippewa, $7.83; Canton, $15.13, .. 22 96
Sunday-schools.
Freeburg, $9.50; East Nimishillen, $6.42; Beech Grove, $11.32; Black River, $20.57, ... 47 81
Christian Workers.
East Nimishillen, ... 6 60
Individual.
Lizzie Toms, Owl Creek, ... 5 00
Southern District, Congregations.
Trotwood, $13.57; Salem, $10.91, .. 24 48
Sunday-schools.
New Carlisle, $10.50; Brookville, $10.42; Rush Creek, $5; Painter Creek, $8; Castine, $18; Oakland, $7; North Star, $2; Bear Creek, $13; Palestine, $2; West Dayton, $5.02; East Dayton, $6.45; West Milton, $6.11, ... 93 50
Individual.
David Minnich, ... 14 50

North Dakota—$176.84.
Congregations.
Berthold, $28.31; Ray, $28.05; Carrington, $3.55; Williston, $13.50; Minot, $9.30; Brumbaugh, $27.29, ... 110 00
Sunday-school.
Cando, ... 30 00
Individuals.
Receipt No. 21356, $29.09; Chas. F. Culp, $5; John McClane, $2.75, ... 36 84

Nebraska—$126.90.
Congregation.
Bethel, $62.99; Octavia, $4.45; Falls City, $4.42, ... $ 71 86
Sunday-schools.
Beatrice, $8.15; Bethel, $35.89; Juniata, $6, ... 50 04
Individuals.
Mr. and Mrs. J. H. Snell, ... 5 00

Iowa—$119.64.
Northern District, Sunday-school.
Greene, ... 25 00
Individuals.
Mary D. Welty, $1; Sarah Brallier, $5, ... 6 00
Middle District, Congregation.
Panther Creek, ... 35 00
Sunday-schools.
Cedar Rapids, $11; Maxwell, $1.92, 12 92
Southern District, Congregations.
South Keokuk, $14.60; Libertyville, $10; Monroe County, $5.50, ... 30 10
Mt. Etna Christian Workers, and Sunday-school, ... 4 00
Sunday-schools.
Osceola, $2; North English, $4.37, 6 37
Individual.
A Widow's Mite, ... 25

Illinois—$111.21.
Northern District, Congregations.
Virden, $9; Elgin, $24; Naperville, $1, ... 34 00
Sunday-schools.
Batavia, $2.51; Sterling, $5.60, ... 8 11
Christian Workers.
Naperville, $9.26; Batavia, $1.64, .. 10 90
Individuals.
S. E. Barkman, $1; Nelson Shirk, $5, 6 00
Southern District, Sunday-schools.
Astoria, $3.77; Pleasant Grove, $2.08; Cerro Gordo, $18.41; Oak Grove, $1.75; Woodland, Mt. Pleasant, $2.30, 28 31
Christian Workers.
Astoria, $1.89; Mansfield, $20, ... 21 89
Individual.
H. H. and B. L. Kindig, ... 2 00

Maryland, $108.96.
Western District, Sunday-school.
Pine Grove, ... 2 50
Individual.
Mrs. Anna Beachy, ... 2 00
Middle District, Sunday-schools.
Brownsville, $12.40; West Brownsville, $8.80; Pleasant View, $1, ... 22 20
Eastern District, Congregations.
Denton, $11.25; Piney Creek, $2.25; Pipe Creek, $40, ... 53 50
Sunday-schools.
Beaverdam, $2.25; Union Bridge, $5.12; Green Hill, $6.39, ... 13 76
Individual.
F. N. Weimer, ... 15 00

Idaho—$84.82.
Congregations.
Twin Falls, $63.65; Fruitland, $16.07, ... 79 72
Sunday-school.
Winchester, ... 3 10
Individual.
Lizzie Green, ... 2 00

Virginia—$78.07.
Northern District, Sunday-school.
Harrisonburg, ... 6 00
Individual.
Josiah H. Diehl, ... 1 00
First District, Sunday-school.
Troutville, ... 4 80
Individual.
J. W. Richards, W. Virginia, ... 1 01
Second District, Sunday-schools.
Elk Run, $3; Middle River, $7.54, 10 54
Christian Workers.
Elk Run, ... 9.00
Aid Society.
Elk Run, ... 5 00
Individual.
Harry C. Reed and wife, ... 3 00
Southern District, Congregation.

Germantown, ... $ 13 40
Eastern District, Congregation.
Nokesville, ... 24 32
Michigan—$60.35.
Congregations.
Onekama, $3; Woodland, $39. ..... 42 00
Sunday-schools.
New Haven, $3.05; Long Lake, $5; West Thornapple, $6.30, Thornapple, $4, ... 18 35
Colorado—$37.90.
Northeastern District, Congregations.
First Church, Denver, $5; Colorado City, $4, ... 9 00
Southern District, Congregation.
Rocky Ford, ... 19 00
Western District, Congregation.
Coon Creek, ... 5 90
Sunday-school.
Bonita Valley, ... 4 00
Canada—$30.00.
Sunday-schools.
Pleasant Valley, $9; Irricana, $11, 20 00
Individual.
W. F. Hollenberg, ... 10 00
Missouri—$29.13.
Northern District, Christian Workers.
Rockingham, ... 15 05
Individual.
Brother Cook, ... 5 00
Middle District, Congregation.
Mineral Creek, ... 9 08
Cuba—$25.00.
Sunday-school.
Omaja, ... 25 00
Washington—$22.13.
Sunday-schools.
East Wenatchee, $6.88; Majestic Flat, $2.25, ... 9 13
Individuals.
Mr. and Mrs. Pearl Hatfield, ... 13 00
Minnesota—$20.58.
Adult Department, Root River Sunday-school, ... 11 91
Primary Department, Root River, Sunday-school, ... 6 67
Individual.
W. H. Young, ... 2 00
Oregon—$20.10.
Congregations.
Ashland, $10; Newberg, $7.53, ... 17 53
Sunday-school.
Mohawk Valley, ... 2 57
West Virginia—$19.71.
First District, Sunday-school.
Glade View, $1.30; Maple Spring, $6.70, ... 8 00
Second District, Congregation.
Antioch-Bethany, ... 4 25
Sunday-school.
Pleasant View, ... 7 46
New Mexico—$18.00.
Clovis Sunday-school and Congregation, ... 8 00
Sunday-school.
Miami Union, ... 10 00
Wisconsin—$13.06.
Congregations.
Maple Grove, $8.21; Oak Ridge, $2.85, ... 11 06
Individuals.
Jacob Winkler and wife, ... 2 00
Louisiana—$11.49.
Sunday-school.
Roanoke, ... 11 49
Montana—$11.40.
Sunday-school.
Pondera Union, ... 11 40
Tennessee—$8.90.
Sunday-school.
Meadow Branch, ... 7 80
Individual.
Anna Arnold, ... 1 10
South Dakota—$8.00.
Rally Day, Willow Creek Sunday-school, ... 8 00
Arizona—$6.00.
Congregation.
Glendale, ... 6 00
Texas—$5.67.
Sunday-school.
Manvel. 5 67
Oklahoma—$5.00.
Sunday-school.
Guthrie, ... 5 00
New York—$4.00.
Lake Ridge Mission, ... 4 00
Delaware—$3.00.
Eastern District, Sunday-school.
Owen's, ... 3 00
Cuba—$2.00.
A. A. Hartman. 2 00
North Carolina—$1.00.
Sunday-school.
Golden, ... 1 00

Total for the month, ... $ 3,075 36
Previously received, ... 605 52

For the year so far, ... $ 3,680 88

OUR LORD WROTE IN THE DUST.

We have saved the soul of the man that killed,
We have turned to shrive the thief;
We restored the pride of the man that lied,
And we gave him our belief.
But for her that fell we have fashioned hell
With a faith all stern and just.
It was of old, and no man was told
What our Lord wrote in the dust.

We have sighed betimes of our brothers' crimes,
And have bade them be of cheer;
For the flesh is weak, and the soul grown meek
May yet read its title clear.
But we draw away from the one astray,
As the truly righteous must.
She is cursed indeed; and we did not read
What our Lord wrote in the dust.

For the men who thieved, and who killed and lied,
Who have slain the woman's soul,
We have worked and prayed and have seen them made
All clean, all pure, and all whole.
But we drive her out with a righteous shout
In our Pharisaic trust.
So the man goes free; but we did not see
What our Lord wrote in the dust.

We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often, and long, alone with God.—Selected.

THE MISSIONARY VISITOR

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M678 The Missionary visitor
1913

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53710 MILLER, J. CARSON
JAN. 1914
TIMBERVILLE, VA.

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M678 The Missionary visitor
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CHURCH OF THE BRETHREN

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